

2 KINGS – YOUR KING IS COMING!

Oh! How Our King Longs for His People!

EYES ON THE TRUE KINGDOM

TRANSFORMATION BIBLE STUDY ON 2 KINGS

DON'T TRUST WHAT YOUR EARTHLY EYES TELL YOU

Throughout this study of 2 Kings, we will be training our spiritual eyes to see what is really there. We are many times detoured because we are led by our physical eyes. We must learn to be led by our spiritual eyes. This is all-consuming training, like you would do for military engagement or Olympic feats of physical endurance, except that you are performing these tasks for the eternal kingdom and for the glory of the Lord.

Begin this journey by examining WHY DO I WANT TO STUDY 2 KINGS?

Ask the Lord to enlighten the eyes of your heart so that you can
“see why you are embarking on this time of training.”

A Marine does not lightly take on boot camp because he/she knows that the demands will be high.

You MUST know why you do what you do.

You MUST be honest with yourself.

You WILL be transformed as you yield to the Master's call on your life and your time – because when you see things through enlightened eyes you realize that “your life” and “your time” are deceptions anyway. The time and the life you have are not yours, you have been bought with a price. You now belong to King Jesus.

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2 KINGS – YOUR KING IS COMING!

Oh! How Our King Longs for His People!

Each chapter will point to Jesus – He is our King!

From God's timelessness, from His perspective, all history points to His Son.

Jesus is the Moving force for all history.

His story is the only story. Your story is woven into His.

The Bible is composed of many types of literature. History is one of these genres.

Within the books of history in the Bible, you will find lessons regarding theology. This is truth concerning Who God is; for instance, you will discover teachings on:

God's faithfulness is evident as He deals with His people.

His covenant is developed as stories unfold.

His holiness in opposition to false idol worship is detailed.

His love for His people is evident.

His punishment of His people for their good surfaces everywhere.

His preparation for a Davidic King, Messiah, is an eternal message within all types of biblical literature.

You will also see many truths pointing to the fact that the Lord is Sovereign overall, and He will install His King at the appointed time.

Look for insights in regard to this aspect of God's nature. His Sovereignty will be a great source of comfort and strength to you as you walk through your role in His kingdom.

Always in your study of God's Word and therefore God's nature and attributes, be alert to the things you will learn about how you are to live in relationship to your Sovereign Lord.

What does His rule as Sovereign over your life mean for you?

Of all the attributes of God, His Sovereignty reigns as supreme.

His Sovereignty gives us hope, purpose, destiny, security, foundation and a sure trust in His overall handling of things for our good.

Now that is looking at His Sovereignty from the Manward perspective: what it means to us.

From the Godward perspective, His Sovereignty is Who He MUST BE.

He Alone Is Sovereign and this must be acknowledged.

Rest in His rule in history and in your life. This will give you enormous peace, understanding and purpose.

"Kings shouts out the reality of God's involvement, shaping history in His direction."

Bible Speaks Today

King David was supposed to be the great king and yet he was a flawed man, clearly presented in Scripture with great sins in his life.

So where is the splendid king we have been told of throughout the history of Israel?

The Lord will portray one king after another and in the assembly of kings, some will be terrible, some good, some mediocre, but none like the Coming King.

Why has the Lord presented this history for us his faithful followers?

In answering this question, you will draw closer to the Lord and closer to understanding His message of Redemption and Overwhelming love.

“The same steady downward spiral that characterizes the book of Judges also characterizes the book of Kings... there is also the continual offering of divine grace.”

Introduction to OT

The above thoughts will recur frequently as we study the book of Kings.

Always keeping in mind, the type of literature you are engaged with is crucial.

Here we are reading and learning from the history section of the Bible.

God reveals Himself through narrative, prophecy, poetry, epistles, doctrine, gospel accounts and other literary devices. 1 and 2 Kings is history. The Lord is giving us selected portions of history for the purpose of giving us a glimpse of God in action.

“The collection of books beginning with Joshua and ending with 1-2 Kings – known in the Hebrew canon as the Former Prophets – represents a continuous narrative, the long story of Israel’s experience in the land of promise between entry and exile. These books are often referred to as the Deuteronomistic History, since the book of Deuteronomy provides the theological backbone of the narrative.” Baker’s Illustrated Bible Commentary

Based on this relationship with Deuteronomy, we will be spending some time in this book referenced as a book of the Law (Torah).

The nation of Israel was founded upon God’s Law; we cannot look fully at the book of Kings without becoming familiar with God’s standard of living contained in the book of Deuteronomy.

Kings as a whole, both 1 and 2, begins and ends with uncertainty about succession.

The Lord is making it clear that His people must never have their eyes on man as their source of security and hope. The Lord Alone is our Hope.

The fact that 1 Kings opens with a dying king and the end of 2 Kings closes with an imprisoned king under the control of the Babylonians, points us to the truth that these earthly rulers ultimately have no power over the future of their people. When a literary work has employed the use of “an envelope” or “bookends” like this, we are looking at an example of an *inclusio*.

An *inclusio* alerts the reader to a single message within the literary device.

The message here is THERE IS ONE KING – THE LORD GOD!

The character of God Himself is continually stressed. He will prove Himself faithful whether this involves blessing or disciplinary action.

Narrative as Art

When we study the two books of the Kings, we are studying history.

“There was narrative artistry as biblical writers told not simply to inform or to record the past, but to communicate and bring about change among the hearers.

Narrative with its various characters and plot is able to describe and illuminate the complexities of life... I saw that people needed help in how to read biblical narrative... Many soon find Kings closer to the world we know today than perhaps any other book in Scripture! ... Throughout is the presence of God and repeated calls to follow His ways. Here is a book which throws light on following God in all areas of life, not only within the walls of church or family.”

The Bible Speaks Today – John Olley

As a history, it is helpful to pick up on recurring patterns.

Notice the editorial framework exhibited in the Kings: the record of the king’s reign repeats itself. The formula of referring to the years of the king’s rule is consistent. The mention of certain details, the mother and not just the father of the king, will indicate a need to pay attention to upcoming events which might include both backgrounds.

Be alert to the information you are being given. It’s there for a reason.

The power of good storytelling is crucial in a book like this.

The problem lies not with the story before us, but with our attention to detail. We must be involved readers and not easily distracted, negligent readers. In fact, it would be helpful if you could imagine yourself to be the director of a movie or play and you must decide where and how to present this material. That will ensure your diligent attention to detail.

With the invention of the printing press and the rise in literacy, more people were able to read.

But until the fifteenth century, most people only listened to stories.

It is important to remember that for most of history, the TELLING of stories was the method of delivery.

Stories were to be heard.

As you read the text, remember that it was originally intended for ears and not eyes.

How does the story strike your ears?

Perhaps reading aloud would help you answer that question better.

There is a pace to a story. Watch as the writer lingers over some points and passes quickly over others. When we read, we choose what we linger over, when we listen, it is the narrator who decides the pace and focus.

Most of all, God is the focus of this and every other Bible story. His must end up being the voice you hear.

At the end of the story, ask yourself: **Was I caught up in this story today?**

That will indicate to you if you have been paying attention.

Remember, Jesus was a Master Storyteller.

Telling a good story is what captures the imagination and inevitably catches the heart.

Why do we study the Bible?

If we belong to the Lord which means we are in covenant with Him, following His guidelines and living by His direction, we will need to know what He expects of us.

But the question is: How do we approach the Scriptures which tell us of our Lord?

An unbeliever needs to hear the gospel message, the words which tell him/her how to belong to the Lord. But the gospel is more than the “how to” in becoming a child of God. The gospel means for all of us – the “good news” or the “good message.” The good news is that God made a way for sinful man, not only to come to Him in salvation, but for all of us to continue in His grace once He has offered saving grace the first time! **Gal. 3: 1-6**

We come to the study of Scripture the same way.

We come to His Word because it is there that we find His grace and love that will continue to change our hearts from self to the glorious, gracious, all-powerful King.

Discipleship is not about keeping a lot of rules. It is not about your determination to know God better. It is not about guilt and self-disappointment.

Discipleship IS about the grace of God. Keeping our eyes on Him and not on us.

Sure, self-examination and self-reflection are important, but our number one occupation is with the Lord – “Fix our eyes on Jesus, the Author and Perfecter of our faith.” **Hebrews 12:**

2

As you approach this Bible study, make it your goal to keep His grace ever before you.

Then see what a difference studying, pouring over His Word, can make in your life with Him.

Bible study is not an hour appointment each day with the Lord – it is a continual walk with Him every second of the day as you are talking with Him about Who He is and who you are as you reflect Him to the world.

Embark on this exciting journey to explore His amazing life for you!

Your King has called you to His grace; hear His words of grace all through your day.

Let His words drown out the negative words of worldly living.

Your King is speaking!

Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of ***Seeing Jesus as our King by using the book of 2 Kings***.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- ❓ As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text discovery***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for “steadfast love” is *hesed* # 2617: it is a word used for God’s faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalms 136 is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find ***the text of the book of 2 Kings***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter (psalm).

2. Each week we will see Jesus in 2 Kings. Record how Jesus is Greater on the chart found in the Appendix.

3. There is also a Short Reading at the end of each lesson on SEEING JESUS. This is for your reading and class discussion.

4. The prophets are important to the development of the story of the kings. Mark the prophets presented in each chapter in the Appendix.

5. There are Additional Activities included in the Appendix for your continued study.

6. Please faithfully answer the question each week: How do you see King Jesus present in the chapter(s) we looked at this week?

7. Also record your answers to this question each week: How do you see that the Lord God is the True King in this week's reading?

8. Marinate in each lesson.

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you "marinate" on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life. Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that's what you do with Bible study when you slap it together at the last minute or worse don't do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God's Word.

Our Lord lives! Our Lord reigns!

CONTEXT

Continuing the saga which began with the first king, Saul, is not for the faint of heart. The reader must have a resolve to finish the story and that can only be done as we look at the best commentary on the Old Testament.

That would be the New Testament.

Because the Old Testament is understood by the involvement of the NT, we will be searching the references which offer enlightenment from the NT.

If you are beginning here with 2 Kings, that is fine.

We must begin somewhere, and most stories begin *in media res*, which means in the middle of the action. So, beginning with 2 Kings is not a problem.

But in order to provide background (always a good idea with any story), we will mention a short historical synopsis here.

The Bible as a whole has been referred to as the redemption story. Now how would the writers of Holy Scripture be able to get across the idea of redemption? The first necessity would be to reveal **man's need to be redeemed**.

➤ **The Bible is divided into 2 major sections: the Old Testament and the New Testament.**

The Old Testament has 39 books. The story of redemption is seen within the first 3 chapters of the book of Genesis. Chapters 1 and 2 cover the creation of the world. Chapter 3 informs us of man's fall and utter ruin due to his disobedience to God's one command. God did not give him a massive amount of rules and burdens, He simply gave him one command. Yet, Adam could not resist the temptation to "be as god." Because of his yielding to sin, mankind was plunged into a world unknown until that time. *After the first 3 chapters of the Bible*, the remainder of it discloses little by little God's plan of buying back man from the slavery of sin.

The next four books, Exodus through Deuteronomy, comprise along with Genesis, what is known as the Pentateuch. These are the five books of the Bible which contain the Law, also called the Torah.

Man was given the Law to show him what the standard of God was. Man was unable to keep this Law and was confronted with his need for a **substitute**. Within the legal system, God had provided for a substitute to take the penalty for the sinner. In the case of the Old Testament, the substitute was a lamb or in some cases another animal sacrifice. These animal sacrifices would never permanently take away man's sin but would serve as a reminder to man of the seriousness of his transgression. Sin brings death.

The remaining books of the Old Testament deal with the continuing saga of man's battle with sin and God's never failing, everlasting demonstration of His undying love for His sinful children.

- As in every epic, there are characters and a plot. The plot is the redemption of God's people. The characters are many. The primary characters are the people singled out

to become God's own possession: Israel. For the Lord to provide a Redeemer, He would also provide a nation from which the Redeemer would come. Jesus was prophesied to come from Israel and not only from this nation, but specifically from the tribe of Judah. The OT is replete with the promises of a Messiah coming from Judah.

Genesis – Deuteronomy is the Law.

Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles, Ezra, Nehemiah and Esther comprise the histories of the OT. These books also tell the story of man's continual battle with sin.

There are victories and there are slaughters in these accounts.

Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are the books of poetry.

Again these poems are filled with man's crying out to God for His deliverance. The remaining books of the OT are the prophets: major and minor.

- ❖ The OT begins with an account of the generations of Adam (**Genesis 5**) and ends with a curse in Malachi.
- ❖ The NT begins with the genealogy of Jesus Christ and ends with "there will no longer be any curse." **Revelation 22:3**

- Matthew is the Bridgebuilder. His book of the account of the life of Christ bridges from the OT to the NT. He focuses on the Messiah.

Matthew has more OT references than almost any other NT book. (Only Revelation has more.)

Matthew's Gospel was written primarily to Jews. So his purposes were a bit different from the other writers.

Matthew presents Jesus as **the Messiah-King**. His audience is Jewish. Matt. 28:18-20 are the key verses.

- Mark wrote primarily to the Romans (suffering persecution) and presented Jesus as **God's Suffering Servant**. **Mark 10:45**

About 90 % of Mark is included in Matthew. (Baker)

- Luke wrote to the Greeks. He wrote specifically to Theophilus, an unknown person to us, but important to Luke. The writer was diligent to make known to this unknown man the truths of who Jesus was and the course of action which His followers took to ensure the establishment of His kingdom.

In Luke, we see **the humanity of Christ**. Jesus is a man as well as God. Key verse: **19:10**

Luke narrates those events which demonstrate *the humanity of Christ*. The genealogy is traced back to *Adam*. The parables included by Luke have a *human element* to them.

Son of Man acts as key terminology for Jesus.

- John was written to all men, everywhere. John presents **Jesus as the Son of God**. The key verses are: **20:30, 31**

The deity of Christ is proved by miraculous signs in this gospel account.

Keep in mind that Graeco-Roman biographies were typically arranged by **topic** rather than strict chronology (e.g., eight kingdom parables clustered in Matthew 13).

John contains the "I am" sayings of Jesus which point to His identity as God. I AM is the key name God is known by throughout the Old Testament. It is the name which designates God as self-existent, all-sufficient. It is used 6, 800 times in the OT.

Jesus says, "I am the bread of life; I am the true vine; I am the living water; I am the resurrection and the life; I am the good shepherd; I am the gate; I am the way, the truth and the life; I am the light of the world."

This is the general big picture of the Bible.

Now we can see where we have come from and where we are going in relation to 2 Kings.

When we study 1 Kings, we learn that none of the kings measure up to the standard of the Lord.

What are we to think based on this information?

The Lord surely wants us to gain some kind of spiritual lesson so we can have a closer relationship with Him. But what are we supposed to learn?

One thing we can build on is the fact that no earthly king will ever be the King that we need.

We have seen that over and over again.

So why continue this saga of failed kings?

Because as we move forward, we are gaining something. See if you can piece together what exactly we are gaining as we continue forward in our march with these flawed kings.

The prophets are more of a constant in 2 Kings.

Ask yourself why this would be true. Why do the prophets play such a key role in 2 Kings?

Do not read this as a fictional account and just enjoy the story.

Be involved in the unfolding of the histories of the people of God.

Ask yourself questions and be alert to details that might go unnoticed.

Actively read these accounts, as though your life depended on it.



2 KINGS

LESSON 1 “WHO RULES THIS COUNTRY? KINGS OR PROPHETS?”

NEITHER - - - THE LORD GOD ALMIGHTY RULES ALL!!

2 Kings 1 and 2 Reading on LEADERSHIP

“The Kings writer repeatedly reminds his hearers that it is Yahweh Who is sovereign; His word is not thwarted.” Bible Speaks Today

1-2 Kings was originally one volume, eventually divided into two parts.

We will discuss the purpose of this history of the kings – but here at the beginning, we can say that the real story lies hundreds of years later, with this point on the historical timeline simply playing its part in the drama.

“Relentlessly faithful and more sovereign than readers might expect, in the pages of 1-2 Kings the Lord creatively refuses to be boxed in by anyone and resists easy labels or stereotyping.”

Baker’s Illustrated Bible Commentary

We must learn from this recording of God’s perspective of history the attributes of our Lord which cause Him to be viewed as unlike any other.

HE IS HOLY – COMPLETELY OTHER THAN!

Laying the foundation of your next several weeks of this study in **2 Kings** is crucial. Make sure you give adequate time and attention to the opening part of this book.

As 1 Kings closes, we see the Lord fulfilling prophecy concerning wicked King Ahab.

We also see one of the best kings of Judah – Jehoshaphat.

This continues to be the story in the history of God’s people – some very good, some very bad, some a little good, some a little bad.

What we can learn from watching these people deal with life and then watching how the Lord deals with their choices, enlightens us in how best to lead our own lives.

Watch the Lord.

Watch the people.

Throughout the week, open your heart to long for your True and Glorious King!

➤ Read 2 Kings 1 and write your first impressions here.

Now write the summary of each paragraph of this chapter. A sentence for each will do.
2 Kings 1: 1-4

1: 5-8

1: 9-10

1: 11-12

1: 13- 16

1: 17-18

➤ **Do Your Text Discovery for Chapter 1. Instructions are found in the Appendix.**

“Second Kings covers the reign of twelve kings of Isra’el (Northern Kingdom) and fifteen kings of Y’hudah, Judah (Southern Kingdom). The book of 2 Kings records events between 850 and 586 B.C.E.

The history of Y’hudah, Judah is also recounted in 2 Chronicles, but the history of Isra’el is almost exclusively found in 2 Kings. Through all the events recorded in 2 Kings, God never leaves His people without hope, without strength, or without His Presence.”

The Complete Jewish Study Bible

Keep in mind that 2 Kings was originally part of 1 Kings, they were one literary work. The Book of Kings was later divided to accommodate the size. Two scrolls containing the writings here were easier to handle than the one large work. Translators of the Septuagint divided the original work into two books around 400 AD. (Archaeological Study Bible)

Both **1 and 2 Kings** were originally written for Jews living in exile during the Babylonian captivity to preserve their identity as God’s people while away from their home.

What do you see as the dividing point for the opening of **2 Kings**?

What has just happened?

Ahaziah is mentioned right away.

Who is Ahaziah?

Northern Kingdom or Southern Kingdom?

Because we are talking about Samaria, we know this is the Northern Kingdom.

Look back at **1 Kings 22: 51-53**.

Ahaziah is not willing to seek the advice and help of Yahweh, he resorts to “Baal the fly,” the god of the Philistine city of Ekron.

Why would he do this?

The same reason we resort to any other solution besides the Lord.

The Lord is the first line of defense we should always seek.

Why do we go elsewhere?

Why is this an appropriate chapter to open this second part of the Kings saga?

What does this chapter tell us about the condition of the people of God?

Remember Ahaziah’s mother was Jezebel, his father Ahab. She provided for hundreds of wicked, godless prophets. Ahaziah probably had been influenced and brought up in this pagan environment and knew nothing else.

Did Elijah seem annoyed that the messengers of the king did not even know who he was?

1: 6-8.

Read: Luke 1: 15-17; Matt. 3: 4; 11: 14

Ask yourself as you study: What do I learn about God, the people and truth?

In chapter one, you learn that God is _____ .

You learn that His people are _____ .

You learn that truth is _____ .

- **Now read 2 Kings 2 and write your first impressions here.**

Now write the summary of each paragraph of this chapter.

2 Kings 2: 1-3

2: 4-6

2: 7-8

2: 9-14

2: 15-18

2: 19-22

2: 23- 25

- **Do Your Text Discovery of Chapter 2.**

Who are the main characters in this chapter?

You have a new hero in this chapter. What is his name?

What do you find out about him?

Do you like him? Why or why not?

- 1. How do you see that the Lord God is the True King of Israel in this week's reading?**
- 2. How do you see Jesus in your study this week?**

Traditionally, Jeremiah is credited with writing **1 and 2 Kings** as instructional correction for the people of the Lord. Jeremiah explains that the people of Judah are going into exile, removed from the Promised Land, due to their own rebellion and lack of attention to the covenant agreement between Judah and the Lord.

"Jeremiah was active at the time of the destruction of Jerusalem, and the book bearing his name quotes extensively from the final chapters of Kings." An Introduction to the Old Testament, Dillard and Longman

"The themes of kingship and covenants are prominent throughout 1 and 2 Kings." Therefore, we will be spending time discussing the importance of covenant in the life of the follower of the Lord.

➤ **Find a hymn or worship song that relates to what you studied this week.**

➤ **DIGGING DEEPER**

"The author's chief historical concern was to preserve a record of the kings of both Israel and Judah. The emphasis in this record is on the royal actions and also on the actions of selected prophets that bear on the period in which they ministered. More importantly the author sought to evaluate the monarchy by the standard of the Mosaic Law."

Bible Knowledge Commentary

For the above reason, understanding the influence of the concept of the Deuteronomic history is important. The content of the Law was what made Israel unique.

Israel was not just another country in the midst of many other countries.
Israel was to be a light to the world.

Isaiah 42: 6

God intended for Israel to manifest to all people how glorious it can be to live under the government of God.

Ex. 19: 4-6

Deuteronomy Chapters 28-30 will become a focal point for us as we continue with understanding a theocracy.

Begin to familiarize yourself with this material.

“Certain themes in 1 and 2 Kings clarify the plot and characterizations. Most of these ideas come from Deuteronomy. First, God expects Israel to obey the stipulations of the covenant... Second, God rules history.” Old Testament Survey, House and Mitchell

“Whereas Israel in 1 and 2 Kings functioned as a monarchy, it was more a theocracy. The kings of Israel were vice-regents under Yahweh, Israel’s true Sovereign.” Bible Knowledge Commentary

- **2 Kings 1: 1, 2**

Find Moab on the map in the Appendix. Where is it in relation to Israel?

“After the death of wicked King Ahab, the nation of Moab took advantage of Ahaziah, his son and successor, and broke the bonds of vassalage that had chained them to Israel.” Wiersbe

“This king of the northern kingdom of Israel is not to be confused with Ahaziah of Judah (8: 25-9: 29).” MacArthur

“Immersed in the Baal worship of his father, King Ahaziah sent messengers to inquire of Baal-Zebub as to whether or not he would recover from his injuries. The name ‘Baal-Zebub’ means ‘lord of the flies,’ a deliberate change by followers of the Lord (Yahweh) to ridicule and protest the worship of Baal-Zebul (Baal the Prince), a name known from ancient Canaanite texts.”

“Rabbi I.W. Slotki identifies Ba’al- Z’vuv as a Philistine god (literally, ‘lord of the flies’) who was believed to control flies over a given locale. Not to be confused with Ba’al-Zibbul in Matt. 12: 24. Ba’al-Zibbul is found in the Testament of Solomon, a pseudepigraphic work in which Ba’al-Zibbul is referenced as ‘the prince of demons.’” The Complete Jewish Study Bible

“This is the likely origin of ‘Beelzebul’ as the name of ‘the head of the demons’ in the New Testament (Matt. 10: 25; 12: 24, 27; Mark 3: 22) The Bible Speaks Today

Some even referred to this false god as *Baal-zebel* – “lord of the dung.”

“The NT preserved the name in the form Beelzebul, a name for Satan, the prince of the demons (Matt. 10: 25; 12: 24; Mark 3: 22; Luke 11: 15).” MacArthur

Look up two of the New Testament references and write here what you learn about your enemy.

Don’t miss the fact that the last chapters of 1 Kings begin to focus more and more on the prophets. Elijah is front and center for several chapters.

2 Kings opens with more on Elijah but a clear passing of the baton (or crown) to Elisha. While both books of Kings were originally one scroll, we find here an interesting turn of events.

This is about the Kings of Israel, but also very much about the prophets of Israel.

We have seen kings die and another king ascends to the throne, now we see a prophet ascend into heaven and his successor takes up the mantle of leadership.

As the saga of the kings continues, be prepared to see more and more of the role of the prophet.

1 and 2 Kings is an amazing book with many layers of what it means to follow the Lord.

- **2 Kings 1: 1**

“Now Moab rebelled against Israel.”

2 Kings opens with a contrast already in place. Whereas Jehoshaphat enjoys a reign of clear sovereignty in regard to his subjected nations, Israel – the northern kingdom – is always experiencing rebellion and turmoil.

Why would Israel be more vulnerable to divisiveness, rebellion and uprisings?

“Presumably the point is that Asa’s relatively righteous successor Jehoshaphat maintains suzerainty over other nations (Edom), whereas Ahab’s Baal-worshiping son loses it. It is

significant that it is under Jehoshaphat's Baal-worshipping son Jehoram (2 Kings 8: 16-24) that Edom rebels against Judah." Iain Provan New International Biblical Commentary

- **2 Kings 1: 2**

Deut. 22: 8

It is thought by some that Baal of Ekron had a reputation for divination and soothsaying

- **1: 3**

"The Lord's messenger was in contrast to the messengers of the wicked king (vv. 2, 3, 5)."
MacArthur

"The angel of the Lord (the preincarnate Christ) appeared to Elijah as He had appeared to many Old Testament leaders in the past." Bible Knowledge Commentary

- **1: 5**

"The swift return of the messengers assured the king that they had not had time to go to Ekron, about seventy-two kilometres from Samaria, and return, hence the question. God intervened yet again through His servant to keep the messengers from their destination."
Tyndale

- **1: 8, 9, 10**

2 Kings 1: 8 "A garment of hair ... a belt of leather"

"In his appearance, his ascetic life, and his prophetic boldness, John the Baptist resembles Elijah (Matt. 3: 4). Both prophets carried out a ministry of judgment and repentance (Matt. 3: 1-12; Luke 3: 2-17)." Reformed Study Bible Also Mark 1: 6

*"Elijah's garb probably visualized the repentance to which the prophets called the people."
"Ahaziah showed complete contempt for Elijah and the God he represented by sending a band of soldiers to arrest the prophet like an outlaw and drag him before the throne."
"Elijah said that because he was a man (ish) of God, fire (esh) would consume them."*
Bible Knowledge Commentary

"The pagan people of the time thought that the magical power of curses could be nullified either by forcing the pronouncer of the curse to retract the statement or by killing him or her so that the curse would accompany that individual to the netherworld. It appears that Ahaziah shared this view and tried to take Elijah prisoner to counteract his pronouncement of the king's death."
Archaeological Study Bible

- **1: 9-12**

What do you learn about the consequences to those under the power of a wicked king?

Look at: 2 Thes. 1: 7-9; Rev. 11: 1-6 and 1 Kings 17: 1; 18: 36-38
Relate these passages to what you see in verse 10 here.

Play on words: *esh Elohim* = “fire of God”/ *ish Elohim* = “man of God”

- **1: 13-15**

Look at: 1 Kings 19: 19

What other choice do we have when the earthly authority over us is wicked?
What did the captain in these verses do differently?

What saved his life?

- **1: 15, 16**

“This was the sixth time God told Elijah to ‘go’ or ‘leave’ – 1 Kgs. 17: 3, 9; 18: 1; 21: 18; 2 Kgs 1: 3. This whole incident, like the contest on Mount Carmel, was designed to demonstrate God’s sovereignty to the king and the people of Israel.” Bible Knowledge Commentary

- **1: 17**

The Jehoram here (northern kingdom) should not be confused with the Jehoram (or Joram) who was a son of Jehoshaphat and from Judah. (2 Kg. 8: 16, 23)

The first Jehoram is a son of Ahab. (3: 1)

The second Jehoram mentioned is the son of Jehoshaphat.

As you finish chapter 1, compare the actions of Ahaziah and his captains to the actions of Elijah.

- 2 Kings 2

The three cities mentioned here, Gilgal, Bethel and Jericho, were locations where prophetic communities existed. 2: 3, 5; 4: 38

“Elijah took his young student on a farewell visit to the groups of prophets at Bethel (v. 1), Jericho (v. 4) and Gilgal by Jordan (v. 6).” Tyndale

*“Gilgal was the first place the Israelites camped after they crossed the Jordan River and entered the Promised Land. Gilgal was the place of new beginnings and Elijah wanted his successor to remember that.” Wiersbe **Josh. 4: 19-20***

This is also where the Jewish men were circumcised as men of the covenant. **Josh. 5: 2-9**

**But later, look at what you learn about Gilgal and Bethel:
Hos. 4: 15; 9: 15; 12: 11**

Amos 4: 4; 5: 5

What value in knowing the Lord better is found in this chapter?

**The Lord’s presence was associated with a whirlwind in:
Job 38: 1**

Jer. 23: 19

Jer. 25: 32

Jer. 30: 23

Zech 9: 14

In chapter 2, what do you notice about Elijah?

What are your thoughts about the end of Elijah's career as a prophet?

In this chapter, what do you learn about Elisha?

Describe his personality.

Did the other prophets know that Elijah was leaving soon?

Why would God inform the other prophets concerning this event of Elijah's departure?

Read Amos 3: 7, 8

We are introduced to Elisha in 1 Kings 19: 16 and we continue to follow him until his death in 2 Kings 13: 20.

- **2 Kgs. 2: 1**

"going up to heaven"

What did this mean to someone at the time of Elijah?

Read the following to gain an understanding:

Ps. 16: 10, 11

Ps. 17: 15

Ps. 23: 6

Ps. 115: 17-18

Eccles. 12: 7

Back to earth:

Find Gilgal on a map.

“This Gilgal is seven miles northwest of Bethel – different from the Gilgal near the Jordan River.” Bible Knowledge Commentary

2: 3 “sons of the prophets”

This does not refer to literal “sons” by physical birth, but groups of prophets usually affiliated with a prominent prophet. These prophets are viewed as servants of God and are true prophets. Revelations from God are typically given to them as in this case concerning Elijah’s leaving.

WORD STUDY

2: 3 “take away” #3947 laqah

לָקַח

Transliteration

lāqah

Pronunciation

law-kakh'

Part of Speech

verb

Root Word (Etymology)

A primitive root

KJV Translation Count — Total: 965x

The KJV translates Strong's H3947 in the following

manner: [take](#) (747x), [receive](#) (61x), [take away](#) (51x), [fetch](#) (31x), [bring](#) (25x), [get](#) (6x), [take out](#) (6x), [carry away](#) (5x), [married](#) (4x), [buy](#) (3x), [miscellaneous](#) (26x).

Outline of Biblical Usage [?]

l. to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away

A. (Qal)

i. to take, take in the hand

ii. to take and carry along

iii. to take from, take out of, take, carry away, take away

iv. to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept

v. to take up or upon, put upon

vi. to fetch

vii. to take, lead, conduct

viii. to take, capture, seize

ix. to take, carry off

This is the same word used of Enoch's translation into heaven in Genesis 5: 24.

- 2: 4 Jericho

Gilgal, Bethel and Jericho were all known as prophetic communities.

Elijah is probably their leader as will be Elisha later.

- 2: 6-8

"A prophet's cloak symbolized his authority under God with which God clothed and empowered him." Bible Knowledge Commentary

2: 2, 4, 6

Elijah asks Elisha to remain behind these times.

Yet, Elisha will not leave his master.

The Bible Speaks Today commentary sees this as a foreshadowing of the faithfulness of Christ. He resolutely set His face to make His way to Jerusalem, knowing He would die there.

(Luke 9: 51)

Whether Elisha is a forerunner of Christ or not, he is a faithful servant to Elijah and to the Lord. He is a great example to us.

- 2: 8

Relate this to: Ex. 14: 21, 22

Also relate to Josh. 3. What are some similarities which you see between these two men?

Joshua means “The Lord saves” while Elisha means “God saves.”

- 2: 9

The giving of the double portion of Elijah’s spirit was not Elijah’s to give. This was up to God to determine if Elisha would receive the double portion.

Baker’s Commentary sees this request as: “*two mouthfuls of your spirit,*” which relates to Deut. 21: 15-17 as a reference to inheritance.

“Elijah was not expressing a desire for a ministry twice as great as Elijah’s but was using terms derived from inheritance law to express his desire to carry on Elijah’s ministry. Inheritance law assigned a double portion of a father’s possessions to the firstborn son.”
Archaeological Study Bible

“The request for a double portion was not that he might excel his master but that he should receive the eldest son’s share according to the law. Such a son had the responsibility to carry on the father’s name and work.” Tyndale

“Elisha was asking to succeed Elijah in the prophetic office, as God had promised, with spiritual power beyond his own capabilities to meet the responsibilities as Elijah’s successor.” MacArthur

“He seeks an inheritance not of property but of ‘your spirit,’ the same Spirit that has been upon Elijah.” Bible Speaks Today

- 2: 10, 11

Elijah did not have the power to grant Elisha’s request, but Elijah knew that if Elisha saw his departure, it would be the sign that God Himself would indeed grant the request.

“As earthly kingdoms are dependent for their defense on such military force as represented by horses and chariots, one single prophet had done more by God’s power to preserve his nation than all their military preparations.” MacArthur

“The fiery horses and chariot were symbols of God’s power in battle. Horses and chariots were the mightiest means of warfare in that day. God was saying in this event that His power was far greater than any military might. It was this power that Elijah had demonstrated and which Elisha in his wisdom valued so highly.” Bible Knowledge Commentary

“God swept Elijah off the face of the earth into His very presence.” Bible Knowledge Commentary

Elijah’s ministry has been symbolized by fire many times. This is a sign of God’s all-consuming power.

2 Kg. 1: 10, 12, 14

1 Kg. 18: 38

1Kg. 19: 12

We will “see” Elijah again.

Mal. 4: 5

Matt. 3: 1-12

Luke 3: 2-17

- **2: 11**

“Fire appears several times in Elijah’s ministry as a sign of God’s all-consuming power.” Archaeological Study Bible

*“The whirlwind and fire are signs of the Lord’s appearing.” Provan **Ex. 3: 2; Job 38: 1***

The storm cloud or windstorm represents the divine chariot or throne.

Ez. 1

Hab. 3: 8

- **2: 12**

**This destroying of his old clothes is suggestive of something.
What do you think is suggested by this action?**

- **2: 14**

“God designated Joshua as the approved successor to Moses by having Joshua lead the people across the Jordan River into the Promised Land, much as Moses led the people through the Red Sea. Now God designates Elisha as the successor to Elijah by dividing the Jordan for him as He did for Elijah.” Archaeological Study Bible

“Phrasing in verse 14 identical to that in verse 8 reinforces that in very truth the spirit of Elijah is resting on Elisha.” The Bible Speaks Today

- **2: 15-18**

What is happening here?

2: 17, 18

Is this the first time people have looked unsuccessfully for Elijah? 1 Kings 17: 3; 18: 10

- **2: 19-22**

What is the message here?

Jericho had been cursed (Josh. 6: 26), yet this city had a perennial spring which irrigated the fertile land around it. The water was contaminated due to the curse. Elisha demonstrates his authentic position as prophet by removing the curse.

Elisha, as the new Joshua, has just crossed the Jordan and entered into the area surrounding Jericho. The men of the city approach him to do something about the bad water.

v. 19

“Many of these elements – water, flour, oil, fire and wind – were polemics against Baal, the god of rain, lightning (fire), and vegetation. Even the restoration of two boys back to life (one by Elijah and one by Elisha) was a polemic against the practice of child sacrifice and against the myth that Baal was dead six months each year and then was raised annually. Baal’s restoration to life was only mythical; the boys’ restoration to life was real.”

“The parallelism between this physical situation and the spiritually polluting influences of Baal worship in Israel is obvious.” Bible Knowledge Commentary

v. 20

“Put salt in it.” – Salt is a preservative and is an *“appropriate symbol for how God is faithful to His promises and maintains His people (Lev. 2: 13; Num. 18: 19; 2 Chron. 13: 5; Ezek. 43: 24; Matt. 5: 13; Mark 9: 49, 50). Archaeological Study Bible*

“The use of salt from a new bowl symbolized the cleansing of the waters that God would miraculously perform.” MacArthur

“The new bowl represented himself, the new instrument in God’s hand. Salt was known by the Israelites to preserve and purify; it was used in each of their daily grain offerings to the Lord... This miracle showed the people of Jericho that the Lord, not Baal, the so-called god of fertility, could heal their barrenness. God’s permanent work on the spring would serve as a perpetual reminder of His ability to bring fruitfulness and blessing out of the barrenness and sterility caused by idolatry.” Bible Knowledge Commentary

“It is fitting that this new Joshua, having crossed the Jordan, should pronounce a blessing, his own prophetic word matching that of his illustrious predecessor.” Provan

“Although Jericho had been rebuilt (with difficulty) during the days of Ahab (1 Kg. 16: 34), the city had remained unproductive. Apparently, the water still lay under Joshua’s curse (Josh. 6: 26), and both people and land suffered greatly. Elisha’s miracle fully removed this older judgment (2 Kg 2: 21). Any suggestion of a magical effect of the salt in the purification of the water is excluded by the explicit statement that the Lord Himself healed, or purified, the water.” Archaeological Study Bible

Read John 4: 14; 7: 37-39; Rev. 21: 6; 22: 1, 17

How does Jesus as the Giver of Living Water relate to this short entry in **2 Kings**?

Take time with this answer; it is crucial.

- ❖ **Go get a glass of water. Look at it. Consider its content. No color, no taste, really pretty unremarkable. Yet water is LIFE. Spend some time thanking God for the things in our lives that go unnoticed and unappreciated which He has provided.**

- **2: 23-25**

What is the big picture here?

There is a temptation to view these young men as foolish victims.

Do not do that.

While we cannot see the heart, the Lord can and never forget, this is the greatest concern of the Lord - - - the heart. He alone sees the heart and the hearts of these young men must have been utterly defiled and not worthy of life. Never presume to judge more correctly than the Lord!

“Baldness was regarded as a disgrace (Is. 3: 17, 24)... These youths were sarcastically taunting and insulting the Lord’s prophet by telling him to repeat Elijah’s translation (‘going up’).” MacArthur

“The epithet baldhead may allude to lepers who had to shave their heads and were considered detestable outcasts. Or it may simply be a form of scorn... They regarded God’s prophet with contempt... (Samaria) This city, capital of the Northern Kingdom of Israel, was to be the site of many of Elisha’s mighty deeds.” Bible Knowledge Commentary

Elisha’s public ministry begins as “he retraces the journey (Jordan River, Jericho, and Bethel, and then on to Mount Carmel and Samaria) of Elijah at the beginning of the chapter.” Baker’s

“The healing of water with salt is somewhat offset by the bitter curses and bear-mauling of the forty-two youths from Bethel, yet both illustrate that a prophet’s response to ‘evil’ can bring both healing and destruction. The entrance of the female bears as agents of judgment reminds us of the devouring lions earlier in the narrative.” Baker’s

Elisha is “an authentic prophet – a man able both to bless and to curse in the Lord’s name. To treat a prophet with disrespect, however, is to treat God with disrespect and to risk immediate retribution.” Provan

Because these young men (probably about 20 years of age) despised the prophet of the Lord, Elisha called on the Lord to deal with the rebels as befitted their sin.

“The gravity of the penalty mirrored the gravity of the crime – to ridicule Elisha was to ridicule the Lord Himself.” MacArthur

“As always the interest of the writer of 1 and 2 Kings was primarily spiritual rather than political.” Bible Knowledge Commentary

Where do you see proof of that statement in this chapter?

You find in this opening snapshot of Elisha as leader, two critical factors of his leadership. He is involved in a life-giving act (9-22), but he is also involved in bringing judgment on those who would scorn the mission he has received from Yahweh (23-25).

This will be your final reading for this week; this is more of an active reading because you will be writing answers as well as reading:

LEADERSHIP

Take some time to consider the role of leadership within your church.

What do you learn from this chapter about changing leadership?

Specifically, how is Elijah in turning over the “mantle” to Elisha?

Does he prepare Elisha?

Does he point Elisha to the Lord?

How is Elisha at receiving his new commission?

Does Elisha follow the Lord or has he been following Elijah?

How do both leaders impact the people they lead?

When there is a change of leadership, what is to be your participation, your role, your attitude?

If you have ever gone through a changing of the guard in your own church, record some of the advice you would have for those currently experiencing this event in the life of their church.

Is it best for the incoming leader to have had discipleship or mentoring by the previous leader as with Joshua, Elisha, the disciples, Timothy or to choose someone completely new?

Considering the constant reminder that our leadership never stays the same and yet, one day, Jesus will reign eternally (indeed for believers, Jesus ALREADY reigns eternally), what can we learn about the contrast between earthly rule and heavenly rule?

Where is your focus at this time: on earthly rule or on heavenly rule? Why?

As we leave the ministry of Elijah here in this chapter, this offers an opportunity to ask this question: Why is Elijah one of only two Old Testament men to be with Jesus in His only earthly revelation of His glory as He appears on the Mount of Transfiguration in **Matt. 17, Mark 9 and Luke 9: 28-36**?

It was on the heart of Jesus to prepare His disciples for His departure. The same is true of Elijah.

He did his best to prepare Elisha.

Look at the following and see what you learn about the One Who prepared His disciples and prepares you:

Luke 24: 44-48

John 14, 15, 16

The apostles followed the lead of their Master in this regard.

2 Tim. 4: 1-8

2 Pet. 1: 12-15



LESSON 2 “GOD RULES IN GRACE AND POWER”

2 Kings 3 and 4 “Elisha: A Man of Grace and Power/ Jesus: THE Man of Grace and Power”

SEEING JESUS: Grace and Power

Kings go to war; soldiers follow them; but it is the Lord Who determines the battle.

2 Kings 3

Read this chapter and write your first impressions.

Write your summary of each paragraph below:

3: 1-3

3: 5-8

3: 9-12

3: 13- 20

3: 21-27

➤ **Do Your Text Discovery of Chapter 3.**

2 Kings 4

2 Kings 4: 1-7

4: 8-10

4: 11-16

4: 17

4: 18-25

4: 25b- 28

4: 29-31

4: 32-37

4: 38-41

4: 42-44

- **Do your Text Discovery for Chapter 4.**

What are the miracles mentioned in these two chapters? List them here.

What do the miracles of these two chapters reveal to you about the character of God?

The rebellion of Moab had been mentioned in chapter 1 and is now picked up again. This is an important event concerning Israel, Judah and Moab to show something about the Lord.

What does this event show about the Lord?

How is Elisha's ministry different from that of Elijah?

- 1. How do you see that the Lord God is the True King of Israel in this week's reading?**

- 2. How do you see Jesus in your study this week?**

- **DIGGING DEEPER**

"A unique discovery made in Dhiban, Jordan, in 1868 describes Mesha's revolt from the Moabite perspective. This document, called both the Mesha Inscription and the Moabite Stone, uses language very similar to what we see in the Old Testament. Yahweh, the God of

Israel, shows up in the inscription, as does Chemosh, the national god of Moab. Mesha describes how Omri of Israel oppressed Moab and attributes Moab's suffering to the displeasure of Chemosh. He claims to have been inspired by Chemosh to rise up and deliver Moab, indicating also that he slaughtered the entire town of Nebo, which he proceeded to put under the 'ban.'" Archaeological Study Bible

- **3: 1**

Keep in mind that Jezebel remains alive throughout the reign of Jehoram. **2 Kgs. 9: 30**

- **3: 2**

"This was probably an image of the god Baal that King Ahab had made and placed in the temple he built to Baal (1 Kg. 16: 32. 33)." MacArthur

"Though Joram did get rid of this idol he remained sympathetic to and supportive of Baal worship in Israel. (10: 19-28)" Bible Knowledge Commentary

"Although he had torn down the stele to Baal that Ahab and Jezebel had erected, his perpetuation of the state cult of the golden calves that Jeroboam had established was condemnable." Expositor's Commentary

Partial obedience does not indicate a better heart – just a compromised one.

- **3: 3**

Jehoram "clung to" the sins of Jeroboam which made Israel sin.

"Cling" *dabaq* this is the same word as we find in **1 Kings 11: 2**, where Solomon "held fast" to the women he loved.

Our example here is that of Elisha who clung to nothing and no one but the Lord. Jehoram tried to hold onto both and failed miserably.

❖ **Elisha's Ministry**

2 Kings 3: 4 – 8: 15

- **2 Kgs. 3: 4-8**

"Joram reactivates the treaty with Judah made between equals, i.e. a parity treaty, which is accepted by Jehoshaphat (as in 1 Kgs. 22: 4) with the added assurance that he would march with him." Tyndale

"Joram suggested attacking from the south through the Desert of Edom rather than from the north, the more normal though heavily defended frontier, and Jehoshaphat agreed." Bible Knowledge Commentary

“Missing on this occasion, however, is any desire on Jehoshaphat’s part to discover the counsel of the Lord before going off to war (contrast with 1 Kg. 22: 5).” ESV Study Bible

“The ill-planned strategy had been Joram’s and this first mention of Yahweh is a word of blame! Sinful humanity readily blames God for their own decisions and failures (Gen. 3: 12; Jas 1: 13-15).” Bible Speaks Today

- **3: 9, 10**

Who are the three kings mentioned who will go into battle together against Moab?

- **3: 11, 12**

Now Jehoshaphat remembers to consult the Lord.

- **3: 13**

“A Hebrew idiom that expressed the complete different perspective of two individuals.”

MacArthur

“This barb forced Joram to face up to the impotency of Baal.” Bible Knowledge Commentary

“Once again, it is God’s covenant with David that introduces the grace of God and brings about God’s rescue of His people.” Wiersbe

- **3: 15**

“Music was one means of the hand of the Lord coming upon a person, whether to calm or control.”
Tyndale

- **3: 16-19**

“A central lesson of the chapter is this: prophets do not control the prophetic word. It is something given to them by God (2 Pet. 1: 21). They are simply channels through which it passes. God does not always reveal the entirety of the divine will, particularly when faced with wicked Israelite kings destined for judgment... God is not bound by conventions.” Provan, New International Biblical Commentary

“The cutting down of fruit-bearing trees is banned in Deuteronomy 20: 19.” Tyndale

- **3: 18**

“God would provide water enough in an unnatural way so that everyone would know that it was He Who had provided.” Bible Knowledge Commentary

- **3: 20**

“Flash floods in the mountains of Edom flowed rapidly through the stream bed in the direction of the Dead Sea.” Archaeological Study Bible

Some wordplay occurs here.

“Red” *adummim* as “blood” *dam*; notice the play on words with *Edom*.

These auditory connections are much more pronounced to the Hebrew ear.

- 3: 20-25

What has Elisha promised?

How did the Lord provide it?

Does this mean every time someone digs trenches, they will fill with water?

Then what is the meaning of this action by man and then the action by God?

God gives them the battle plan but without telling them WHY they were doing what they were doing. Many times we obey without an explanation. We simply trust. God knows His plans and His methods. We do not always know – but we trust.

“So the Moabite army erroneously concluded that the Israelites, Judahites and Edomites had had a falling out and had slaughtered each other – not an unrealistic possibility.”

Bible Knowledge Commentary

The end of this chapter defies an easy interpretation.

But clearly it has something to do with sacrifices.

In 3: 20, we see the morning sacrifice mentioned of the people of God. Then in verse 27, we see the king of Moab take his eldest son and sacrifice him on the wall. “There came great wrath against Israel, and they departed from him and returned to their own land.”

Why is there wrath against Israel because the pagan king of Moab sacrificed his son?

Some see this wrath as that of the Moabites who have been inspired to hate Israel even more and fight more intensely. The Israelites then might mistakenly think that Chemosh, the Moabite god, was fighting for the Moabites.

“King Mesha offered his oldest son, the crown prince, to the Moabite god Chemosh in an attempt to induce that deity to come to his aid.” Archaeological Study Bible

“Defeat in battle was regarded by pagan Near Eastern warriors as a sign that their gods were angry with them. To propitiate his god, Chemosh, Mesha offered his firstborn son, the heir to his throne.” Bible Knowledge Commentary

Expositor’s tells us that *“Mesha’s desperate action is amply paralleled in the literature of the ancient New East.”*

There is no easy consideration for this, but it is helpful to question even the most difficult passage in order to endeavor to find the Lord’s intent in these obscure portions of Scripture.

The Moabite Stone – archaeological discovery - records Mesha’s own telling of this battle and other battles with Israel.

With this clear victory of the Lord, did God’s people now turn wholly to Him as Lord?

- **Read 2 Chron. 21: 1-20 to get an even deeper understanding of what was going on during this time period.**

2 Kings 4

The main purpose of these stories is to show the Lord’s support and provision of His people who fear the Lord; His way of accomplishing this provision is through Elisha.

“This finely crafted episode has three movements, beginning with the announcement and subsequent birth of a son...The second movement revolves around sickness and death. The third movement of the episode involves intercession and revival, and the woman’s journey to Mount Carmel (recalling the God who answers by fire) is ‘Elisha-like’ when she says she will not leave the prophet, just as Elisha once said to his master. Her persistence is likewise rewarded with a double portion of rescue from death. Right after the account (3: 27) about an appalling child sacrifice, we have a narrative about the prophet as a catalyst in the birth and ‘resurrection’ of a promised son, against all odds. In some ways this mirrors the story of God’s people: death and exile are not the end of the story.” Baker’s Commentary

“The scenes in this chapter all point to Yahweh’s power through Elisha and authenticate him as Elijah’s successor, but readers today, influenced by the Enlightenment, want to know how such ‘wonder- full’ deeds were possible. The Bible does not give explanations – ‘by their very nature miracles transcend explanation.’ Bible Speaks Today

“Kings is unique among contemporary Ancient Near Eastern records in its stories about people on the fringe who would otherwise be forgotten... The ministry of Elisha, even more so than Elijah’s, foreshadows the compassionate ministry of Jesus.” The Bible Speaks Today

**Like Elisha, Jesus responded to the needs of needy women.
Mark 5: 24-34; 7: 24-30**

**Like Elisha, Jesus raised the dead.
Mark 5: 21-24, 35-43; Luke 7: 11-17**

**Like Elisha, Jesus fed the hungry
Mark 6: 30-44**

- **4: 1**

As the story opens, we see that a certain woman of the wives of the sons of the prophets had two children. This indicates that the “sons of the prophets” was not a celibate monastic order. They were ordinary men with families.

“Josephus (Antiquities) and some rabbis assert that the widow’s husband was the righteous Obadiah who had aided the persecuted prophets during Ahab’s reign, a work carried on by the widow herself after his demise, to her financial ruin.” Expositor’s
The role of the prophet is to bring the people back to God.

- **4: 2-7**

“His miracles, as contrasted with Elijah’s, frequently involved meeting the needs of individuals...The widow’s faith can be ‘measured’ by the number of jars she collected in response to the prophet’s instructions... This story demonstrates God’s care for His faithful ones who lived in apostate Israel at this time.” Bible Knowledge Commentary

God is throughout Scripture seen as the One Who protects the fatherless and the widow. How do you see the Lord performing this action here?

**Read:
Deut. 10: 18**

Ps. 68: 5

Ps. 146: 9

James 1: 27

As followers of the Lord, we are to consider His actions as our actions to follow.

Deut. 24: 17-20

Ex. 22: 22-23

Is. 1: 17

Jer. 7: 6

WORD STUDY

Oil = shemen #8081 **שֶׁמֶן**. Oil, medicament, ointment, anointing agent

This word occurs 193 times in the Hebrew text.

God is greatly interested in this word because it is applied to both divine activities and human subsistence.

- ❖ Key to remember in this passage, the woman herself is an active participant. She is a part of the solution and is not overshadowed by Elisha.

- **4: 8**

“Shunem was about twenty miles northwest of Abel-meholah, Elisha’s hometown, and twenty five miles or so beyond Shunem was Mount Carmel.” Wiersbe

- **4: 11**

Begin to watch the ways in which Elisha is contrasted with his servant Gehazi.

How does seeing this contrast between servant and master better help us see the contrast between our Lord and Master Jesus and us?

“Childlessness was a bitter disappointment because it meant that the family’s name would cease and that its land and possessions would pass on to others.” Archaeological Study Bible

4: 16, 17 “About this season, according to the time of life”

תּוֹאֲרָה ayth – time, space of time, appointed time, proper time, occurrence, occasion
“The basic meaning of this word relates to time conceived as an opportunity or season.”
 Theological Wordbook of the Old Testament

This is referring most likely to sunstroke.

“Ancient Israel had a lunar calendar, and a festival was celebrated at each New Moon (Num. 10: 10; 28: 11-15; Ezra 3: 5; Neh. 10: 33; Is. 1: 13, 14; Amos 8: 5). The law did not permit work on the Sabbath, and possibly not on the New Moon either.” Reformation Study Bible

“The first day of the month and the seventh day of the week were both marked with special religious observances and rest from work (Num. 28: 9-15). The husband implied that only on such dates would a person visit a prophet.” MacArthur

The Bible Knowledge Commentary sees this comment as proof of the “*superficial and ritualistic concerns*” of the husband.

The distance from Shunem to Mt. Carmel was about fifteen to twenty-five miles.

v. 27 “*She caught hold of his feet.*” This was a sign of respect.

The fact that the Lord has hidden information from Elisha points to the fact that the prophet had limitations to his understanding.

v. 29

The staff of Elisha was a representative of his own presence and a symbol of the Lord’s power.

“Placing Elisha’s staff on the boy’s body would prevent its premature burial. Further the staff as the symbol of God-given prophetic power signified Elisha’s faith that God would stay further physical degeneration until he could come.” Expositor’s. **Ex. 17: 8-13**

Also note the similarities to the ministry of Jesus:

Luke 10: 4 – Do not greet anyone on the road.

Matt. 17: 14-21 – the disciples, like Gehazi, fail to fulfill their tasks.

Luke 9: 37-43 – the disciples are unable to cure someone.

Look at these New Testament stories that pick up elements from 2 Kings 4.

John 11: 17-37

Luke 7: 11-17

Mark 5: 21-24, 35-43

v. 34

Like Elijah, this new prophet would need to be present in this instance.

1 Kg. 17: 17-24 – Elijah stretched himself out on the dead son and now Elisha would do the same.

“Part of the restoration process involved lying on top of the boy’s body.”

Close contact with Christ is needed for spiritual resurrections as well.

We MUST ABIDE with Jesus!

How are you guaranteeing that you remain close to Jesus?

v. 35

“Seven indicates a work of God.” Bible Knowledge Commentary

“These stories of Elisha’s ministry are evidently not in strict chronological order but were arranged by the writer in sequence for a variety of reasons: similar subject matter, related lessons, geographical connections.” BKC

Compare this to: 1 Kings 17: 17-24.

v. 38

Famine is the context in which the whole succeeding narrative takes place all the way up to chapter 8.

Like Elijah, Elisha ministered to men’s needs during times of famine.

v. 39 “wild gourds”

There are gourds in this area which look the same as edible gourds but are in fact poisonous.

Famine was occurring in the land but not a physical famine alone. There was a spiritual famine as well.

Where do you see the evidence of a spiritual famine as well as the physical famine?

- **4: 42-44**

God was showing His people that He could multiply the limited resources which His people had if they would dedicate all they had to Him. He would nourish and sustain them with even the smallest of offerings.

In the northern kingdom, there was no true temple or way of worshiping God, so the faithful of the northern kingdom would bring their offerings to the nearest school of the prophets where the Mosaic Law was still upheld.

God will always find a way for His people to remain faithful.

This passage reminds us of the miracles of Jesus: Matt. 14: 13-22; Mark 6: 30-44; Luke 9: 10-17; John 6: 9-13

“Instead of bringing the firstfruits of the new harvest (Lev. 2: 14); 23: 15-17; Deut. 18: 3-5) to the apostate priests at Bethel and Dan (1 Kg 12: 28-31), godly people in the northern kingdom may have contributed their offerings for the sustenance of Elisha and those associated with him.” Archaeological Study Bible

“The multiplication of the loaves in accordance with the word of the Lord through His prophet anticipated the messianic ministry of Jesus Himself.” MacArthur

Matt. 14: 16-20

Matt. 15: 36, 37

John 6: 11-13

➤ **Now reflect on how Elisha is a forerunner of Jesus in this regard.**

This should also help us see how we are to be reflections of Jesus on this side of the cross.

“God is in the business of taking what seems inadequate and multiplying it, with excess.” Bible Speaks Today

“Magic always draws attention to the magician with deeds that are ‘wonders’ in themselves, but all of Elisha’s deeds are for the benefit of others in genuine, basic need. Elisha acts, not to prove he is a prophet, but because he is a prophet.” Bible Speaks Today

SEEING JESUS: Grace and Power

This week we have seen power and grace.

Now we are going to take a slightly different perspective on these two characteristics.

Pause and reflect on the grace and power of Jesus you have seen this week in the passages we have looked at. Then pause and think about this past week where you have seen the grace and power of Jesus in your life.

Where in your life this week was the Lord of All NOT ruling?

Where in your life this week was His grace not enough?

Where in your life this week was His power not enough?

Where in this week of your life did you express your covenant relationship with the Lord?

Stop and read John 4 and see the grace and power of Jesus in action.

I will get you started.

John 4: 4 – He HAD TO pass through Samaria. No respectable Jew set foot in Samaria. They would add miles to their journey to avoid this place. Yet Jesus had ***a divine appointment*** which He could not miss. GRACE

John 4: 5, 6 – Jesus is sitting by the well, waiting on the woman from Samaria.

The Lord of All was waiting on her, at the hottest time of the day, because this is when she could venture out because of her bad reputation. GRACE

John 4: 7 – Jesus spoke to her. No Jewish man spoke to an unknown woman, especially a Samaritan woman and even a disreputable woman like this. But Jesus did.

He had the power to break worn out traditions and the grace to offer hope and life.

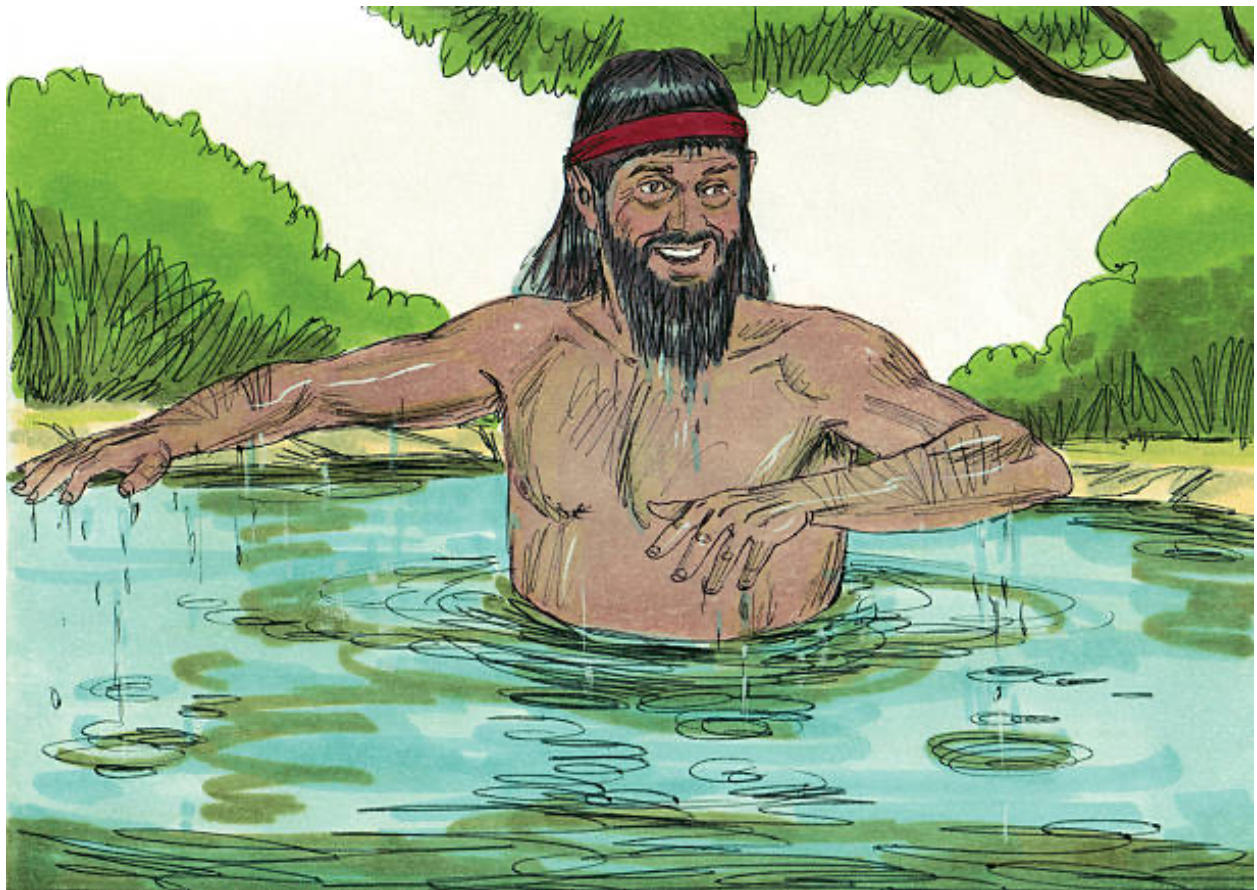
Now continue reading and looking for the power and the grace of Jesus your Lord.

In this lesson, you saw the Lord provide for a poor woman by filling her vessels with oil.

Draw here a jar.

Then talk to the Lord about filling that jar with whatever He chooses to fill it with.

Don't ask Him to fill it with what you want; give the Lord the reins. Let Him decide what you truly need.



LESSON THREE “GOD RULES ALL PEOPLE”

**2 Kings 5 and 6 God Cares About Naaman the Aramean/ God’s Power Over the King of Aram
SEEING JESUS: The One Sent to the World**

2 Kings 5

What is going on in the big picture always plays a part in the smaller more intimate picture.

Here the hostilities between Aram (Syria), Israel and Assyria were the backdrop for this chapter. Israel was not committed to the Aramean efforts to combat the Assyrian confrontation. Therefore, the Arameans continually harassed the northern kingdom with systematic raids.

- **Read this chapter and write your first impressions here.**

Write a short summary of each paragraph.

2 Kings 5: 1-5

5: 6-7

5: 8-14

5: 15-19

5: 20-25

5: 26-27

➤ **Do Your Text Discovery of Chapter 5.**

This is the only story involving Elisha alluded to in the New Testament.

“The word of Elisha begins to transcend traditional boundaries, paving the way for a rather more expansive view of salvation.” Baker’s Commentary

List here what you learn about Naaman from **2 Kg. 5: 1-14.**

It is the young girl in captivity who shows a deep theological understanding compared to the servant of Elisha who spent all his days around the man of God.

It is NOT our location which determines our faithfulness but our heart for the Lord.

“The Lord is seen to be God, not only of Israelites, but also of foreigners.

To Naaman, the Lord is only a local deity at the beck and call of the prophet.” NIBC

➤ **Read 2 Kings 6**

Write your first impressions here.

2 Kings 6: 1-7

6: 8-10

6: 11-14

6: 15-19

6: 20-23

6: 24-31

6: 32-33

➤ **Do Your Text Discovery of Chapter 6.**

➤ **Be on the lookout!**

In the life of Elisha, we see portrayals of God's care and concern for all people. Foreign, native, wealthy, poor, friendly, hostile – God is in the habit of caring for people.

We must follow this example.

List here any truths you learn about God's concern for all people.

“Like our Lord when He ministered here on earth, Elisha had time for individuals and he wasn't influenced by their social standing or their financial worth. Naaman gained a new purpose in life, but, also, Gehazi lost his ministry because of his covetousness and deception.” Wiersbe

1. How do you see that the Lord God is the True King of Israel in this week's reading?

2. How do you see Jesus in your study this week?

- **Find a Hymn for this week's lesson.**

➤ **DIGGING DEEPER**

Elijah is named twenty-nine times in the New Testament while Elisha is named only once. Luke 4: 27 – Why is this story about Naaman so crucial to the Redemption story that it, above all other encounters of Elisha HAD TO BE TOLD!

“Israel and Aram (Syria) were ethnically related. Abraham was of of Aramean stock, having come from the area of Haran in southern Turkey (Gen. 24: 4)... The most lasting legacy of the Arameans was their language, Aramaic. It was the major spoken language of upper Mesopotamia and Syria during the early part of the first millennium B.C., as well as the diplomatic language of this time. From about the third century B.C. to the end of the Jewish state, Aramaic was the common language of the Jews.” Archaeological Study Bible

• **5: 1**

Who is Naaman?

His name means “gracious, fair.”

He was the supreme commander of the army of Syria.

He was a great man; a prominent man.

He was an honorable man in the eyes of his master.

He was a mighty man of valor.

He was used by God for His purposes.

He was a leper.

Because of this glimpse of Naaman, we understand God better.

What do I mean by that statement? How do we know God better because of this story?

Naaman’s military victory is attributed to Yahweh – the God of Israel Who is sovereign over all the earth.

Is. 10: 13

Amos 9: 7

Luke 4: 27 No leper was healed in Elisha’s day in Israel.

“Naaman was a Gentile and the commander of the army of an enemy nation, so it’s no wonder the congregation in Nazareth became angry with the Lord, interrupted His sermon

and carried Him out of the synagogue. After all, why would the God of Israel heal a man who was a Gentile and outside the covenant? He was an enemy who kidnapped little Jewish girls, and a leper who should have been isolated and left to die. These people knew nothing about the sovereign grace of God. Like Naaman, they became angry, but unlike Naaman, they didn't humble themselves and trust the Lord. Naaman's experience with Elisha illustrates to us the gracious work of God in saving lost sinners." Wiersbe

Leprosy = *mesora*

"Lev. 13-14 indicates that the reference is to a wide range of patchy disfigurements of skin or material, which may or may not have included what is commonly called leprosy today (Hansen's disease). Given our ignorant state, 'skin disease' is a much safer translation in 2 Kgs. 5." New International Biblical Commentary

- **5: 3**

Where was Elisha?

Samaria and Aram (Syria) were enemies and yet what connected Elisha and Naaman?

Is there someone in your life that you could help who might even be considered an enemy?

- **5: 4**

"Never underestimate the power of a simple witness, for God can take words from the lips of a child and carry them to the ears of a king." Wiersbe

- **5: 5**

Notice that the names of the two kings involved in this story are missing. Why?

Why would the name of the Aramean soldier and the name of the prophet be preserved but the kings' names are omitted?

What does that tell you about whom God is concerned with?
The powerful, the rich, the "important?"

“This king and the king of Israel are probably Ben-Hadad II and Jehoram... The Syrian king sends an official letter to the king of Israel introducing Naaman and asking for a favor on his behalf. The Syrian king has mistakenly supposed that Elisha’s work is at the command of the Israelite king.” Reformation Study Bible

- **5: 6-7**

“Often translated ‘leprosy,’ it is long understood that only Adonai can heal tzara’at, a serious skin disease. In Luke 17: 11-19, Yeshua heals the ten men, though only one comes back to praise Adonai.” CJSB

- **5: 9-12**

Elisha apparently offers only ritual cleansing by adhering to the cleansing instructions of **Leviticus 13-14**.

- **5: 11**

Why is Naaman angry?

- **5: 12**

“If Naaman needed to wash in a river, those two rivers (Damascus rivers) were superior to the muddy Jordan. However, it was obedience to God’s Word that was the issue, not the quality of the water.” MacArthur

“The cure lay not in the water of the Jordan but in obedient faith in God’s promise through His prophet... God has prescribed that he wash seven times (4: 35) to indicate that the healing was completely a work of God ‘for seven is the stamp of the works of God.’” Bible Knowledge Commentary

- **5: 13-19**

“Naaman’s servants, more accustomed to being treated in such humbling ways, prevail upon him to do as he has been told, and he is miraculously cured. The humble have once again exhibited more insight than the exalted.” NIBC

Naaman had been under the illusion that the deity was at the beck and call of the prophet. Because Elisha removed himself from any personal involvement in the actual healing of Naaman, it allowed the leper to see that it was all about God and NOT about the prophet. His healing was not due to some magical power but to a living and true God. Elisha got out of the way for the revelation to make its way to Naaman’s heart. God takes the spotlight and not Elisha.

Where in your life as a spokesperson for the Living Lord do you take the spotlight and you hinder the work of your Lord?

Where are you concerned about how you “come off” or how you look to another?

- **5: 14, 15** *Na’ar qaton* = “a little child”

“The ‘great man’ had a problem, to which the ‘little girl’ had the solution, but the solution involved Naaman’s becoming, like her, ‘a little child’ – someone under prophetic authority, humbly acknowledging his new faith.” ESV Study Bible

Matt. 18: 3

In what way do you need to accept the Lord’s authority as a little child?

- **5: 15**

“Faith that doesn’t lead to obedience isn’t faith at all.” Wiersbe

What does Naaman realize that most of Israel did not see?

What had to happen to Naaman before he could be healed?

“In saying this, Naaman put to shame the Israelites who continued to blasphemously believe that both the Lord and Baal were gods (1 Kg. 18: 21).” MacArthur

“Naaman could in no sense be allowed to think that God’s favor was to be purchased or that the prophet served God only for the desire of personal gain.” Expositor’s

Naaman comes to see beyond the prophet to Yahweh Himself.

D L Moody: *“He lost his temper; then he lost his pride; then he lost his leprosy.”*

- **5: 16**

“The man of God had not performed his miracle for reward but at the word of the Lord and he did not want anyone to think otherwise.” Bible Knowledge Commentary

Read Gen. 14: 17, 21-14 – What do you see here that relates to Elisha’s response?

- **5: 17**

“The god of Damascus was Hadad-Rimmon, a god of rain and thunder, here shortened to Rimmon. It was Naaman’s duty to participate in this official worship with the king and probably other officials of state.” Bible Knowledge Commentary

“People in the ancient Near East believed that the gods were tied to the lands they ruled. Naaman asks for dirt from the Lord’s land to sanctify the altar he plans to build for Him in another country.” Reformation Study Bible

Naaman’s request for the soil indicates the confirmation of Naaman’s new faith.
His remarks reveal his transformation as well.
What revealing marks are there to your transformation as a believer in the God Who rules the universe?
What reveals the depth of your commitment to the Lord?

Note that Naaman asks Elisha for some soil. Does Naaman think that the Lord God could only be worshiped on Israel’s soil?

Does Elisha reprimand Naaman?

Does Elisha correct his faulty theology?

What does this show about how to handle the weak of faith, the newly forming believer?

- **5: 18**

“The name of the Aramean god Rimmon probably contains a scribal parody of the Syrian storm god Hadad, whom the Assyrians called Ramanu (the thunderer). The father of Ben-Hadad I was named Tabrimmon (1 Kgs. 15: 18); so the equation of Rimmon with Hadad as the god of the royal house of Damascus seems certain.” Expositor’s

What shows the seriousness with which Naaman now holds his faith in the Lord?

SOME LESSONS FROM NAAMAN AND HOW THEY RELATE TO THE NEW TESTAMENT

Naaman is healed only as he humbles himself and no longer seeks special treatment because of his importance.

Matt 18: 1-4

Luke 18: 9-30

Naaman must do things God’s way and not the way he prefers God to act.

Matt. 7: 24-27

Matt 21: 28-32

1 Cor. 1: 18-31

Naaman is both physically and socially restored, healed (given new life) and made clean, with faith in the one living God.

Rom. 6: 1-4

Col. 2: 11-15

Titus 3: 3-7

1 John 1: 9

The picture of washing and cleansing in the river can be associated with baptism, also a sign of change and new life which is open to Jew and Gentile.

- **5: 20-27 Gehazi**

What do you learn about this man?

“Gehazi was measuring his master’s conduct the way the world would measure it, not the way God measured it. Like our Lord’s disciples when Mary anointed Jesus, he asked, ‘Why this waste?’ (Mk. 14: 3-9), only in Gehazi’s situation, it was a wasted opportunity to get wealth.” Wiersbe

Why does this passage open with the faith of a little captive child and close with a contrasting story of a man of little or no faith who is in the service of probably the greatest man of faith in Israel at the time?

What can we learn about how our faith grows?

Naaman – What do you learn further about this man?

“No longer a proud, arrogant person (9-12), the grateful (15), reverent (17), and humble (18) Aramean came down from his honored place to meet a prophet’s servant.” Expositor’s

- **5: 26**

“Elisha’s mind had seen all that had transpired between Gehazi and Naaman... Gehazi’s act betrayed a lack of faith in the Lord’s ability to provide... the punishment was a twist for Gehazi, who had gone to ‘take something’ from Naaman (v. 20), but what he received was Naaman’s disease.” MacArthur

- **5: 27**

Sin has a devastating and long-lasting effect.

➤ **Write here what you learn about the contrast of Elisha and Gehazi .**

Begin with this: v. 16 and 20 show a contrast in how they use their oaths.

Elisha

Gehazi

“Gehazi needed to learn that the ministry has no place for those who would make merchandise of it.” Expositor’s

Leprosy frames the story. **5: 1, 27**

Now, look at the account in the New Testament: Luke 4: 17-30.

Now write an account of all you have learned about receiving healing from the Lord.

I will get you started ...

Whatever form of healing you receive, it is ultimately from the Lord.

Humble yourself to receive His healing.

Become like a little child in your acceptance of God's will in regard to your healing.

Be grateful to the Lord, whatever the outcome.

“With the healing of Naaman, Elisha has involved himself with Syria for the first time. That involvement now occupies most of the attention of the authors for the next two chapters, as they prepare the reader for the bloody events of chapters 8-10.” ESV Study Bible

- **2 Kings 6: 1**

The sons of the prophets appeared to live in community.

“They did congregate in that area by the lower Jordan where we know monastic communities have thrived in many historical periods since – from the Qumran community to whom we are indebted for the Dead Sea Scrolls onwards.” Barclay

The school for the sons of the prophets appears to be growing.

Expansion is needed to accommodate the new growth.

Why do you think this expansion has occurred?

- **6: 5**

“An iron implement was costly – too much for a prophet to repay. This man would have been forced to work as a bondservant to pay off such a debt.” Archaeological Study Bible

6: 8-23

In this portion of Scripture, there are three main characters: the king of Aram, the king of Israel and the man of God. Only one name is given: Elisha.

Why do you think that is?

“The story’s focus is that true power belongs not with kings but with the one who is serving God.” *The Bible Speaks Today*

Also watch as this story unfolds, the key literary feature of “seeing.”

- **6: 8-14**

The King of Aram is frustrated because he does not know where Elisha is, while Elisha always knows where the king and his men are.

- **6: 9, 10**

“Elisha, receiving supernatural revelation, continually identified to Jehoram the Israelite towns which the king of Syria planned to attack.” MacArthur

“Elisha intervenes to help Jehoram, not because anything has changed in his behavior (3: 2-3, 13) but simply because the time has not yet arrived for final judgment on this royal house (chs. 9-10).” ESV Study Bible

- **6: 13**

Dothan is only 10 miles north of Samaria, the capital of Samaria. This shows how deeply the Syrians had penetrated into Israel.

- **6: 16**

The Israelites believed that they were not fighting alone, but by the power and wisdom of God.

Ex. 15: 1-12

Deut. 20: 1-4

2 Sam. 22: 7-16, 31-51

Ps. 91: 11

Matt. 26: 53

Heb. 1: 14

When you know that the Lord goes before you to fight your battles, what should your attitude be concerning conflict in your life?

- 6: 17

“Elisha asked the Lord to enable his servant to see this heavenly host. The Lord gave his servant the ability to see the normally unseen world of God’s heavenly armies, here waiting to do battle with the Syrians.” MacArthur

“It is through faith that we are enabled to see (Heb. 11: 1), and in this light we pray with confidence.” Bible Speaks Today

“He (the Lord) gave the servant the ability to see the normally unseen world of invisible spirits (angels) that are constantly ready to do God’s bidding.” Bible Knowledge Commentary

“Syrian troops may surround (sabab) the city, but Elisha himself is supported all around (sabib) by the army of the Lord.” ESV Study Bible

- 6: 17, 18

We see here the authority of the prophet to offer sight to one man and to pronounce blindness on others.

What do we do? Do we offer insight and understanding to others or do we contribute to blindness by confusing the issue of the Word of God?

Much of this section of 2 Kings is about seeing/being blind.

Look at: Ps. 115: 4-8 and see if you find any connection between the God Lord Almighty and the false gods of the world? Look also at: Prov. 15: 3; Jer. 17: 10

Our Lord is El Roi – the God Who sees.

- 6: 20

“What the Israelite army might not have been able to do except with much fighting and loss of life, God did peacefully through one man.” Bible Knowledge Commentary

❖ **Look at: Deut. 20: 3-4; Ps. 125: 2; Ps. 27: 3; Ps. 34: 7**

- 6: 21

The king refers to Elisha as “father” out of respect.

“By setting a great feast before the soldiers he was expressing confidence in God’s ability to control the enemy; Israel had absolutely nothing to fear and could even treat these soldiers as friends because God had them in His sovereign power... The Arameans were now bound by social custom not to attack the friend who had extended his gift of hospitality and protection.” Bible Knowledge Commentary

Yahweh alone is His people’s defense!

- **6: 24**

“With no evidence of repentance by Israel, God withdrew His protective hand; and Israel faced a full-scale Syrian invasion.” Expositor’s

- **6: 25**

“The donkey was an ‘unclean’ animal; that is, forbidden to the Israelites as food (Lev. 11: 2-7; Dt. 14: 4-8). The severity of the famine caused the people of Samaria not only to disregard the laws of uncleanness but to place a high value on the least edible part of the donkey.” Archaeological Study Bible

Lam. 2: 20

Lam. 4: 10

Ezek. 5: 10

- **6: 28-29** “eating the flesh of your own son”

“The rabbis acknowledge that such horror would befall Isra’el as a consequence of their sins: ‘You will eat the flesh of your own sons, you will eat the flesh of your own daughters’ (Lev. 26: 29; Deut. 28: 53ff; Lam. 2: 20; 4: 10). Rabbinical sources mark these passages for readings on Tisha B’Av (the ninth of Av), an annual fast day.” CJSB

- The Mosaic covenant predicted this kind of pagan cannibalism would come to God’s people who followed the ways of pagan nations.

Lev. 26: 29

Deut. 28: 52-57

- **6: 30**

Even the king is in mourning. What detail here in this verse tells you that the king is in mourning?

- **6: 31**

Based on the prior verse (**6: 30**), do you think the king had truly repented?
What action reveals his true heart?

The king of Israel blames Elisha; unlike the four desperate men with leprosy, he fails to see the hand of Yahweh in deliverance. We see the contrast between the faith of the foreigner Naaman and the king's reliance on his own power.

"Tragically he is an example of those who are quick to say God is responsible but have no sense of their own accountability." Bible Speaks Today

❖ **SEEING JESUS: The One Sent to the World**

We see Jesus in the Gospel accounts. But have you ever wondered why we have four separate accounts, differing in several regards?

Each account of Jesus is special and we need each one.

Matthew presents Jesus as the long-awaited King of the Jews – Messiah – Savior.

Mark presents Jesus as the Suffering Servant. Mark's audience was primarily Roman and so was written for those not knowing Jewish tradition.

Luke was written from a Greek perspective, revealing to us the Son of Man and the Son of God.

John was written to explain the Father. No one had ever seen God and Jesus came to show the world Who God is. John shows us the Deity of Jesus Christ.

So of these four accounts, which one lines up well with our lesson this week on the fact that God Rules All People?

He is God of ALL the world – not Jew, Roman or Greek. But ALL.

❖ **Read John 1 – the entire chapter and see Jesus as He relates the same message that Elisha gave to Naaman. The Living God sent me (Elisha) to Naaman and Me (Jesus) to you.**

- In this lesson, you looked into the life of a man marked with leprosy.**
- ❖ **Draw below a face.**

Put marks all over the face.

These are marks that the eye cannot see. Marks that are deep within: perhaps greed, jealousy, hatred, a spoiled, childish heart, anger, general discontent, critical heart, laziness, etc.

Whatever you know is “marking” your relationship with the Lord.

Ask the Lord to reveal to you these marks on your soul.

Then ask Him to remove these offensive ways from you.

Determine to check in with the Lord frequently to assess the work that He is doing for you in this regard.



LESSON FOUR

“GOD RULES IN JUSTICE”

2 Kings 7 and 8

“A Time Will Come Eventually for Judgment”

SEEING JESUS: In Judgment

“Will Elisha continue forever to be a conduit for God’s salvation to Jehoram, or will he at last show himself to be a ‘son of judgment’ (the Hebrew root shpht, ‘to judge’ which lies behind his father’s name, Shaphat)? The hints are increasing that the end is, in fact, nigh.”

New International Biblical Commentary

Read 2 Kings 7

Write your first impressions here.

Paragraph summaries

2 Kings 7: 1-2

7: 3-8

7: 9- 15

7: 16-20

➤ Do Your Text Discovery of Chapter 7.

2 Kings 8

Parallels 2 Chronicles 21: 1-22: 9

Read the chapter and write here your first impressions.

2 Kings 8: 1-6
8: 7-15

8: 16-19

8: 20-24

8: 25-27

8: 28-29

➤ **Do Your Text Discovery of Chapter 8.**

1. How do you see that the Lord God is the True King of Israel in this week's reading?

2. How do you see Jesus in your study this week?

- Find a Hymn for this week.

- **DIGGING DEEPER**

- **7: 1**

“Elisha prophesies a sudden reversal of the famine; seven quarts of flour will sell for less than one-half ounce of silver.” Reformation Study Bible

“These prices, when compared to those in 6: 25, indicated that the next day the famine in Samaria would end. In ancient Israel, the city gate was the marketplace where business was transacted.” MacArthur

- **7: 2**

“For that offense against God, Elisha predicted that the officer would witness the promised miracle, but he would not eat any of it. How this prophecy was fulfilled is described in verses 16 and 17.” MacArthur

Because of lack of belief, there would be no blessing for this man.

Both the king and this man refuse to repent even with all the clear indicators surrounding them of the deep need for repentance. Hard hearts do not respond in repentance; only soft, moldable hearts respond in repentance.

- **7: 3**

“According to ritual law, lepers were quarantined outside the community (Lev. 13: 46).” Archaeological Study Bible

“According to Rashi, these men are Gehazi and his sons. They were at the gates since they had to remain outside the city (Lev. 13: 46).” CJSB

- **7: 3-5**

“The men reason that their situation is so bad they have nothing to lose by going to the Aramean camp.” Bible Speaks Today

- **7:9 “good news”**

What is the “good news” that they do not want to keep quiet?

Write below what you find out about good news.

Is. 40: 9

Is. 52: 7-10

“Five times the verb ‘tell’ is used as various groups hear.”

The topic of evangelism is seen here. Telling “good news” is too important to keep to oneself.

It MUST be shared.

Original Word: בְּשׂוּרָה

“good news” - #1309 *besorah* = tidings, message, can be either good or bad news; a report delivered to someone

"Besorah" is the Hebrew word that means message or report, that became the Old English term, Gospel, from the Greek *euangelion*.

Heb #5046 נָגַד = *nagad* – to tell

This Hebrew word comes from the root that means “to be conspicuous”

“tell” #5046 *nagad* = to tell, to report, to make known, to explain

Five times this word – “tell” is used in this short passage. (verses 9, 10, 11, 12, 15)

Christian leader D.T. Niles says, “Evangelism is one beggar telling another beggar where he found bread.”

**By the way, have you noticed how often leprosy is mentioned in Kings?
Why would you think the writer would include so many occurrences of leprosy?**

When Jesus healed lepers, He usually touched them. Lepers were NEVER to be touched!

They could contaminate you. Jesus “contaminated” them with His purity and righteousness when He touched them.

That is what we are doing to a leprous world when we tell them about our Jesus. We are “contaminating” them with the love of Christ.

- **7: 16-20**

“This man had ridiculed God’s ability to do what He said He would do. The fate that Elisha had predicted overtook him.” Bible Knowledge Commentary

“The main lesson is not that God rescued His people when they didn’t deserve it, but that God fulfilled the promise He gave through His prophet Elisha. Note the emphasis on ‘the word of the Lord’ in verses 16-18.” Wiersbe

“The narrative could have ended with verse 17 and its fulfillment comment, but to highlight the fulfillment’s twofold nature details of verses 1-2 are reprised. We are reminded of Elisha’s words to the king, the officer’s unbelieving response and Elisha’s word of doom. The conclusion reinforces that is exactly what happened to him (20).” Bible Speaks Today

“The test of true prophecy is its fulfillment.” Tyndale
Deut. 18: 21

Yahweh, not Baal, will provide food for His people.

Although the Lord here provides for His people, do we see a steadfast turning to the Lord?

Why not?

- **8: 1-6**

One of the key themes of Kings is the fulfillment of Yahweh’s word.

Where do you see the coming to pass of what the Lord has promised through His prophets here in this chapter so far?

- **8: 1-2 God controls nature**

“Because the king of Israel did not know Elisha’s exploits, some interpreters place the final encounter during the early reign of Jehu... The best explanation is that the record is out of chronological sequence, being thematically tied to the subject of famine in 6: 24- &: 20, but having occurred earlier in the reign of King Jehoram of Israel, before the events recorded in 5: 1-7: 20.” MacArthur

“The key to understanding this new story appears to be 4: 13, where Elisha makes her an offer of help. The woman declines, for she has ‘a home among her own people.’ In 8: 1-6, however, she no longer has such a home; she has followed Elisha’s advice and avoided famine by sojourning in Philistia.” NIBC

- **8: 2**

The fact that the famine was localized only in Israel most likely demonstrates something about God and His people.

Look at:

Deut. 28: 38-40 and see if you can reason why this occurred only in Israel.

- **8: 3-5. God controls life and death**

“In Israel the end of the seventh year was a proper time for restoration of property and cancellation of debt.” (Ex. 21: 2-3; Deut. 15: 1-6) ESV Study Bible

“It may be assumed that this was before his dismissal as Elisha’s servant (5: 27).” Tyndale

- **8: 5**

“There is a miracle of timing: at the very moment the king is asking Gehazi about Elisha’s mighty deeds, the woman shows up with her (revived) son!” Baker’s Commentary

“This appendix to the Elisha narratives aims to confirm the miracle of the boy restored to life.” Tyndale

2 Kgs. 4: 8-37

- **8: 6 God providentially controls the events in life.**

Given the fact that Jehoram’s father had “land-grabbed” himself in regard to Naboth’s vineyard (1 Kgs 21), it is doubtful that he would have seriously considered the widow’s appeal had it not been for the providential action of the Lord in having Gehazi telling her miracle story at precisely the time she is coming to make her request.

Look at:

Matt. 10: 40-42

God looks after those who care for His prophets.

“A woman of strong resolve, she immediately determined to take her case directly to the king, to whom she was going when she happened on Jehoram talking with Gehazi (v. 4). God has so arranged the details of life that Gehazi could identify the woman and so aid in the verification of her claim; and she, in turn, would be living proof of Gehazi’s account to the king of Elisha’s mighty deeds... The instruction of the king to return to the plaintiff not only her property but its back income for the period of her Philistine sojourn shows the impression the incident made on the king.” Expositor’s

“Years before, when her son had died, little did the mother realize that one day that bitter experience would play an important part in the preservation of her property.” Wiersbe

“The perfect timing of God’s actions stands out in this brief narrative. God preserved His faithful Shunammite believer by removing her from the famine before it began and by bringing her before the king at a uniquely propitious moment.” Bible Knowledge Commentary

Where can you see the Lord working on your behalf in regard to His timing?

At first, we see the Lord’s delay as a disappointment, but as our trust in Him grows we can rest in the fact that He has His purposes in His perfect timing.

Concerning widows, look at:

Deut. 10: 18

Deut. 24: 19-20

- **8: 7-15**

“There is evident irony in the fact that a foreign king knows well enough to consult the Lord in such circumstances, whereas the Israelite Ahaziah had sought the opinion of Baal-Zebub (2 Kgs. 1: 2).” NIBC

- **8: 9**

Damascus had international status as a trade center of the ancient Near East.

- **8: 10, 11**

“The contrast expresses the truth: ‘The king may recover from illness but he will die anyway.’”

Bible Speaks Today

Why does Elisha weep?

- **8: 12**

What is Elisha concerned about here?

Does his concern alter his prophecy?

Read: Amos 1: 4

Compare the weeping of Elisha over Jerusalem and **Luke 19: 41-44.**

“The revelation of Hazael’s coming status does not necessarily imply that Elisha himself encouraged, legitimized or took part in the coup d’etat.” Tyndale

“The ruthlessness of Elisha’s advice to Hazael reminds me of David’s final counsel to Solomon (1 Kgs 2: 1-9).” Barclay

- **8: 15**

“Hazael took the kingship of Syria and ruled c. 841-801 B.C., during the reigns of Jehoram, Jehu, and Jehoahaz in Israel and Ahaziah, Athaliah, and Joash in Judah.” MacArthur

- **8:16**

“We have last heard of Judah in 2 Kings 3, when Jehoshaphat was involved in the ill-fated campaign against Moab. We now return to Judah to learn of Jehoram son of Jehoshaphat – first introduced briefly in 1 Kings 22: 50 and then mentioned again in 2 Kings 1: 17... The disease of Ahab’s household, carried south by his daughter (v. 18), has proved infectious. Intermarriage has again wreaked its havoc (1 Kings 11: 1; 16: 31-33).” NIBC

When we say “intermarriage” what are we talking about?

Ruth was a Moabite; Rahab was a Canaanite. Intermarriage refers to a compromise in faith, not in points of origin.

“Jehoram probably reigned together with his father Jehoshaphat for five years before becoming the sole monarch of Judah (1: 17; 1 Kg. 22: 22: 42). This verse marks the death of Jehoshaphat and the beginning of Jehoram’s (Joram’s) independent rule (848-841 B.C.)”
Reformation Study Bible

“At precisely the point when the southern monarchy has come to resemble the northern monarchy most closely in its worship, their kings are called by the same name, and one must work hard to distinguish their actions in the text.” ESV Study Bible

What do you find out about Jehoram from **2 Chron. 21: 1-11**?

Read 2 Chron. 21: 8-20 and record here what else you find about Jehoram.

“The fifth year of Joram of Israel, and so the first of Jehoram was 848 B.C.” Tyndale

- **8: 17**

“Most likely, Obadiah prophesied during his reign.” MacArthur
Obadiah 1: 1-21

- **8: 19**

This verse *“shows that God would yet maintain David’s line as a light of testimony to divine faithfulness, despite the individual faithlessness of some members of the Davidic line.”*
Expositor’s

See Ps. 89: 19-37

The lamp was more than a symbol of life and of testimony, it reminded the hearer of the covenant.

Ps. 132: 17; 2 Chron. 21: 7

**Knowing how important covenant relationship is to God, what does that mean to you?
If it means this much to the Lord, what should it mean to you?**

- **8: 22**

“The continuing sovereignty of Edom proved that none of the future kings of Judah recorded in 2 Kings was the anticipated Messiah because He would possess Edom.”
MacArthur

Num. 24: 17, 18

- **8: 23**

“2 Chron. 21: 12-15 records a letter of divine judgment from Elijah the prophet to King Jehoram. Archer argues persuasively that Elijah may actually not have been translated into heaven before the accession of Jehoram of Judah.” Expositor’s
2 Chron. 21: 18, 19 tell us more about his illness; he appears to have suffered from chronic diarrhea and a massive rectal prolapse.

- **8: 24**

“He should not be confused with his maternal uncle, King Ahaziah of Israel (1 Kg. 22: 40, 51- 2 Kg. 1: 18).” Reformation Study Bible

Read 2 Chron. 22: 1-9

- **8: 26**

“Jezebel’s influence in fostering foreign cults in Jerusalem was continued through the equally wicked Athaliah, the mother of Ahaziah.” Archaeological Study Bible

Ahaziah did not survive the waves of political events that were to sweep over the ancient Near East in the year 841 B.C.

In that year Shalmaneser III of Assyria (859-824 B.C.) *“at last was able to break the coalition of western allies with whom he had previously fought a long series of battles (853, 848, 845).”* Expositor’s

❖ **SEEING JESUS IN JUDGMENT**

Most of us don’t like that word “judgment.” We know that we don’t measure up to God’s standards, so we cringe or hide away from any form of judgment.

But when we respond that way, we betray an unhealthy attitude toward the Father.

We also betray the fact that we do not rejoice in His holiness and justice.

We must embrace with all that is within us Who He is as Holy God. He is so completely “Other than” we are. We do not truly know Him as He is, nor can we for now; we only have small glimpses of Who He is, like Moses who only got a backwards glimpse of Who God is. But the Scriptures give us enough to know certain things about our Father God, His Son Jesus and the Spirit of God Who enlightens us.

The fact that God is holy and must execute judgment does not diminish His love for us but in fact, expresses His love for us. We can be assured that every wrong done to us will be held to the light and judged. God is also El Roi – the God Who Sees. He has seen every deed ever done and every word ever spoken and these will be held to account. These are sober thoughts and must be evaluated, not only by the offenses we have endured which await judgment, but also the offenses we have committed. The Lord has carried our burden of offense to the cross, so as far as our eternal state is concerned, we are forgiven. But we will give account for every careless word ever spoken. Matt. 12 This always gives me pause to consider my words before the Lord. I will stand before Him one day.

I am overjoyed that my Father is holy and just. But am I equally overjoyed that my holy and just Father desires for me to be holy and just in reflection to Him?

I am in covenant with the holy and just Lord of Life. I, too, must be holy and just.

My only hope for this is the holy and just Lord Jesus.

When our Lord returns, He comes as Judge.

“And I saw heaven opened, and behold, a white horse, and He Who sat on it is called Faithful and True, and in righteousness He judges and wages war... From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.” Rev. 19: 11, 15

Make sure that we know this Jesus. He is a Warrior and He will judge. He must do what His nature compels Him to do. Do not confine Him to a neat and safe picture. Let Him roar! Have you heard the Lion of Judah roar today?

LESSON FIVE “GOD RULES AND FULFILLS HIS WORD”

2 Kings 9 and 10 “According to the Word of the Lord”

SEEING JESUS: We see Jesus as the Word of God.

“God’s quiet ways are, for the moment, at an end. Earthquake is the order of the day.”

NIBC

➤ **Read chapter 9 and write your first impressions here.**

➤ **Paragraph Summaries**

9: 1-3

9: 4-10

9: 11-13

9: 14-16

9: 17-20

9: 21-26

9: 27-28

9: 29

9: 30-37

➤ **Do Your Text Discovery of Chapter 9.**

2 Kings 10

Read the chapter and write your first impressions here.

2 Kings 10: 1-11

10: 12-14

10: 15- 17

10: 18-24

10: 25-27

10: 28-31

10: 32-36

- Do Your Text Discovery of Chapter 10.

“Jehu is not content with the deaths of Jehoram and Jezebel but now looks to wipe out Ahab’s family in toto. Nor is it any surprise to find him taking decisive action against the worship of Baal (10: 18-28), for it is towards final victory over Baal-worship that 1 Kings 19: 15-18 points in naming Jehu (along with Hazael) as the Lord’s instrument of judgment.” NIBC

“God gave Jehu an important work to do, but the king went beyond the assigned boundaries and carried his mandate too far.” Wiersbe

1. How do you see that the Lord God is the True King of Israel in this week’s reading?

2. How do you see Jesus in your study this week?

- Find a hymn or worship song.

- DIGGING DEEPER

- 2 Kings 9: 1 *“sons of the prophets”*

“This designation does not mean physical children, but members of a prophetic guild or association. Elijah and Elisha were probably leaders of such groups. (2 Kg. 2: 3, 15; 4: 1, 38; 6: 1; 9:1)” Reformation Study Bible

“Without any prior notice, Elisha commissions an unnamed member of the prophetic guild to anoint Jehu king of Israel.” Baker’s Commentary

“Jehu is the only king of the Northern Kingdom to have been anointed.” Tyndale

- **9: 2**

“The fulfillment of the prophecy is recorded from 9: 1- 10: 31. This action of anointing by a commissioned prophet indicated divine investiture with God’s sovereign power to Jehu.” MacArthur

“Pouring the olive oil on the head was a symbolic way of illustrating the coming of the Spirit of God on a man to enable him to function as king.” Bible Knowledge Commentary

- **9: 3**

“The gist of the message is described, but the full substance is delayed until later – presumably so that repetition should not unnecessarily hold up the narrative.” NIBC

- **9: 6-10**

Does the young prophet do as he was told?

How is this reminiscent of 1 Kings 13: 20-24?

“This is often said to be an artistic convention to save the boredom of verbatim repetition.” Barclay

“It is unclear whether such ‘additions,’ including the command to massacre Ahab’s house for revenge, are authorized by Elisha.” Baker’s Commentary

- **9: 10**

“Formerly the area of Naboth’s vineyard.” MacArthur

1 Kg. 21: 1-16

- **9: 11**

“mad fellow” *meshuga* = madman; this is a strong word

“At times the behavior of the prophet was unusual or abnormal but a careful consideration of each of these instances will reveal some divine purpose or spiritual significance.”

Expositor’s

“Because of their unusual lifestyle, eccentric habits, and ecstatic prophetic messages, the prophets struck some people as deranged (Jer. 29: 26; Hos. 9: 7).” Reformation Study Bible

“As far as the biblical record is concerned, Jehu is the only king of Israel who was anointed by an appointed servant of the Lord.” Wiersbe

- **9: 14-29**

“It was about forty-five miles from Ramoth-Gilead to Jezreel, but Jehu was a fast and daring charioteer and his men were accustomed to traveling at speeds that were alarming in those days. The word ‘peace’ (shalom) is repeated eight times in this section (vv. 17-19, 22, 31), but the event was actually a declaration of war.” Wiersbe

“Jehu finally confronts Joram, at Naboth’s vineyard of all places. This spatial setting reinforces the idea that judgment day has arrived for Ahab’s dynasty, just as Elijah spoke in 1 Kings 21: 20-24.” Baker’s Commentary

“His death, like his father’s, is portrayed as divine retribution for the blood of Naboth (and now also of his sons, whose death has not been reported before) and as fulfillment of prophecy (v. 25-26; 1 Kgs. 21: 19; 22: 38).” NIBC

- ❖ “Jezreel” means “God scatters.” The Lord would one day scatter the Northern Kingdom because of their idolatry.

- **9: 21**

“Jehu’s coup reaches its climax at the very place Ahab and Jezebel had Naboth killed (1 Kg. 21: 1-16).” Reformation Study Bible

- **9: 22** “What peace?”

“Jehu’s question addresses the heart of the issue. There can be no true peace where there is idolatry and witchcraft (17: 17; 21: 6; Judg. 2: 17; 8: 33; Hos. 2: 3; Nah. 3: 4).” Reformation SB

Hashalom has the meaning of “Is everything alright?”

“Harlotries” was a common biblical terminology for idolatry and witchcraft (seeking information from demonic forces). *Zenumim* = “whorings”

“All cannot truly be well in Israel while the worship of Baal continues, for all is not well between Israel and the Lord.” NIBC

“sorceries” – *keschapim*, also found in:
Is. 47: 9, 12

Micah 5: 12

Nahum 3: 4

“Jezebel’s practices have permeated the life of Israel and Judah, supported by both kings. From Jehu’s perspective there can be no peace between a loyal follower of Yahweh and those who actively promote pagan practices – Ahab’s family.” Bible Speaks Today

There is no peace apart from God’s peace.
How have you upheld the purity of God’s peace or how have you compromised the standard of peace that the Lord requires?

Relate this peace to **Luke 19: 42**

❖ **“Peace” – *shalom* – occurs nine times in chapter 9, the most of any chapter in the Old Testament.**

- **9: 26**

Here, because of this comment of Jehu, we find that Jezebel had also had the sons of Naboth killed as well as Naboth.

“And when we hear Jehu speaking as Elijah might have, denying the possibility of peace or any sort of well-being as long as Jezebel was influential (v.22), we are not surprised that the king takes to

flight. Jehu actually recalls Elijah's words to his lieutenant (v. 25), acknowledging them as coming from Yahweh Himself." Barclay

"Providentially, he died on the property of Naboth that Ahab and Jezebel had taken after killing Naboth and his sons. Thus, the Lord fulfilled the prophecy He gave to Elijah (1 Kgs. 21: 18-24)." Wiersbe

- **9: 27**

"Jehu was not authorized to kill the descendants of David who were related to the house of Ahab through his daughter Athaliah (8-10). Jehu was too zealous in carrying out his commission. Hosea criticizes him for 'the blood of Jezreel' (Hos. 1: 4)." Reformation Study Bible

See also 2 Chron. 22: 9

- **9: 30-37**

Read: Ezekiel 23: 38-49 and relate to this passage in 2 Kings.

"She is unrepentant and taunts Jehu as one unlikely to survive his own revolution." NIBC

- **9: 32**

"Some of Jezebel's own officials threw her out of a second-story window, after which Jehu drove his horses and chariots over her body." MacArthur

1 Kg. 21: 23

- **9: 34**

Note that Jehu does not refer to Jezebel as the queen but as a king's daughter.

"That she was 'the daughter of a king – pays service to her royalty while tacitly denying that she properly was queen of Israel. Although a Phoenician princess, since she was an idolatress who was under God's curse, she could not rightly be considered Israel's queen." Expositor's

- **9: 36**

"God's Word never fails but accomplishes His purposes on the earth." Wiersbe
Is. 55: 10-11

Read 2 Chron. 22 for more information.

- **10: 1**

“This figure probably included grandsons. How many wives Ahab had is not known.”

Reformation Study Bible

- **10: 1-7**

What was the purpose of the letter?

Adolf Hitler wrote: *“Mental confusion, contradiction of feeling, indecisiveness, panic: there are our weapons.”*

- **10: 7**

So fulfills **1 Kg. 21: 21-24**

“The young man didn’t end his work with the anointing but went on to explain to Jehu the work God wanted him to do. His main task was to wipe out the family of Ahab in Israel and execute God’s judgment upon them because of the innocent people they had killed. He specifically mentioned Jezebel’s crimes and her judgment, referring to the words Elijah spoke when he confronted Ahab.” Wiersbe

“The whole Samaria establishment was found guilty in this ‘trial’ and ‘lawfully’ executed.” Barclay

- **10: 8**

“The practice of piling the heads of conquered subjects at the city gate was common in the ancient Near East, especially by the Assyrians. The practice was designed to dissuade rebellion.” MacArthur

“In the ancient Near East the practice of piling the heads of conquered subjects at the city gate was an effective way of demonstrating subjugation.” Bible Knowledge Commentary

- **10: 11**

“Jehu’s actions went far beyond the mandate of Elijah’s oracle (1 Kg. 21: 21-24) and the oracle delivered personally to Jehu. (9: 7-10)” Reformation Study Bible

“He went beyond his divine commission and killed Ahab’s close friends, his chief officers, and the priests who served in the palace.” Wiersbe

“Jehu wiped out Ahab’s heirs in Samaria and Jezreel, which God approved. But he also executed all Ahab’s chief men, close friends, and priests, for which God judged Jehu’s own dynasty later. Jehu got carried away in his zeal and killed many innocent people who could have helped him be a more effective king than he proved to be.” Bible Knowledge Commentary

“Jehu went beyond God’s mandate and executed all of Ahab’s officials, a deed for which God later judged Jehu’s house.” MacArthur

Hosea 1: 4

“Zeal that removes idolaters, even as an agent of God’s judgment, is no substitute for obedience to God’s law.” Bible Speaks Today

- **10: 13-14**

“But these men weren’t related by blood to Ahab; they were descendants of David! Jehu was now attacking the Davidic dynasty.” Wiersbe

Look at: 2 Chron. 22: 8

“The Judean royal family keeps being drawn into the events, even though there was no prophetic forewarning for the death of Ahaziah.” ESV Study Bible

This is a warning to us as to the company we keep. When we are drawn into places we should not go, we forfeit our umbrella of protection from the Lord.
Where are you being unnecessarily risky with your involvements?

- **10: 15-17**

“The Rechabites were a people that belonged to the Kenites, the descendants of Moses’ brother-in-law Hobab (Jud. 4: 11)... They were respected highly by the Jewish people.”

Wiersbe

Judg. 1: 16

The Rechabites “are generally thought to have harked back to the supposed purity of a nomadic simple lifestyle in the desert which stood for the following of Yahweh better than later urbanism.” Tyndale

More on Jehonadab (Jonadab): **Jer. 35: 6-16**

“Jehonadab was the leader of an aesthetic group that lived an austere, nomadic life in the desert, drinking no wine and depending solely on the Lord for their sustenance. Separatist to the core and strong patriots, they lived in protest to the materialism and religious compromise in Israel.” Expositor’s

“Is your heart right?”

Yashar = “right, true”

Lebab = “heart”

“The wording here underlines that the theme throughout the chapter is ‘who is on the Lord’s side; who is in the right?’ Jehonadab, who is on the right side, reappears in Jeremiah 35 as the founder of a purist religious group committed to Israel’s older ways.” ESV Study Bible

“The theme throughout the chapter is essentially ‘who is on the Lord’s side, who is in the right?’ The leading men of Samaria (who do not side with one of Ahab’s sons, claiming him to be ‘right’) and Jehonadab are on the right side, and they live; Ahaziah’s relatives and the servants of Baal are not, and they die.” NIBC

- **10: 18**

“Jehu’s ruse was designed to entice Baal supporters to reveal their allegiance publicly. Having utterly destroyed the house of Ahab (v. 17), Jehu now begins his purge of Baal worship in Israel.” Reformation Study Bible

“It is all deception. The servants of Baal are massacred as a ‘sacrifice’ to the god they worship.” NIBC

Regarding Ahab serving Baal “a little,” Ahab “really cared little about spiritual matters or affairs; Ahab’s weak character justly was condemned, for it allowed Israel to plummet to the depths of spiritual degradation.” Expositor’s

- **10: 26**

In regard to the temple of the false gods, *“its use was changed to a dumping place which on doubtful etymology is taken to be a ‘place of dung,’ i.e., a latrine or ‘privy,’ an old word for a public lavatory.”* Tyndale

- **10: 27**

What did they use the former temple of Baal for?

“The temple built by Ahab (1 Kgs. 16: 32) and its sacred objects are destroyed and, in the ultimate insult to Baal, the temple becomes a latrine (26-27).” Bible Speaks Today

- **10: 28**

“Jehu rid the northern kingdom of royally sanctioned Baal worship. It was done, however, not from spiritual and godly motives, but because Jehu believed that Baalism was inextricably bound to the dynasty and influence of Ahab.” MacArthur

Do we ever see Jehu inquiring the Lord concerning his actions?

- **10: 31**

“Yet Jehu was to prove a disappointment to God; for his reform was soon seen to be political and selfish rather than born of any deep concern for God.” Expositor’s

“Although checking Baal worship, for which he was commended and for which his immediate successors were spared judgment (10: 30), his lifestyle showed that he took no positive steps to reform Israel by acting wholeheartedly according to the law of the Lord. (10: 29, 31)” Tyndale

“The longevity of this new dynasty is 102 years, longer than any other in Israel.” Tyndale

- **10: 28-36**

Jehu could see the corrupt influence of Jezebel, but he could not see the evil influence of Jeroboam’s sin.

“While ridding the land of Baal worship earns divine approval (for this he is given a four-king dynasty, smaller than Omri), the reader also learns that Jehu was involved in worship of the golden calves and did not offset the incursions of Hazael into Israelite territory. Several commentators note that Jehu’s eradication of idolatry did not go far enough: the reform does not seem to have penetrated his own life to the same degree.” Baker’s Commentary

“Evidently the eradication of Baal-worship is so significant that, for the moment, participation in the sins of Jeroboam pales into insignificance.” NIBC

- **10: 29**

“The symbolism of these calves encouraged a blurring of the distinction between Mosaic and Canaanite religion; the high god of the Canaanite pantheon, El, is frequently called ‘the bull’ in Ugaritic materials (signifying his strength and fertility), and Baal himself is also represented as a bull. Archaeologists have discovered bull icons at numerous sites in Syria-Palestine, including Byblos, Ugarit, and Hazor.” ESV Study Bible

- **10: 30**

Jehu becomes God’s instrument of judgment.

“Down to the fourth generation”

“This corresponds to the four generations of the rule of the house of Ahab: Omri, Ahab, Ahaziah and Jehoram.” CJSB

Jehu/The Black Obelisk of Shalmaneser III

“The inscription reads, ‘I received the tribute of Jehu of the House of Omri: silver, gold, a golden bowl, a golden goblet, golden cups, golden buckets, tin, a staff of the king’s hand and javelins.’ The Obelisk of Shalmaneser provides the only known surviving likeness of a king of Israel or Judah.” Archaeological Study Bible

- **10: 31**

What is critical about this one verse?

“Other than Jehu’s purge and the people acknowledging him as king, there is no mention of spiritual renewal.” Bible Speaks Today

“He seems to have been driven more by a political desire to secure his own position on the throne of the Northern Kingdom than by a desire to serve the Lord.” Tyndale

❖ **There is a different reform coming, that of Joash and later Josiah.**

There is a great contrast between the reform of Jehu and the reforms of these two godly kings.

“Shortly after Jehu’s reign the prophecies of Amos and Hosea decry social injustice and religious syncretism by rulers and people.” Bible Speaks Today

- **10: 32-36**

“God’s discipline on Israel for Jehu’s incomplete devotion came in the form of territorial losses. Jehu’s reign was characterized by turmoil and unrest.” Bible Knowledge Commentary

“God will triumph even through the unconscious efforts of those who do not acknowledge Him and only gradually brought His predicted judgment to bear (vv. 31-32).” Tyndale

“Yet the language of non-survival itself reminds us of another aspect of God’s word to Elijah (1 Kgs. 19: 18) in the midst of all the destruction: 7, 000 who had not bowed the knee to Baal. Hazael, we know, will not be the king to uproot Israel from the good land. His will not be the final assault, however destructive his campaign proves to be.” NIBC

“Humanly speaking, were it not for the courageous service of the high priest Jehoiada and his wife Jehosheba, the Davidic dynasty would have come to an end.” Wiersbe

Shalmaneser III controlled Jehu and therefore Israel.

During his reign, there was a *bas relief* made in which a king of Israel bowed before Shalmaneser. This is thought to depict Jehu. If so, this is the only picture of an Israelite king that has been discovered.

Jehu points us to Jesus.

What?????

Yes, he does! But how?

By the evil marriage of Jehoram and Athaliah, Judah was corrupted with idol worship. This also corrupted the line of David which could jeopardize the fulfillment of the messianic prophecy.

2 Kgs. 8: 16-19

There is not perfect peace between God and Israel even with this purge of Jehu of the influence of Baal.

Jehu’s violence and brutality knew no bounds. But to rid man of his propensity to sin and rebel against God, the Lord had to provide an even greater more radical violence.

Assyria, Babylon, Rome could not purge the sin from God’s people.

God had to pay a terrible and costly price to restore peace and harmony with His sinful people. The New Testament will lay out the immensely loving yet miserable price of redeeming the Lord’s people.

Rom. 4: 25

Rom. 5: 8

Rom. 8: 32

2 Cor. 5: 19

❖ **SEEING JESUS:** We see Jesus as the Word of God.

But what does that mean?

Jesus is the *Logos* – to the Greek mind that meant that Jesus made life logical, reasonable, understandable. Life was not chaotic and unmanageable. There was order and method to life. I can count on my life being a life of balance and beauty.

Saying that Jesus is the *Logos* is way more than saying that He is God's written form of communication. Jesus as *Logos* gives meaning to everything.

Now we finally have reason where before we stumbled in the dark.

Now we have purpose when before we just did what we were told.

Now we have beauty when before we just existed in a drab, colorless world.

Now we have order when before we lived in fear of the next global meltdown.

Jesus gives us *Logos*. He gives us Reason.

If you have ever spent time with someone who has lost their ability to reason, it is a deep and profound loss. At the Fall, man gave up his Reason in exchange for all the lies of the Accuser. Through Christ, we have now regained our Reason because we have gained *Logos*.

Spend some time rejoicing in the fact of “*according to the Word of the Lord.*”

We can know that when God says something, it not only will come to pass, but it will bring order, balance, beauty, reason and wholeness – *shalom* – to your world.

This week you have seen much on “according to the word of the Lord.”

Now consider what is according to the word of the Lord for your life.

Just take a short look at: **Ps. 119 and **record in the book below**, what is according to the word of the Lord **for you!****

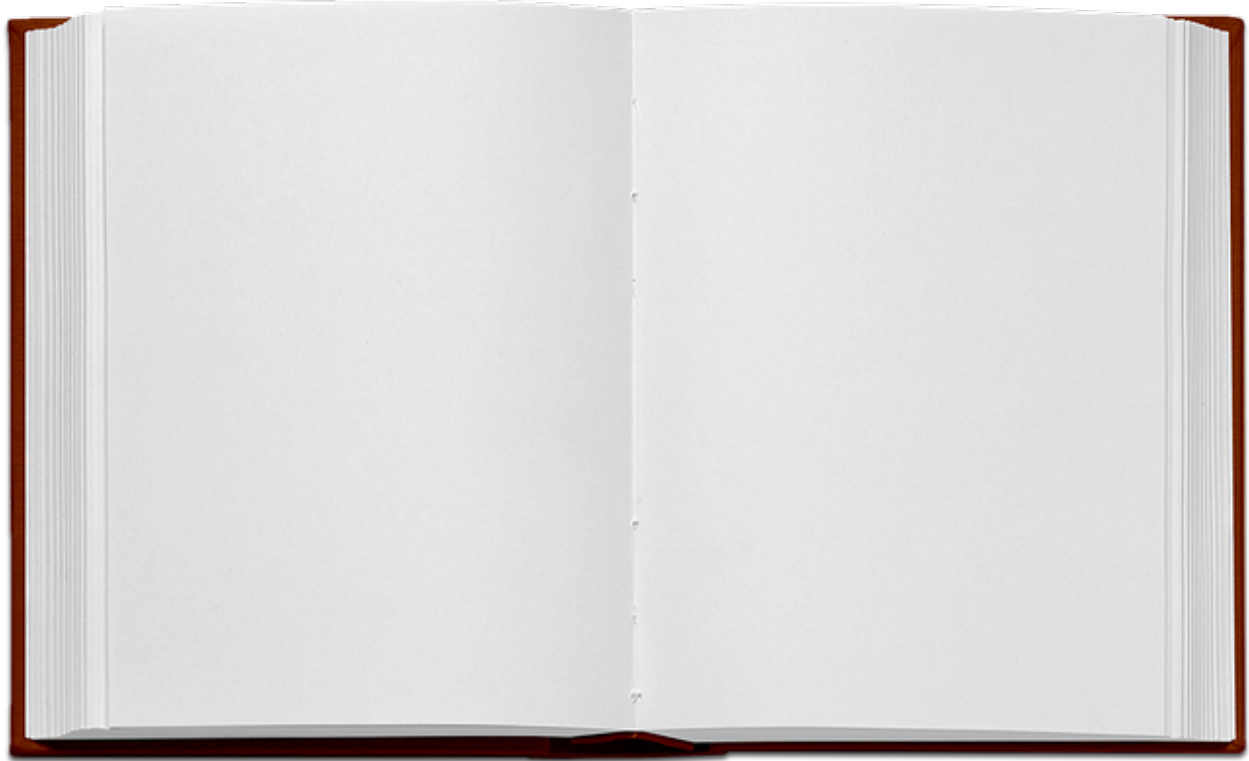
Ps. 119: 9, 25, 28, 41, 58, 65, 76, 91, 107, 116, 124, 149, 154, 156, 159, 169

This will unbelievably bless you to see what He can do for you according to His Word.

There is nothing in creation more powerful than His Word!

❖ **Record the ones that bless your heart in the book below.**

I think ALL of them are pretty amazing!





LESSION SIX

“GOD RULES IN THE MIDST OF THE STORM”

2 Kings 11 and 12

“Who Will Wear the Crown in Your Life?”

Reading on: Satan’s Efforts to Destroy Israel/Messiah

Things are dark in the beginning of this chapter, but praise the Lord, He sees to it that there is also revival!

“Revival is obeying God’s Word and doing what He commanded our fathers to do. We don’t need the novelties of the present; we need the realities of the past.” Wiersbe

Read the chapter and write your first impressions here.

2 Kings 11 parallels 2 Chronicles 22: 10-23: 21

Summary paragraphs:

2 Kings 11: 1-3

11: 4-8

11: 9-12

11: 13-16

11: 17-20

11: 21

➤ Do Your Text Discovery of Chapter 11.

Hope for the future is many times in the face of a young child.

Read:

Ex. 2: 1-10

Matt. 2: 1-23

Look for similarities between what happens here in 2 Kings 11 and the two above passages.

One similarity is all three were protected and delivered from ruthless, maniacal rulers.

"In ninth-century BC Israel and Judah, Baal temples and idols represented syncretism and a denial of the sole lordship of Yahweh over king and people. They were powerful visual symbols that constantly presented to the people an alternative value system and lifestyle."
Bible Speaks Today

What are the visual symbols in our society which present an alternative value system to the faith of the disciple of Jesus today?

As you see the kingdom of Judah/Israel heading for exile, what can you learn from this week's lesson that will prepare you for the Church heading for the culmination of history?

The one who wears the crown is the king. The king is not hard to spot.

Is it clear that the Lord is King in your life or does the crown sit on your head at times?

2 Kings 12 This chapter parallels 2 Chronicles 24.

“The beginning of Joash’s reign marks the commencement of over 100 years of consecutive rule by four men who were all judged as good kings. None of these four – Joash, Amaziah, Azariah (Uzziah), and Jotham – was as good for Judah as Jehoshaphat, Hezekiah, or Josiah, but together they did provide the longest continuous span of God-approved leadership in Judah’s history.” Bible Knowledge Commentary

Read 2 Kings 12 and write your first impressions here.

Paragraph Summaries:

12: 1-3

12: 4-5

12: 6-8

12: 9-16

12: 17 – 18

12: 19 -21

➤ **Do Your Text Discovery of Chapter 12.**

“Although no motive is stated, one suspects that this rebuilding project is part of the long road away from apostasy. It is curious, therefore, that the priests are apparently negligent in their appointed tasks of renovation, and for that matter, that it takes Joash twenty-three years to make inquiries.” Baker’s Commentary

“The temple of the Lord had suffered neglect during the years in which the worship of Baal was encouraged, and to neglect a temple in the ancient world was to neglect its deity and to risk his or her disapproval and the possible undermining of a king’s legitimate authority to rule.”

ESV Study Bible

It takes over twenty-three years to battle the many years of corruption in their religious system of worship.

What is the lesson here?

What is the focus of the leadership in 12: 9-16?

What becomes the focus in 12: 17-21?

Read 2 Chron. 24: 1-27 and see if you pick up any more information about this king.

- 1. How do you see that the Lord God is the True King of Israel in this week’s reading?**

2. How do you see Jesus in your study this week?

➤ Find a song or hymn for this week.

➤ **DIGGING DEEPER**

Read also 2 Chron. 23

God began to restore true worship in Jerusalem. He did it by using one couple, the faithful Jehosheba and Jehoiada. Then little by little more people came on board. The Lord accomplished this revival then and He can do it today – we simply must trust Him!

Many times in the Bible we see that prophetic fulfillment hangs in the balance by a slender thread – usually in the form of a baby: Moses, Jesus Himself.

“The history continues with Judah and with the line of David almost extinguished through its association with the Baal-allied northern regime... Throughout this very disturbed period God provides His spokesmen, Isaiah and Micah to Judah and Amos and Hosea to Israel.”
Tyndale

- **2 Kings 11: 1**

“A daughter of Ahab, she was dedicated to seeing Baal worship flourish in Judah (8: 18; 11: 18). Athaliah’s attempted purge of the royal house of Judah brought the dynasty of David to the brink of extinction.” Reformation Study Bible

With King Ahaziah’s death, his mother seized the throne.

“She had all the sons of Ahaziah killed in total disregard for God’s will that the descendants of David should rule over Judah forever... During Athaliah’s reign as queen, Baalism gained its strongest foothold in the Southern Kingdom.” Bible Knowledge Commentary

“To our author, she was not just a bad ruler; she was not even a valid ruler at all. Whereas in Israel the throne could be forcibly usurped, in Judah the ruler had to be a male of the house of David.” Barclay

“Athaliah’s rule is treated as a usurpation of interruption, so the usual introduction to a normal Judean reign is omitted.” Tyndale

“David’s family was rapidly being destroyed. When Jehoram became king of Judah, he killed all his brothers and some of the princes of Israel to prevent them from dethroning him (2 Chron. 21: 4), and the Arabian invaders had killed Jehoram’s older sons (22: 1). Jehu had killed some of David’s descendants (22: 8), and now Athaliah had ordered the ‘royal seed’ to be wiped out. Satan certainly did his utmost to keep the promised Messiah from being born in David’s family in Bethlehem!” Wiersbe

Yet we can see that David’s long-term influence was still in effect.
Some of the weapons used the day Joash was installed were from David’s days of war.
David wrote many of the songs the Levites sang in the temple.
Now he was “providing the weapons to defend his own dynasty.
David not only served his own generation (Acts 13: 36) but every generation that followed.
What an example for us to follow!” Wiersbe

- **11: 2, 3**

“Jehosheba would be a half-sister of Ahaziah. In 2 Chron. 22: 11, she is identified as the wife of Jehoiada the priest(v. 4, 9).” Reformation Study Bible

2 Chron. 22: 11

Jehosheba was a princess herself, “the daughter of Jehoram and sister of Ahaziah – she was also the wife of the high priest Jehoiada. Conspiring with her nurse, Jehosheba hid the baby, at first in one of the palace chambers, then subsequently smuggled him into her temple quarters where she managed to conceal him for six years.” Expositor’s

“Rashi renders that there was a room in the Temple, above the Most Holy Place, called the bedchamber in which Yo’ash (Joash) hid.” CJSB

Jehosheba and Jehoiada were willing to take a risk.
Why were they willing to take this risk? What was at stake?

Where do you think this strong heart came from?

How can we develop this kind of heart?

- **11:3**

“The writer acknowledges that Athaliah had control over Judah for at least six years, but because he regards her reign as illegitimate, he does not dignify it with the usual introduction and conclusion (11: 1, 20 with 11: 21-12: 3. 19-21). Her years as Judah’s head of state are counted as part of Josiah’s reign.” Reformation Study Bible

- **11:4**

Jehoiada is *“the first significant priest to appear in 1-2 Kings since Solomon’s accession and plays a creative role normally reserved for prophets.”* Bible Speaks Today

Read 2 Chron. 23: 1-21

23: 1 – How do you think Jehoiada “strengthened himself?”

The guards surrounding the young king were both the military guard and the Levitical guard from the Temple. This can be ascertained from looking at both 2 Kings and 2 Chronicles.

So Jehoash was surrounded by two set of guards.

What was the purpose of this?

Could not God protect this young king as He had for seven years?

There was another reason the Lord was involving both the military and the Levitical attendants.

- **11:9-11**

The special spears and shields which were kept in the temple, would have helped in the recognition that this coronation was official.

- **11:12**

“According to the rabbis, the crown and the testimony are the crown and the Sefer Torah (Torah Scroll). However, Everett Fox in the Early Prophets speaks of an insignia that was used as a symbolic object in connection to the mark of a covenant.” CJSB

*“According to **Deut. 17: 18-20**, a copy of the law was to be kept with the king always so that it became his guide for life.” MacArthur*

“A copy of the law was to be made by the king himself from one given to him by the priests and was to be kept with the king always so that it became the rule for all his life. Thus by putting the crown on the young king’s head and a copy of the law in his hand, Jehoiada was acting in accordance with the ancient scriptural precedent, a move calculated to strengthen the hand of the supporters of the rightful king of the people.” Expositor’s

“Undoubtedly Jehoiada had scheduled this coronation for a time when as many people as possible would witness it.” Bible Knowledge Commentary

- **11: 14** *“people of the land” ‘am ha’ aretz*

The young king appears to be standing by the pillar – most likely the pillars of the Solomonic palace – Jakin or Boaz. (1 Kgs. 7: 15-22).

There is universal support for this new king.

Look at how many times “all the people” is repeated: v. 14, 18, 19, 20

In Jehu’s revolt, only military support is mentioned.

Also, with Jehu there were many deaths; here there were two: Athaliah and Mattan, the priest of Baal.

“It seems to designate leaders of the people who had remained faithful to the Lord and to the Davidic dynasty.” Reformation Study Bible

Would you be considered *“people of the land?”*

Would you remain faithful to the Lord under oppressive conditions like these for six years?

What would keep you faithful?

- **11: 15** *“put to death with the sword”*

Read Deut. 13: 12-18

How does this relate to this passage?

Athaliah was so disreputable that she is not given the opening and closing regnal formula of all other kings, even wicked ones. She is summarily dispatched.

- **11: 16**

“It was not appropriate to execute anyone in the temple area since it was a place of worship.”

(2 Chron. 24: 20-22) Bible Knowledge Commentary

Over the centuries, Satan has tried to destroy the path of Messiah. Over and over again, he has been thwarted in his efforts to deny the Messiah life and rule.

Messiah lives and reigns and when He lives and reigns in your life, you, too have thwarted the efforts of Satan to hinder Messiah!

- **Read the article at the end of this lesson on the many ways in which Satan has endeavored to stop the coming of Messiah.**

The house of David and the house of Ahab

“Have the two houses become so identified in intermarriage (8: 18, 27) that a distinction no longer exists between them?

Chapters 11-12 clarify that in fact the distinction remains, for David’s house survives even the assault of wicked Queen Athaliah, a Judean ‘Jezebel.’”

ESV Study Bible

- **11: 4-16**

“The anti-Athaliah conspiracy reaches its zenith after seven years, and its careful choreography is rewarded with success... Her arrest takes place in the temple and is led by Jehoiada the priest, who arms the Carites with the ancient weapons of King David. We note the symbolism here, as the aged weapons of David are used to dislodge a pretender and secure the throne for a legitimate descendant of David.” Baker’s Commentary

“The emphasis on custom is important in a context where the authors are trying to stress the legitimacy of Joash’s claim to the throne; the coronation takes place in line with law and custom, and in full view of the people of the land.” ESV Study Bible

The death of Athaliah provides her with no regnal formula. She is not afforded that respect.

- **11: 17** “covenant renewal”

“An essential part of the return of God’s people to true worship and service was the renewal of the covenant (exodus 24).” Tyndale

“Through a covenant renewal ceremony (Josh 24: 1-27; 2 Kings 23: 1-3), Y’hoyada (Jehoiada) redefines monarchy and kingship in distinctively Israelite terms, while rejecting foreign ideas and philosophies that had previously taken root among the people.” CJSB

Compare 11: 20 to:

Prov. 11: 10

Is. 14: 7

Deut. 29: 1

Josh. 8: 30-35

Josh. 24: 1-28

2 Chron. 15: 12; 23: 16; 29: 10; 34: 31

Why were these individual covenant renewals important?

Why, after so much influence by the worshipers of Baal, was the covenant renewal so important?

Do you need to make a personal covenant renewal and ask the Lord to cleanse you from any unholy influence in your life?
Making periodic covenant renewals is a wise thing to do.

“The renewal of the agreement between the people and the Lord and between the house of David and the people was appropriate because of the disruption under Athaliah... During Athaliah’s reign as queen, Baalism gained its strongest foothold in Judah.” MacArthur

“After the departure of the deposed Athaliah, Jehoiada led the king and the people in a twofold ceremony of covenant renewal: on the one hand, the king and the people swore their unswerving allegiance to God; on the other, the people affirmed their unfailing support of the reconstituted Davidic line.” Expositor’s

“The obligation to serve Yahweh alone necessitated the destruction of Baalism.” Tyndale

When we are in covenant with the Lord, there is no room for other alliances of Lordship.

There is One Lord. Eph. 4: 5 – “There is one Lord, one faith, one baptism.”

- 11: 21

2 Chronicles 24 presents the reign of Joash in two phases. First, while he was under the influence of Jehoiada the priest; this period was marked by a cleansing of the temple and reorganization of the temple. The second phase is after the death of Jehoiada and this period is marked by apostasy and violence.

SATAN’S EFFORTS TO DESTROY ISRAEL/MESSIAH

Why does Satan believe he must destroy Israel from off the face of the earth? For thousands of years Satan has demonstrated an insane and insatiable drive to wipe out the Jewish people, but so far has not been able to fully accomplish his goal. Let’s review some of his major attempts:

When Abraham went to Egypt and lied about Sarah, nearly causing Pharaoh to violate her.

When Abraham had Ishmael with Hagar, bypassing Sarah.

When Ishmael ridiculed Isaac, attempting to usurp Isaac’s position.

When Esau attempted to gain Jacob’s blessing from Isaac.

When Pharaoh ordered all male Hebrew infants to be murdered.

When Pharaoh attempted to destroy Israel backed up against the Red Sea.

When Israel decided to worship the Golden Calf at Mt. Sinai.

When Israel decided to stay in the wilderness rather than go into Canaan.

When Moab tried to destroy Israel and stop them from entering Canaan.

When the Canaanites amassed all their armies to destroy the invading Israelites.
When the surrounding nations tried to destroy Israel during the time of the Judges.
When the surrounding nations tried to destroy Israel during the time of the kings.
When the Assyrian army destroyed Israel and much of Judah.
When the Babylonian army destroyed the Temple and Jerusalem.
When the refugees from Babylon and Persia were restoring the Temple and Jerusalem
When Haman attempted to destroy all the Jews throughout the Persian Empire.

When the Greco-Syrian forces tried to Hellenize Judea under Antiochus Epiphanes
When the Roman army destroyed Judea and Jerusalem twice (70 AD and 135 AD)
When the Jewish people were scattered and persecuted throughout the world for 2,000 years.
When Hitler organized the Holocaust and destroyed over Six million Jews.

When the Jews attempted to return to Israel against extensive international opposition.
When Israel declared its independence in 1947 and was invaded by Egypt, Jordan, and Syria.
When Israel was invaded in 1967 and 1973 by its surrounding neighbors
When Israel was disrupted by numerous intifadas from Palestinians and Jihadists.
When Hamas hurled thousands of rockets from Gaza into Israel in 2014.
So we see, for 4,000 years the Jewish people have faced relentless persecution, opposition and attempts to annihilate and destroy them. If it were any of other people, it would seem totally irrational and insane. However, with Israel, there appears to be a certain rational, though Satanic, strategy behind this animosity.

Satan Tried To Stop Messiah From Arriving

As we celebrate the coming of our Lord Jesus Christ to this earth it is important that we become aware of the intense heavenly struggles that took place to block His arrival. Satan has made many attempts to stop our Lord from arriving on earth as a man to accomplish His task. Christ delivered us from Satan's slavery to living freedom when we believe in Him as our savior. The measure of the wealth of God's unmerited favor to every believer is the cost of Christ's blood. It was accomplished not "out of" but "according to" the wealth of His grace. We are redeemed through His blood from our sin. Christ prevailed and, because of this, today we can celebrate His birth. When Lucifer fell he became Satan ("adversary" in Hebrew) and polluted the heavenly realm with the sin he brought in to God's presence (Isaiah 14:13-14). He then entered the Garden of Eden, and through lying, enticed Eve to defy God. In this manner Satan became "the father of lies" because he originated lying (John 8:44). This single act brought sin into the earthly realm and into the heavenly realm as well. Eventually Satan convinced one-third of the angels to follow him and rebel against God Almighty (Revelation 12:4). Jehovah God sent Himself, in the body of a man, to atone for the sins of the world. As a suffering servant, His suffering reached a level of pain before

and during the crucifixion that we couldn't imagine as He bore the sins of the world and the spiritual realm as well (Isaiah 49-57). In the cosmic realm Satan tried all he could to prevent Christ's crucifixion. But Christ battled with the powers of darkness, and won the war (Luke 22: 53). The death He experienced cleansed the heavenly tabernacle, which Lucifer polluted with his sin and fall, as well as providing for the salvation of all who would believe the gospel of Christ (Hebrews 9: 23-26; II Corinthians 5: 21). This is why the Lord Jesus had to come to earth. He had to go to the cross and provide the cleansing of the heavenly and earthly realms. Satan has not given up and we see many instances in Scripture where he tried to stop the Messiah from arriving to accomplish His task. Satan's tactics would include lying about what God says, and polluting the Messianic family line with occultism if he could not kill them. Satan would also use the lust for political power to destroy the Jews as well as turn rulers and members of the chosen seed family against each other in another attempt to kill off the seed line of the Messiah. It is some of these efforts by Satan that we will examine and see how the Christ prevailed. We must remember that Satan is the force behind all evil in this world.

Selected Scriptural Accounts of Satan's Attempts to stop God's Plan

The corruption of Adam's line (Genesis 6)

The apostle Paul, who recognized that demonic warfare was taking place in the spirit world, warned us that we were the objects of their wrath (Ephesians 6: 10-13). After Satan's success in the Garden of Eden, the next attack by Satan to prevent the coming of the Messiah was the series of events recorded in Genesis 6:1-5. Jewish scholars clearly understood this passage to be a union of angels and humans, which produced a corrupt line of humans known as the Nephilim. This was the cause of the Great Flood, to eliminate these monsters and restart the human line through which Jesus would come. The Lord Jesus warned His disciples that similar events would transpire when He was about to make His second coming to the earth and told them, and us, not to be deceived (Matthew 24: 4. 37).

Abraham's seed (Genesis 12, 20)

Attempts to eliminate the family line that would produce the Messiah centered on Abraham, the patriarch of the Jews. Abraham foolishly endangered the Messianic line by lying twice about his relationship to Sarah his wife. At two different times, once in Egypt (where he went against God's direction), and a second time in Gerar of Canaan, the kings of these realms had taken her into their harem unaware that she was already married to Abraham. Twice both of them could have been killed when the truth was found out, but the Lord provided the means of escape both times.

The populating of Canaan (Genesis 12:6)

Abraham sojourned in Canaan at the Oaks of Terebinth, which was a well-established place of intense pagan worship and occultic practices. Although Abraham was in close physical proximity to this center of pagan worship, he did not participate with them. Instead God came to him and made the everlasting Abrahamic Covenant with him. This revelation and intervention preserved the purity of the Messianic line.

Famine (Genesis 42)

Famine came into the world and again threatened to terminate the family line of Abraham's grandson, Jacob, in Canaan. They would have died out had the Lord not intervened and caused the events that brought Joseph and then the rest of the family down to Egypt to survive and then thrive.

Destruction of male line (Exodus 1)

Satan, through Pharaoh Thutmose II, enslaved the Jews to stop the Messianic line from developing. Enslavement was only partially effective so Pharaoh decided to enact a more aggressive policy of infanticide. The king's instructions were explicit to the midwives: male babies were to be killed and female infants kept alive. The midwives, who feared God, disobeyed Pharaoh and under threat of death delivered the male babies alive to preserve the seed line.

Pharaoh's pursuit (Exodus 14)

As the Hebrews left Egypt in the Exodus following a series of miracles brought on by God, Pharaoh chased them with his army. As Pharaoh's armed troops approached, the Jews became fearful because they were trapped between the Red Sea and a vicious foe behind them. Then the angel of God, who guided them, moved from the front of the Israelites to the rear to protect them from the charging Egyptians. The angel shifted from guide to guardian! All through that night the pillar of cloud, which also had moved to the rear to be between the two camps, brought such darkness that military advance was impossible for the Egyptians. That night God performed another miracle by splitting the sea by a strong east wind and drying the sea floor. While the wind kept the sea floor dry and the sea split, the Israelites walked through the sea bed to dry land on the other side. However when the Egyptians came after them, God commanded the sea to return to its original state and drowned the entire Egyptian army. Again the Messianic line was preserved.

Against David's line (II Samuel 7)

King David decided on his own that he would build the Lord a temple. It is clear from the context that this refers to a literal house and not a dynasty. This was premature in the Lord's timing; in fact it was not God's will for David to build Him a temple at all. If David forged ahead with Nathan, the prophet's, authorization it would have been contrary to God's plan. Satan had obviously tricked Nathan into thinking that this was the Lord's will. Nathan initially had a favorable response to David's desire but this was changed by the Lord's visit to him. Because the Lord Himself intervened, Nathan rescinded his words to David. David was instructed not to build the temple at this time, but his son after him would have the honor of doing so. David was of the family of Judah, the great-grandson of Abraham who was given the pledge that the Messiah would come through him (Genesis 49:10). Instead of David building a Temple, God would build a royal house, which would be a dynasty of kings that originated with David. It would be a kingdom that would never end; the kingdom and its throne would be permanent, a realm over which the Son of David (The

Lord Jesus) would reign forever. So again Satan attempts to lead God's people astray, but the Lord intervenes to make sure the Messianic line is preserved for the kingdom reign.

Jehoram kills his brothers (II Chronicles 21)

As King Jehoram of Judah came to power, he killed his brothers along with others of the royal family, perhaps because of his close ties with the wicked rulers of the northern Israel. He too would suffer a cruel death after a brief reign of only eight years. Despite Jehoram's personal evil, however, the Lord did not destroy the nation, for he remembered his everlasting covenant with David, that David's line would continue forever. Satan tried again to stop the family line by causing Jehoram to kill his brothers, but not the entire Messianic line. God intervened and killed Jehoram and allowed Jehoram's sons to remain alive.

Arabians slew all but Ahaziah (II Chronicles 22)

Satan sent a group of Arabians to Jerusalem to kill the sons of the King Jehoram to break the Messianic line, and only Ahaziah the youngest survived. As a king he was wicked and died in battle with Jehu's army, the king of the Northern kingdom. The king's servants buried him in Jerusalem (2 Kings 9:28). In addition to murdering the two kings, Jehu almost annihilated the royal families of both Israel and Judah (2 Chron. 22:8; 2 Kings 10:1-14). The Lord preserved another Satanic attempt to destroy the seed line by preserving the life of Ahaziah's youngest son Joash.

Athaliah kills all but Joash (II Chronicles 22)

Jehu was in power in the north; and there was no male survivor in the Davidic dynasty except Joash, an infant son of Ahaziah back in Jerusalem. Ahaziah's wicked mother Athaliah took the throne and started a bloody massacre to exterminate the royal family, which would have ended the Messianic line. Then Jehosheba, Ahaziah's sister, hid her baby nephew from the queen, and spared the infant Joash's life, Ahaziah's son. He was kept in safety until the six years of Athaliah's reign ended (841-835 B.C.).

Blood Curse on Jeconiah

The kings of the southern kingdom had declined in morality, and one of the most interesting enigmas in Scripture emerges from the blood curse that God pronounced on Jeconiah (also known as Coniah): Jeremiah 22:28-30 *28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the Lord. 30 Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah (KJV).* The Messiah was prophesied to come from the royal line of David, but with a blood curse on the royal line of Jeconiah this could not happen. God always keeps His word. How can the Messiah come from the royal line that is now subject to a blood curse? God gives us the answer through the differing genealogies of Christ recorded in the gospels of Matthew and Luke. Matthew, as a member of the Tribe of Levi, focuses his gospel on the Messiahship of Jesus and presents Him as the Lion of the Tribe of Judah. Thus, Matthew traces the legal line from Abraham through David, then through Solomon to

Jacob the father of Joseph, the legal stepfather of Jesus. On the other hand, Luke traces the bloodline from Adam (the first Man) through to David and his genealogy from Abraham through David is identical to Matthew's. But after David, Luke departs from the path taken by Matthew and traces the family tree through *another* son of David (the second surviving son of Bathsheba), Nathan, down through Heli, the father of Mary, the mother of Jesus. Mary was a virgin and therefore not subject to the blood curse. Even though the text of our Bibles in Luke chapter three say Joseph is the son of Heli, he clearly can't have two fathers; Heli is Mary's father. Scriptural evidence to explain the substitution is given in Numbers 27:1-11 and 36:1-12. Normally inheritance came through the sons. The daughters of Zelophehad had petitioned Moses for a special exception to the inheritance law since they were the only surviving relatives in their family. This was granted to them when they entered the land under Joshua. The one exception to the law in which inheritance is permitted through the daughter is if no sons are available, and she married within her tribe. The pure blood of Christ relies upon this peculiar exception granted to the family of Zelophehad in Numbers chapters 27 and 36. Heli, Mary's father, apparently had no sons, and Mary married within the tribe of Judah. Jesus was born of the Virgin Mary, of the house and lineage of David and carrying legal title to the line, but without the blood curse of Jeconiah. The Greek text of the Luke passage is marked to indicate that Heli is Mary's father. Joseph clearly cannot have two fathers.

Haman's attempts (Esther 3)

Mordecai was the single Jew in the Persian King Xerxes' court. Mordecai's job was to represent the Jews and translate the king's orders for the Jewish community. Haman, also close to the king, wanted to kill Mordecai for not bowing to him when ordered to do so, because Mordecai said that he, a Jew, does not bow to Haman. In the story, Haman and his wife Zeresh instigate a plot to kill all of the Jews of ancient Persia. Haman attempts to convince King Xerxes to order the killing of Mordecai and all the Jews of the lands he ruled. Killing Mordecai would not solve Haman's problem because a new Jewish representative will take his place and will also not bow to him. So Haman decided to kill the whole nation of Mordecai, including Mordecai himself, and then there will be no need for a new Jewish representative, who might not bow to him. The plot is foiled by Queen Esther, the king's recent wife, who herself is a Jew. Haman is hanged from the gallows that had originally been built to hang Mordecai. The Lord used Esther to intervene and save the entire Jewish nation and thereby preserve the Messianic line to Jesus.

Joseph's fears (Matthew 1)

In the ancient days of the Jewish marriage practices, the engagement was considered to be an integral part of the marriage. So much so that any sexual activity during or outside of the engagement period was considered adultery, which could be punishable by death. When Joseph heard that Mary was pregnant by the Holy Spirit he wanted to privately and quickly break the engagement. This would have given Jesus the status of bastard and therefore disqualified her baby from a Jewish legal perspective as the Messiah. Satan had obviously convinced him that Mary's story of being visited by the angel Gabriel and pregnant with the Holy Spirit was unbelievable. It was only through God's intervention that Joseph believed

the story and stayed with Mary, which gave Jesus a Jewish legal mother and father in an earthly sense. Satan's plot was again foiled.

Herod's attempts (Matthew 2)

King Herod was an insecure man. He was also not Jewish. He was from Edom and was a half-Jew at best. The occupying Romans put him on the throne. One of the worst persecutions that Herod orchestrated was the killing of the young male children as recorded by Matthew chapter 2. Herod was threatened that a true King of the Jews would replace him when the Magi met with him to locate the baby Jesus so that they could worship Him. Scripture explains that Herod was troubled and all Jerusalem with him over the Magi's visit. This is not grammatical hyperbole. The ancient Magi were a hereditary priesthood of the Medes credited with profound and extraordinary religious knowledge. Herod consulted his chief priests and scribes to find out what the Scriptures said about the location of the birth of the Messiah. He relayed the Bethlehem location (Micah 5:2) to the Magi then followed that with a request for them to come back to him to verify the Messiah's location. This was under the guise of Herod "worshipping" Him too. When the Magi were warned in a dream not to return to Herod, he realized that he had been tricked and ordered all male children less than two years of age in Bethlehem and its environs to be slain. Joseph, Jesus' stepfather was also warned in a dream and went to Egypt for safety.

Conclusion

There are many more attempts that could be demonstrated from Scripture where Satan tried to stop the birth of the Messiah. He was not able to prevail and we are clearly shown that the Lord God will *always* prevail and His enemies will not. Our Lord was born on exactly the day the Lord prophesied in Daniel 9:27. Here the Bible predicts that the Messiah will be on earth in 483 years from the time of the decree to rebuild Jerusalem after the last siege of the Babylonians in 586 B.C. King Artaxerxes issued that decree to Nehemiah in about 444 B.C. Some believe that this decree was made at an earlier date. In any event, counting out the exact timetable of the 183,880 days described in Daniel chapter 9 puts the timing of the appearance of the Messiah within Jesus' lifetime. Satan could not stop Jesus from coming and nobody will stop Him from coming back. Daniel E. Woodhead Ph.D.

- **2 Kings 12: 1- 9**
- **12: 1-4**

"The use of high places and the practice of avodah zarah (idol worship) remained a problem with the children of Isra'el and ultimately was one of the primary causes of the destruction of the First Temple." CJSB

- **12: 2**

“Both David and Solomon had gotten into trouble because of too many unwise marriages, so the high priest limited Joash to two wives. It was important that Joash rebuild the family of David, for the house of David had almost been destroyed by Jehoram (2 Chron. 21: 4), Jehu (2 Kgs. 10: 12-14), Arab invaders (2 Chron. 22: 1), and Queen Athaliah (2 Kgs. 11: 1).” Wiersbe

2 Chron. 24: 1-3

“Uniquely in Kings we read of a priest fulfilling the God-given task of teaching the law. (Lev. 10: 11; Deut. 10: 10-11; 33: 10). It is not Joash’s enthronement and Athaliah’s death that ensure the future, but learning and doing God’s revealed will.” Bible Speaks Today

“After Jehoiada died, Joash turned away from the Lord.” MacArthur
See 2 Chron. 24: 17, 18

- **12: 4**

“Jehoash proposes to use the revenue of the temple to refurbish the temple (Neh. 10: 32). The temple had suffered neglect during the years of Athaliah (2 Chron. 24: 7).” Reformation Study Bible

“During the reign of Athaliah, the temple had suffered major damages, and temple articles had been taken for use in the temple of Baal.” MacArthur

“After this long hiatus in the story of the temple, the narrator makes it a major theme in the closing half of 2 Kings.” Bible Speaks Today

See 2 Chron. 24: 7

- **12: 7, 8**

“The priests agreed to separate this project from the regular temple service and to let other men be responsible for it.” Bible Knowledge Commentary

“Therefore, the priests no longer received the offerings from the people, nor did they fund the temple repairs from the income they had already received.” MacArthur

Moneys (offerings) designated for the temple –

Ex. 30: 11-16

Lev. 5: 14-6:7

“Joash’s initial plan was to leave the matter to the priests themselves (vv. 4-5). But this plan failed because, it is implied, the priests are not eager to spend good money on mere buildings, even though they are well provided for through the normal sacrificial system (v. 16; Num. 5: 5-10). Joash himself therefore takes control of the project, ensuring that the income goes directly to the workmen appointed to supervise the work.” ESV Study Bible

Look specifically at: **2 Chron. 24: 5**. What seems to be the problem?

This *“is a sorry episode that reflects well on neither kings nor priests.”* NIBC

- **12: 9**

“This verse is the derivation of today’s tzedakah box, a box in which to collect money for charity.” The Complete Jewish Study Bible

- A new plan is devised. Tell here what the new idea was of how to collect offerings from the people.

Also in this verse, we see that there were priests who kept the door. This meant they could prohibit certain people from entering the temple. The people would be screened as to eligibility to enter the temple.

- **Write here why you are glad there are no stipulations like this now as we gather together to worship.**

- **12: 16**

The restoration of the temple did not deprive the priests of the income which they needed.

Lev. 4: 1-6: 7 explains the provision the Lord makes for the needs of the priest.

“From the forty-year reign of Joash the narrator has chosen two matters, both involving the temple... The transparent collection and distribution process set in place by Joash is however a model with contemporary relevance.” Bible Speaks Today

2 Chron. 24: 17-27

“The point of the biblical account is simply that Joash remained in settled apostasy and growing degeneracy until the citizenry could stand it no longer and put him to death. The royal bed often became a death bed in the ancient Near East.” Expositor’s

- **12: 17-18**

There is no mention of trusting in Yahweh or any prophetic message as Joash faced the oncoming enemy. The temple was repaired physically but there was no turning to the Lord when in trouble. The hearts of the people had not been repaired.

Where is your heart in need of repair? Only the Lord can answer that question.

- **12: 19 -21**

“The whole incident illustrates the weakness of Judah at this time which resulted from Joash’s apostasy.” Bible Knowledge Commentary

Look at the parallel account in 2 Chronicles 22: 10 – 24: 27.

Joash is struck down for what reason, according to **2 Chronicles 24: 25?**

Joash was a good follower (of Jehoiada) but not a good leader.

Whether you are a leader or a follower, the key is the Lord. If you follow the Lord, you will not fail.

“The problem was Joash’s shallow faith and his desire to please the leaders of the land, ‘the officials of Judah’ who visited Joash and asked him to be more lenient in matters of religion (2 Chron. 24: 17-18).” Wiersbe

Read 2 Chron. 24 and see what more you can learn about Joash and this time period.

“Differing systems of dating began to be used in both Judah and Israel, thus making for a two-year deviation in the dating system.” Bible Knowledge Commentary

“In a pale reflection of Solomon, Joash is an example of someone who started with great promise and with much God-honoring support, who initiated with wisdom a major temple repair, but whose life ended in loss and untimely death. Here is a microcosm of the story of Judah: one of decline that has its periods of reformation but which leads ultimately to complete loss of the temple and its contents. Nevertheless the telling of the story is itself an expression of hope, a remembering that God continues with His imperfect people, working in the midst of the turmoil and decisions of history. While being warned by actions that lead to loss and death, God’s people can learn from Yahweh-honoring acts, being ‘instructed’ in ‘what was right in the eyes of the Lord.’” Bible Speaks Today

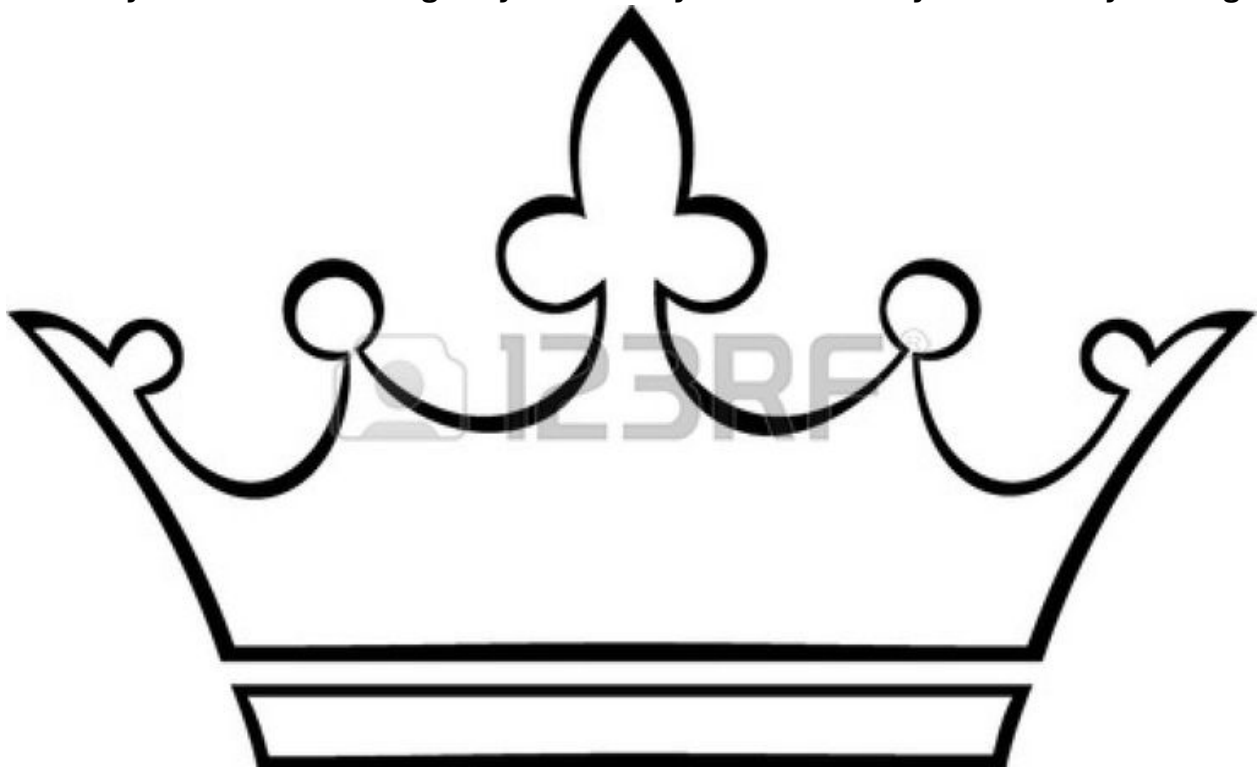
“The reason for this drastic turn of events can be gleaned from the supporting details in 2 Chron. 24: 14-22. Regular temple worship had continued throughout the days of Jehoiada; but after the death of the godly high priest, Joash fell into the hands of godless advisors who turned his heart to Canaanite practices.” Expositor’s

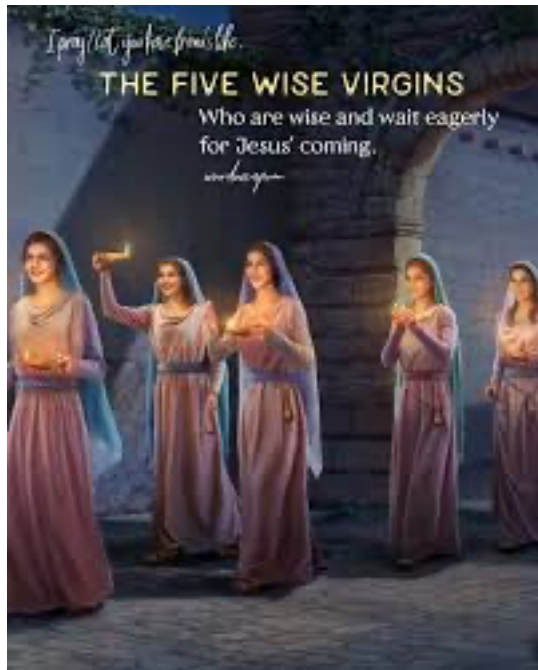
If you look ahead to **2 Chron. 24: 23-24**, you will see that the Lord’s anger had been kindled.

His patience had run out and the Lord delivered Joash and Judah into the hands of the Arameans.

❖ Below is a picture of a crown.

Write inside the crown the areas of your life that you commit to give up to the Lord as Ruler of your life. Acknowledge any areas that you have not fully released to your King.





LESSON SEVEN "GOD RULES FAITHFULLY

REGARDLESS OF FAITHLESS PEOPLE"

2 Kings 13 and 14 God's Faithfulness to His people is Based on Covenant.

SEEING JESUS: Faithful Bridegroom

Read chapter 13 and write your first impressions here.

Paragraph Summaries

13: 1-9

13: 10-13

13: 14-19

13: 20-21

13: 22-23

13: 24-26

➤ **Do Your Text Discovery of Chapter 13.**

This chapter is much like Hosea 11. God's compassion and judgment are side by side. Read Hosea 11 and compare to this chapter in 2 Kings. Write here what you see.

2 Kings 14 Nine Kings, Five Assassinations

***"Kings is like no other national history with its story of failure but pointing to God and a way forward in hope."* Bible Speaks Today**

***"When Jeroboam II became king of Israel in 782 B.C., little did the people realize that in sixty years, the kingdom would be no more."* Wiersbe**

2 Kings 14 parallels 2 Chronicles 25

Read chapter 14 and write your first impressions here.

Paragraph Summaries

2 Kings 14: 1-6

14: 7

14: 8-10

14: 11-14

14: 15-16

14: 17-22

14: 23-27

14: 28-29

➤ **Do Your Text Discovery of Chapter 14.**

Read 2 Chron. 25 for a fuller understanding of this time.

- 1. How do you see that the Lord God is the True King of Israel in this week's reading?**

2. How do you see Jesus in your study this week?

➤ Find a song or hymn for this week.

➤ **DIGGING DEEPER**

“There are hints now of a darker future, a future in which Israel will have to do without their great protector Elisha; a future of defeat and exile in a foreign land. It is the end of an era in which two mighty prophets have walked the land.” NIBC

- **13: 1-9**

- **13: 1**

“The twenty-third year of Joash of Judah was calculated according to the non-accession-year system.” MacArthur

Notes on accession and non-accession year reigns is found in the Appendix.

- **13: 3**

“The people knew the terms of the covenant God had made with them. Whether to chasten or to bless, God is always true to His Word.” Wiersbe

“The language here and throughout vv. 3-5 is reminiscent of the book of Judges, where Israel’s idolatry was followed by divine anger.” NIBC

- **13: 4**

“Jehoahaz would rather worship the golden calves than the living God, but when he found himself in trouble, he turned to the Lord for help.” Wiersbe

In **verse 5**, we are told that the Lord provided a deliverer for His people.

Two simple questions:

Do we know who this deliverer is?

Do the people respond in gratitude and turn to the Lord?

- **13: 5-7 “Israel lived in peace and didn’t have to seek refuge in the walled cities.”**

The record of the reign of Jehoahaz, the king of Israel, has literary and verbal similarities to the Book of Judges:

1) Jehoahaz did evil in the sight of the Lord Judg. 2: 11-13; 3: 7

- 2) The anger of the Lord was aroused against Israel and He delivered them over to their enemies Judg. 2: 14, 15; 3: 8
- 3) Jehoahaz cried out to the Lord Who saw their oppression Judg. 2: 18; 3: 9
- 4) The Lord raised up a deliverer for Israel who rescued them out of the hand of their enemies Judg. 2: 16, 18; 3: 9
- 5) Israel continued in her evil ways with the result of further oppression Judg. 2: 19; 3: 12-14

MacArthur

“Much as in the time of the judges (Judg. 2: 16-23), God provides temporary help from the Syrian onslaught. The deliverer is not named.” Reformation Study Bible

“From the Hebrew Mashiach, or ‘anointed one.’ Although eventually pointing to the coming of Messiah, v. 5 refers to Yo’ash (Joash), the son of Ahaziah. As king of Y’hudah (Judah), Yo’ash was anointed with oil.” The Complete Jewish Study Bible

“If verse 7 describes the state of the armed forces when the king cried out, the divine intervention occurs when Israel’s defenses have been decimated. Even though the northern kingdom has been guilty of widespread apostasy, God still responds to earnest prayer, and one would think this reality gives hope to anyone in exile.” Baker’s Commentary

While this section of 2 Kings reminds us of the Book of Judges and the repetition of rebelling against God, crying out to God, God delivers and the people walk with the Lord for a time, here the narrator makes quick work of showing us that the people made little attempt to return to faithful worship even though God had been faithful to deliver them.

Even in the time of the Judges, the people would return to the Lord for at least one generation before rebelling.

Judah is in a hopeless spiral downward.

In verse 7, the writer lets the reader know that the only hope for Judah’s protection was not to be found anywhere else but _____ .

Prov. 1: 24-33

Is. 55: 6-7

Lasting victory is not ensured by a prophet but by obeying the words prophets have spoken from the Lord.

- 13: 10

Both the king of Israel and the king of Judah during this time were called Joash or Jehoash.

- **13: 14**

“Elisha was more of a protection to Israel than its army.” Tyndale

“Jehoash acknowledged by this metaphor that the Lord, through Elisha, was the real strength and power of Israel against all their adversaries.” MacArthur

“Elisha had used the same expressions himself when Elijah’s ministry was terminated by God.” (2: 12) Bible Knowledge Commentary

“It’s too bad spiritual leaders aren’t appreciated during their lifetime but are greatly lauded after they die. The Pharisees were better at building tombs for the dead than they were at showing thanks to the living.” Wiersbe

Matt. 23: 29-32

Elisha’s name means “my God delivered.”

How do you see that name as an apt description of the life and ministry of Elisha?

- **13: 16**

“This symbolic act indicated that Jehoash would exert power against the Syrians that came from the Lord through His prophet.” MacArthur

“By taking the bow in his hands the king was symbolically becoming the agent of God’s power.” Bible Knowledge Commentary

- **13: 17** *“the arrow of victory over Syria”*

“This window opened toward the region controlled by Syria (10: 32, 33). The symbolic action is a prophecy that Jehoash himself will fulfill.” Reformation Study Bible
Aphek is at the foot of the Golan Heights. Barclay

- **13: 18**

“Somehow Jehoash failed to perceive the inner meaning of what the prophet was urging him to do. Elisha considered that Jehoash was clearly guilty for his lack of enthusiasm.” Reformation Study Bible

“Jehoash had failed to trust God even though he knew what God had promised.”

Where do you struggle with trusting the Lord to keep His promises, even when you know what His Word says and you have experienced His faithfulness in the past?
What more can He do to cause your faith?

Throughout the book of Kings we have seen incomplete obedience as evidence of the lack of whole-hearted devotion to the Lord.

This is another example of a king who is half-hearted.

- **13: 19**

Jehoash was to empty his quiver of arrows but he stops at what number?

A quiver is from twelve to twenty-four arrows.

Due to his incomplete act of obedience, Jehoash would not conquer completely the Syrians and they would continue to be a thorn.

Where are you less than completely obedient?

“The commandments and acts of God reveal to us the character of God if our spiritual eyes are open.” Wiersbe

Look at: Eph. 1: 17-20

- **13: 21**

Elisha’s ministry spanned at least 56 years.

“As a true prophet of God, he brought with him not only blessing but also curse, not only salvation but also judgment (the significance of his name, Elisha [“God saves”] son of Shaphat [“judgment”]).” NIBC

“Fulfilling the last prophecy of Elisha (v. 19), the victories of Joash stopped the Syrian expansion. Later, Jeroboam II would also defeat the Syrians (14: 25).” Reformation Study Bible

“As this man was thrown into the grave of Elisha, so God will soon ‘throw’ Israel into exile in Assyria.” ESV Study Bible

“Unlike priests, prophets did not inherit their role by birth and often were not part of the religious establishment. They arose from various parts of Israel and Judah, with some having direct access to the king (e.g., Elijah and Elisha) and others communicating their messages directly to the people (e.g., Amos and Nahum).” ESV Study Bible

What we see over and over again in these snapshots of Judah’s history is the fact that although God’s people are hopelessly faithless, God remains faithful. As the exiles made their way into exile and also during their time in exile, as the words of Kings were expounded, the people could know – God is faithful; God has shown us grace over and over; our story is not finished.

This will be their hope in exile – God is faithful and full of grace.

Where do you try the grace and patience of the Lord?

Where do you repeatedly fall?

- **Give this up to the Lord and thank Him that His mercies are new every morning.**

Take some time to worship Him for His abundance of attributes: Faithfulness, grace, love, righteousness, mercy, justice, holiness, sovereignty ...

- **13: 23**

“Here is the only naming of the patriarchs in all of Judges-Kings, apart from Elijah’s prayer on Mount Carmel to the ‘Lord, the God of Abraham, Isaac and Israel’... 2 Kings 13: 23 now presents the Abraham promise as analogous to the David promise and introduces a tension between law and grace... God was unwilling to destroy Israel because of Abraham and was unwilling to destroy Judah because of David.” Bible Speaks Today

2 Kings 8: 19; 13: 23

Let this sink in: everything God does is based on Covenant.

What does that mean for your covenant relationship to Him?

- **13: 24**

“The Syrian rulers were almost always called Hazael or Ben-Hadad. It must have been hard for much later Judean historians not to confuse the details.” Barclay

- **2 Kings 14: 1-15: 38**

This section is a survey of both southern and northern kingdoms from 796 to 735 B.C. This constitutes a contrast with 1 Kg. 17- 2 Kg. 13, which provided a focus on the ministries of Elijah and Elisha.

- **14: 1**

“Amaziah was a relatively good (i.e., non-idolatrous) king of Judah, basically keeping the Law of Moses while failing like others before him to remove the high places.” ESV Study Bible

- **14: 6**

In obedience to Deut. 24: 16, Amaziah did not execute the children of his father’s assassins as was the norm in the Near Eastern monarchs.

“After Elisha’s death no prophet plays a key role in the narrative until after the fall of the nation of Israel around seventy years later. While toward the end of the period the prophets Amos and Hosea were active in the north and Micah and Isaiah in the south, they do not appear in these chapters except in the general reference to ‘my/his servants the prophets’ whose warnings went unheeded (17: 13, 23).” Bible Speaks Today

- **14: 7**

“The Valley of Salt is generally identified with the Arabah, directly south of the Dead Sea.” Archaeological Study Bible

Read Obadiah 1-4

2 Chron. 25: 5-16 elaborates on this engagement.

Where do you see idolatry in the above passage?

- 14: 8-14

Compare this to 2 Chron. 25: 17-24.

What is happening here? Why is it happening?

- 14: 9

“The northern kingdom was larger and more powerful than the southern kingdom (1Kg. 14: 30; 15: 16, 17). In this fable the little thistle (Amaziah) thinks it is equal to a cedar of Lebanon (Jehoash) only to be trampled underfoot.” Reformation Study Bible

“A fable may be defined as a narrative in which animals and inanimate objects are made to act and speak as though they were human beings. The word fable is not found in the Old Testament, but two fables do appear here and in Judges 9: 7-15.” Archaeological Study Bible

- 14: 10, 11

“His (Amaziah) decision was of the Lord who intended that he should suffer defeat because after conquering the Edomites, Amaziah had brought Edomite idols into Judah and had worshiped them (2 Chron. 25: 14, 20).” Bible Knowledge Commentary

“Pride blinds the mind, distorts the vision and so inflates the ego that the person can’t tell truth from fiction.” Wiersbe

- 14: 11-15

In regard to the hostages in **v. 14**

“It could be that if temple officials were among them, this was the situation in which some temple singers, exiled to the north and longing to be back in God’s house, composed such psalms as 42, 43.” Tyndale

“Amaziah’s hearing impairment proves very expensive, and the face-off at Beth Shemesh results in a major loss for Judah and a crippling of Jerusalem.” Baker’s Commentary

Luke 14: 28-32 How might this New Testament passage have helped Amaziah?

Where is God at work during Amaziah’s reign?

“That the story is narrated, even without mentioning God’s name, is a reminder that God works out His purposes in the midst of human decisions, whether good or bad.” Bible Speaks Today

“Jerusalem has fallen for the first time, and Judah has now had its first experience of an ‘exile’ to match Israel’s experience under Jehoahaz (2 Kgs. 13: 5).” NIBC

- 14: 18

Compares to 2 Chron. 25: 27

- 14: 21

“Probably Azariah was made king during his father’s absence, and the reigns of father and son overlapped for many years (vv. 13, 17).” Reformation Study Bible

“His (Azariah’s) restoration of Elath on the coast of the Gulf of Aqaba was probably mentioned here because it was one of Azariah’s most significant accomplishments.”
Bible Knowledge Commentary

Compares with 2 Chron. 26: 1-23

- 14: 22

“Elath was located near Ezion Geber; these towns were at the head of the Gulf of Aqaba, in the land of Edom. Solomon had developed Ezion Geber as a major seaport and maintained a fleet there.” Archaeological Study Bible

“Elath was first used by Solomon to foster sea trade with other nations (1 Kg. 9: 26-28). Because Amaziah defeated Edom (v. 7), his son Azariah was able to rebuild Elath and again to use it as a Judean port (1 Kg. 22: 47-49; 2 Kg. 8: 20-22; 16: 6).” Reformation Study Bible

“Azariah’s restoration of Elath to Judah marked the first significant act of his sole rule; his further successes are summarized in 2 Chron. 26: 6-15.” MacArthur

***“The humbling of the house of David thus continues.”* NIBC**

- 14: 23-29

“The record now turns from Judah to Israel and to Jeroboam II who had the longest reign of any of Israel’s kings.” Wiersbe

“The southern kingdom, because of God’s guarantee, always has a descendant of David on the throne. The north, by contrast, is subject to constant upheaval and dynastic instability, and hence the immediate consequence of Jeroboam II’s reign is that Jehu’s dynasty is nearing its end. For the moment, however, Jeroboam II is not unsuccessful: despite an evil disposition, he does oversee an expansion of Israel’s landholdings to an extent not seen since the days of the Solomonic empire. This reclamation project is undertaken at the prompting of the prophet Jonah, whom the reader later meets in the book that bears his name.” Baker’s Commentary

The prosperity and luxury of Israel ended in the oppression of the people.

Look at:

Amos 2: 6-7; 8: 4-6

Is. 3: 18-26; 5: 8-13

Micah 2: 2

Along with an empty religious ritual Amos 5: 21-24

Look at the map and note the locations mentioned which Jeroboam II restored to Israel.

List here the locations mentioned.



How is God's grace shown in this passage?

"Thanks to Assyria's victories over Syria, both Israel and Judah were finally relieved of the bondage of that persistent enemy, and both had opportunity to use their wealth and manpower for building instead of battling... The kingdom of Israel reached the dimensions achieved in the days of Solomon (vv. 25, 28; 1 Kings 8: 65)" Wiersbe

"Politically and economically, Jeroboam II was one of the most successful monarchs in the entire history of the northern kingdom (v. 25). He forced the Syrians to retreat from Damascus into central Syria. He also expanded Israelite territory toward the Dead Sea."
Reformation Study Bible

"Jeroboam has no commendation (v. 24) and yet his reign was the longest of any king of Israel and Israel's territory became as extensive as under Solomon." Bible Speaks Today

The years of Jeroboam II saw a great deal of prosperity. In the northern kingdom, but this prosperity only led the king and his people further away from the Lord, from trusting in Him.

What lesson do you see for yourself in this fact?

Reading the prophets to the Northern Kingdom, Hosea and Amos, will give you an idea of the fight for the hearts and minds of God's people in the face of great riches and wealth.

- **Read any amount of these two prophets and write whatever the Lord puts on your heart about what you see.**

Jonah is introduced briefly here.

Read Jonah and write here what you learn about this prophet.

Do you understand better now why Jonah did not want the Lord to forgive Nineveh – the capital of the Assyrians?

- **14: 25**

Hamath was the extreme northern point of Israel (**Num. 13: 21; 34: 7-9**).
Jeroboam II controlled more extensive land than any other northern king.

- **14: 26**

Read Psalm 107: 10-14 and relate to this verse.

- **14: 27**

“Despite the evil being done, Adonai does not abandon His people.” CJSB

The Samaria Ostraca

“A collection of inscriptions written with ink on pottery fragments or ostraca (singular ostrakon) was discovered during excavations at Samaria in 1910. They record shipments of wine and oil received in Samaria from locations in its vicinity, apparently during the ninth, tenth and fifteenth years of Jeroboam II (786-746 B.C.), although the dating of the ostraca is disputed. The texts include some or all of the following elements: date (year of a king), place, clan name, sender, recipient and commodity (wine or oil). The ostraca provide samples of Israelite script, showing us how Hebrew was written at this time. They also illustrate the record-keeping of the time and provide valuable geographic information on towns in the area.” Archaeological Study Bible

“During the reign of Jeroboam the prophets Hosea, Joel and Amos ministered, and Jonah belatedly embarked on his reluctant mission to a weakened Ninevah. The prophet Amos, a contemporary of Jeroboam in his later years, provided a graphic description of a banqueting scene of the time. But alongside this luxury there was much poverty in the land. Worship of a syncretistic sort went on at Dan and Bethel, as well as at shrines at Gilgal and Beersheba.”

Archaeological Study Bible

Amos 1: 13

Amos 2: 1-3

Amos 4: 4

Amos 5: 5

Amos 6: 13, 14

Amos 8: 14

Amos was to preach during Jeroboam's reign against the increasing social injustice and to warn that this territorial expansion was only temporary.

***"As a whole, Kings reinforces the broad message of Deuteronomy that obedience brings blessing and life, but disobedience leads to destruction and death."* Bible Speaks Today
Deut. 30: 19**

SEEING JESUS: Faithful Bridegroom

God shows Himself faithful when His people are faithless because of covenant. The above sentence is beautifully rendered in the prophetic book of Hosea. Yes, you may say, I see how God the Father is faithful in the face of faithlessness, but where do you see Jesus in that same picture.

Jesus spent three intense years of ministry with His disciples who for the most part had no idea of Who He was truly and what His true ministry was. Jesus faithfully revealed again and again the love of the Father to these forgetful and broken people. Yet Jesus never missed a step in His perfect picture of Who God is. John 14: 9b *"He who has seen Me has seen the Father."*

***Hosea was told, "Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the Lord."* Hosea 1: 2**

**Yet, the Lord tells Hosea to say, *"I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and in justice, in lovingkindness and in compassion, and I will betroth you to Me in faithfulness. Then you will know the Lord."* Hosea 2: 18-20
"Because they have transgressed My covenant and rebelled against My law ... Israel is swallowed up." Hos. 8: 1, 8**

“Yet I have been the Lord your God since the land of Egypt; and you were not to know any god except Me.” Hos. 13: 4

“Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. Take words with you and return to the Lord. Say to Him, ‘Take away all iniquity and receive us graciously, that we may present the fruit of our lips.’” Hos. 14: 1, 2

Because of covenant, the Lord found a way to redeem His people just as Hosea redeemed Gomer, his adulteress wife.

Titus 2: 13, 14 – “Our great God and Savior, Christ Jesus Who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession jealous for good deeds.”

3: 5-7 – “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, Whom He poured out upon us richly through Jesus Christ our Savior; so that being justified by His grace we would be made heirs according to the hope of eternal life.”

But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

Hebrews 8:6

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

Hebrews 9:15

In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.”

Luke 22:20

Our Bridegroom has purchased us so that we are cleansed, made righteous and holy. Only our Faithful King Jesus could do this.

- ❖ Write below what it means to you that Jesus is your Bridegroom and His covenant love for you is eternal.



LESSON EIGHT “GOD RULES IN THE HUMBLE HEART”

2 Kings 15 and 16 God Resists the Proud

SEEING JESUS: Serving the One True God

**2 Kings 15 and 16– Chapter 15 parallels 2 Chronicles 26 and 27.
Read chapter 15 and write your first impressions here.**

Paragraph Summaries

2 Kings 15: 1-7

15: 8-12

15: 13-16

15: 17-18

15: 19-22

15: 23- 26

15: 27 – 28

15: 29-31

15: 32 – 38

➤ **Do Your Text Discovery of Chapter 15.**

“With the death of Jeroboam II, we have reached the ‘fourth generation’ of the divine promise to Jehu (2 Kgs. 10: 30). We expect a return to the unstable government, implied by 1 Kgs 14: 15 and illustrated in 1 Kgs. 14-16, that preceded the houses of Omri and Jehu. That is what we now find. Reigns change in quick succession, as Israel plunges speedily towards its doom. All deliverance has ceased, and judgment lies just around the corner.” NIBC

Do you believe we are facing a similar time of judgment?

“Fifteen kings are named in 2 Kings 15, covering a span of about 35 years, from approximately 767 to 732 B.C. Nine are kings of Israel (Jeroboam I, Jeroboam II, Zechariah, Shallum, Jehu, Menahem, Pekahiah, Pekah and Hoshea), four of Judah (Amaziah, Azariah/Uzziah, Jotham and Ahaz), one of Assyria (Pul/Tiglath-Pileser III) and one of Aram/Syria (Rezin). Ten of the fifteen are named in contemporary sources outside the Bible.” Archaeological Study Bible

Azariah (“the Lord has helped”) was also known as Uzziah (“the power of the Lord”)– probably the name he took upon becoming king. (His throne name)

He ruled from 792 – 740 B.C. – 52 years.

While Azariah was for the most part a good king, even under his reign there was social injustice, great disparity between rich and poor, internal oppression and religious formality. There was also peace, economic prosperity and territorial expansion.

2 Kings 16 This chapter parallels 2 Chronicles 28.

Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 16: 1-4

16: 5-6

16: 7-9

16: 10-16

16: 17 – 20

➤ **Do Your Text Discovery of Chapter 13**

1. How do you see that the Lord God is the True King of Israel in this week's reading?

2. How do you see Jesus in your study this week?

➤ **Find a song or hymn for this week.**

➤ **DIGGING DEEPER**

• **15: 1-5**

2 Chron. 26: 1-15

Describe the accomplishments of Uzziah here.

An example of how leprosy occurs: 2 Chron. 26: 16-21.

How did Uzziah contract leprosy?

What kind of man was Azariah the priest?

“2 Chron. 27: 1-9 praises Jotham as a godly man and notes his military success against Ammon.” Archaeological Study Bible

“Azariah’s (Uzziah’s) reign saw the beginning of Isaiah’s prophetic ministry.” (Is. 1: 1; 6: 1) ESV Study Bible

- **15: 7**

52 years of steady rule by this good king. Yes, there were problems but Uzziah had maintained relative stability for the people. We can know this by looking at **Isaiah 6: 1**.

Note the despair in Isaiah, a man deeply devoted to the Lord.

Yet, he was rocked by the death of Uzziah.

- **15: 8-31**

The purpose of the next several kings is not for you to know about each one thoroughly.

You are to sense the condition of the country and the reality of their ways which have led them to this point.

- **15: 10**

While Uzziah was king in Judah, Israel had six different kings by a series of revolutions and conspiracies. These kings did not have the prophetic sanction. (Hos. 8: 4)

The distress and lack of security this kind of rule places on the people is borne out in the narrative which follows.

What makes you most appreciative of the fact of Almighty God’s permanent and unshakeable rule?

- **15: 14**

Tirzah had been the capital of the northern kingdom at one point, but Menahem moved it to Samaria.

- 15: 17

Menahem means “comforter.”

His policies were similar to those denounced in Amos 1: 13.

- 15: 19

“This is the first mention of Assyria in 2 Kings.” Bible Knowledge Commentary

“Aram has given way to Assyria as the great northern enemy, and the deliverance of the past, represented by Elisha (‘God saves’), has given way to the very temporary comfort of the present, represented by Menahem (meaning ‘comforter’) and his money.” NIBC

The Assyrian Empire was growing stronger. This would be a major impact on the northern kingdom in the future.

While Menahem now has a vassal relationship with Assyria, he uses that union to solidify his own rule over Israel. This willing submission to Assyria is criticized by Hosea.

Read Hosea 1: 1-11

4: 1, 6, 15

5: 1-7, 13, 14

- 15: 27

“Israel at this time was no longer a unified monarchy but a domain of war lords.”

Archaeological Study Bible

- 15: 29

“As remarked in 10: 32, God was reducing Israel in land and population.” Reformation Study Bible

Tiglath-Pileser demonstrates that “Assyria has indeed replaced Aram as the great foe, when he annexes much of Israel’s northern (1 Kgs. 15: 20) and eastern territory and deports a significant percentage of its population.” NIBC

“This first deportation of the Israelites probably took place in 733 B.C. A second deportation followed 11 years later in 722 B.C.” Bible Knowledge Commentary

- 15: 32 – 38

“Jotham” means Yahweh is perfect.

“Jotham’s political career in Judah began with coregency in 15: 5, but his formal reign commences when he accedes to the throne after the death of his father.” Baker’s Commentary

“Jotham’s reign saw the beginning of Micah’s prophetic ministry (Mic. 1: 1).” ESV Study Bible

- 15: 37

“This is the beginning of the so-called Syro-Ephraimite War seen so prominently in Isaiah 7-9.” ESV Study Bible

This time period is featured in the early chapters of Isaiah (7-9). During Jotham’s reign, Micah begins his prophetic ministry.

Read Micah 1

“Yet there is a powerful assertion in verse 37 that even the growing maelstrom of international hostility is under the aegis of divine sovereignty.” Baker’s Commentary

Jotham is further discussed in: **2 Chron. 27: 3-6.**

Also read Hosea 1-3 and see how the heart of God is described concerning the faithlessness of God’s people.

- 2 Kings 16: 1

The prophets Isaiah and Micah also ministered in Judah during the reign of Ahaz.

Read Ps. 115: 8

You will become like what you worship. The people had become like the other corrupt nations before them. They were not devoted to the true God.

“The history moves forward to the end of the Northern Kingdom, but here with the emphasis on the idolatry and apostasy of the king of Judah.” Tyndale

- **16: 3**

“In its behavior, Judah was becoming indistinguishable from the nations that God drove out of Canaan so that the Israelites could inhabit the land. The people were betraying their sacred calling to be ‘a kingdom of priests and a holy nation’ (Ex. 19: 6).” Reformation Study Bible

Lev. 18: 21 – This verse is crucial!

Lev. 20: 2-5

Deut. 18: 10

Jer. 7: 31; 19: 5; 32: 35

“This was the first instance where Judah imitates Israel’s apostasy.” Tyndale

“Each Jewish son was to be redeemed by a sacrifice and therefore belonged to the Lord (Ex. 13; Num. 18: 14-16). How could a son who belonged to God be sacrificed to an idol? But Ahaz ...” Wiersbe

- **16: 4**

“Ahaz was the first king in the line of David since Solomon who was said to have personally worshiped at the high places.” MacArthur

- **16: 5**

Rezin of Syria (Aram) and Pekah of the northern kingdom of Israel wanted to force Judah to join them in their stand against Assyria. Isaiah the prophet had something to say about this plan.

Is 7: 1-17

Ahaz is considered the *bete noire* of Isaiah 7. (a very dislikeable person)

“Ahaz’s decision to appeal to Assyria for help was a foolish one. Besides losing many of his people to Pekah in the siege (2 Chron. 28: 5-8), Ahaz encouraged further Assyrian advancement into Palestine.” Bible Knowledge Commentary

Read 2 Chron. 28 to find out more about Ahaz.

You will meet a hero named Oded here. He is an example of the faithful few in the Northern Kingdom.

- **16: 6**

Elath was a part of Judah at one time, but after Rezin captured it here, this city was never again in the hands of Judah.

God was going to deliver Judah from the threat of Rezin and Pekah.

- **16: 7-9**

“Rather than turning to the Lord for help, Ahaz accepts vassal status to Assyria and requests his new overlord’s help, which arrives in the form of the Assyrian campaigns of 733-732 B.C. in Syria-Palestine.” ESV Study Bible

“But Ahaz’s response, failing to trust in Yahweh, shows panic and short-sightedness. Fear affects what we see!” Bible Speaks Today

The narrator makes clear that we are not to cry to kings or man, but we are to cry out only to the Lord! “Lord, save me!”

- **16: 9**

“The destruction of Syria fulfilled prophecies of both Isaiah (7: 16) and Amos (Amos 1: 5). The exact location of Kir is not known (Is. 22: 6; Amos 9: 7).” Reformation Study Bible

- **16: 10-16**

Describe Urijah the priest in your own words.

“The serious iniquity in this was meddling with and changing, according to personal taste, the furnishings of the temple, the design for which had been given by God.” MacArthur
(Ex. 25: 40; 26: 30; 27: 1-8)

Ahaz travels to his new overlord in Damascus; sees the Syrian altar to his god, Hadad and promptly instructs his own priest to make a copy of this false god. This false altar is then placed in the temple and the true altar is removed.

“The god Hadad was central to the practice of divination, along with Shamash the sun god.”

ESV Study Bible

2 Chron. 28: 23

“His (Ahaz) own basic weakness was shown in the loss of southern territory (16: 6). And his indebtedness to Assyria had to be paid in religious as well as monetary terms (16: 10-18).”

Barclay

- **16: 15**

“Ahaz perverted the old altar from its normal use and instead employed it for divination, a foreign practice in which priests tried to tell the future by examining the entrails of sacrificial animals. Divination was rigorously outlawed in Israel (Lev. 19: 26; Deut. 18: 10).”

Reformation Study Bible

Never before had a Judean king dared to redesign the Solomonic temple in such a manner.

Ahaz relegated the bronze altar to a place of inferior importance.

Using the Lord’s altar as a pagan divination object, further diminished its divine purpose.

Deut. 18: 9-14

“Today many view Ahaz as weak rather than wicked, but the historian of Kings makes no distinction.” Tyndale

“It is clear, however, that he willingly disobeyed God Who had approved the use and arrangement of the bronze altar and the other furnishings and deferred to Tiglath-Pileser III in order not to offend or anger the Assyrian ruler. Ahaz’s other acts of idolatry are recorded in 2 Chron. 28: 2-3, 22-25.” Bible Knowledge Commentary

“In doing these things, Ahaz desecrates the furnishings of the temple of the Lord. Obedience to the Lord is gone, the Lord’s blessing and protection are gone, and now the beauty of the Lord’s temple is gradually being removed.” ESV Study Bible

In what ways are you dishonoring the Lord?

Search your heart (where this dishonoring first appears) and see where you may be taking shortcuts or outright rebellion to the ways of the Lord.

No one else can do this for you; you must seek His face and ask Him where this rebellion lies.

2 Chron. 28: 27 – where was Ahaz buried?

The fact that Ahaz was not buried in the royal sepulcher with the godly kings of Judah is evidence that there were influential people in Judah who disapproved of Ahaz’s failure to honor God as True King.

How committed are you to leaving a legacy of following hard after your God?

There will be no prophet like Elijah or Elisha to announce the Lord’s intervention. Judgment is sure and it is coming soon.

What prompts you to find the Lord’s approval?

“As Ahaz was challenged whether to trust in God’s presence or to experience that presence in judgment, so the coming of Christ, even at His birth, became a challenge either to trust and worship or to endeavor to protect one’s own (precarious) status and social well-being: Joseph, Mary and the foreign magi trusted, while Herod and the religious leaders of the day sought to protect their own small worlds (Matt. 1: 18-2: 23). To trust in God is not to retreat from hard decisions, not to withdraw into passive isolation, but to live in the real world of power struggles and turmoil, whether Pekah, Rezin and Tiglath-pileser, or Herod and Archelaus, or any power in the world today be it military, political, economic or religious.

The sign of Immanuel continues to require response.” Bible Speaks Today

Isaiah 7: 10-14

❖ SEEING JESUS: Serving the One True God

Throughout His whole earthly life, Jesus made it clear that you could serve only one Master. He said those very words and He practiced them every day of His life. Jesus clearly served the Lord Alone. Matt. 6: 24

Ahaz, though, tried to serve the Lord Yahweh and any other god that came along! Ahaz commanded his priest to build an altar like the one he saw in Damascus, then he placed it where the true altar had been and he removed the original altar to use as a personal altar for him to inquire by. 2 Kgs. 16: 15

Ahaz said, “‘Because the gods of the kings of Aram helped them, I will sacrifice to them that they may help me.’ But they became the downfall of him and all Israel.”

Again and again, the faithless in Israel thought they could manipulate the Lord into giving them what they wanted. Instead of getting the coverage of two gods, they ended up getting the protection and provision of no gods at all!

Jesus made it apparent that only One God is real and only One God can be served in righteousness.

As we walk with Jesus, we can no longer play the games of casual investment with Him. We are either His or we are not His.

There has come a time to make that decision.

Where do you land?

More could be written here to urge you to accept complete commitment to Jesus, but words are not the issue. The will is the issue. To address your own will of turning to the Lord in obedience or not, no number of words will convince you.

You must hear His voice and respond. It’s that simple.

Welcome to your new home!

Look at the picture below.

This is where you live and offer up your life.

Life really is this simple. We live here a short while, serving the Lord and then we go home to be with Him.

Next to this altar, write the things that you are offering up to the Lord.

Remember, Ahaz created his own altar based on one he saw that belonged to another king.

Ahaz demeaned the altar of the Lord and placed his self-created altar in a place of prominence.

The Lord has proscribed the way of sacrifice; it must be done His way.

Jesus has shown the way – willingly give up your life to the Lord.

“A body You have prepared for Me; behold, it is written in the Book of the Law, ‘I have come to do Your will.’”Heb. 10: 5



LESSON NINE “GOD RULES ALL/HE FIGHTS FOR THOSE WHO CLING TO HIM”

2 Kings 17 and 18 You Can Only Cling to One. Choose Wisely.

Essay on Syncretism

“The Assyrians may have been the first empire to use deportation as a method of preventing subsequent local rebellion, dispersion being also a means to lesson ethnic identity. The northern kingdom of Israel, the nation of ‘ten tribes (1 Kings 11: 31), has come to an end. That dramatic point is where the writer pauses the narrative for lengthy sermonistic analysis.” Bible Speaks Today

Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 17: 1-4

17: 5-6

17: 7-18

17: 19-20

17: 21-23

17: 24-26

17: 27-28

17: 29 – 33

17: 34-41

➤ **Do Your Text Discovery of Chapter 17**

“The authors of Kings are interested only in the explanation that underlies all others: the Israelites had sinned against the Lord their God, who had brought them out of Egypt. The line echoes the prolog to the Ten Commandments in Exodus 20: 2 and Deuteronomy 5: 6, where the Lord reminds the people who God is, before going on to tell them who they must be, in response to God.” NIBC

2 Kings 18 This chapter parallels 2 Chronicles 29: 1- 31: 21; 32: 27-33; Isaiah 36-37

➤ **Read 2 Kings 18 and write your first impressions here.**

Paragraph Summaries

2 Kings 18: 1-8

18: 9 – 12

18: 13 -16

18: 17 -18

18: 19 -25

18: 26 -27

18: 28 – 35

18: 36 -37

➤ **Do Your Text Discovery of Chapter 18.**

The name Hezekiah means “the Lord strengthens.”

Based on your reading, would you say his name accurately reflects his life? Why?

1. How do you see that the Lord God is the True King of Israel in this week’s reading?

2. How do you see Jesus in your study this week?

➤ **Find a song or hymn for this week.**

➤ **DIGGING DEEPER**

2 Kings 17

Israel has refused again and again to trust in the covenant God of Israel.

Hoshea was the nineteenth and last king of the northern kingdom, ruling for nine years, from approximately 731-722 B.C.

“The sins of Jeroboam I are not mentioned in connection with Hoshea. He was a wicked king but perhaps as a result of the tumultuous times in which he lived he did not promote the policies of Jeroboam. According to some Jewish tradition he allowed the Israelites to go to Jerusalem to worship the Lord.” Bible Knowledge Commentary

“A heightening sense of inevitability of the northern kingdom’s doom is poised for climax.” Baker’s Commentary

Read Deut. 8: 19 and relate to what you see in this chapter.

Where do you see in this chapter that Judah was guilty of breaking the commandments and the ways of God as well as Israel?

Hoshea’s name means “deliverer.”

Num. 13: 8, 16

- **17: 4**

“Switching his allegiance, Hoshea hoped that Egypt would protect him from any Assyrian reprisals. The prophet Hosea condemns this diplomacy as ‘without sense.’” Hosea 7: 11
Reformation Study Bible

- **17: 6**

The king of Assyria had been Shalmaneser V, but he died and at the time of conquest, Sargon II was king. He exiled Hoshea to Assyria.

God did what He said He would do in Deut. 28.

Read this chapter and site the verse where His promise is given.

It is interesting that in the Babylonian Chronicle these facts are corroborated which are found in our Old Testament. Yet, the Babylonian Chronicle establishes these facts from their own perspective: How Babylon is the Conqueror. We know that this historical event was prophesied and forewarned by God Himself, through His prophets.

Man always sees things from his own perspective and God views things from His perspective which is the true and only valid viewpoint.

Many biblical truths are misunderstood because we, as humans, view these truths from our own perspective.

We must always ask: Am I seeing this from the Manward View or the Godward View?

Examine your current challenge (we are always dealing with something) and ask the Lord where you have been looking at it all wrong – merely from the Manward View.

- 17: 7-23

The writer interrupts his usual accounting of the history to give his own explanation for the captivity of Israel.

“Now this came about because ...”

Record here what the writer’s message is in regard to this event.

At this point, the Kingdom of Israel ceases to exist. 931-722 B.C.
Israel had 20 kings – all evil. Seven of the 20 were assassinated.

It is ironic that the last king of Israel sought help from Egypt, the nation who had formerly enslaved and mistreated God's people.

This chapter is a strong argument from the Lord.

“These verses inform us that the division of the kingdom into Judah and Israel was an act of God as He sought to protect David's dynasty from the idolatry in Israel.”

Wiersbe

- **17: 8**

In what way did Israel cause their own destruction?

Does the writer of Kings blame only the kings and religious leaders?

Why?

How can we learn to avoid destroying our lives by reading this part of Israel's history?

“The primary cause of Israel's exile was the worship of other gods. The fear of the Lord led to listening to His Word and obeying His ordinances and statutes (Deut. 4: 10; 5: 29; 6: 24). But the fear of the gods of Canaan led Israel to obey the laws of the Canaanite gods”.

MacArthur

- **17: 9 “from watchtower to fortified city”**

“From the smallest to the largest place where people lived” ESV Study Bible

Deut. 12: 1-4

“In Deuteronomy ‘fear of Yahweh’ is predominantly linked with keeping the commandments.” Bible Speaks Today

- **17: 11**

“To provoke God to anger is a recurrent theme in Kings.” Tyndale

- 17: 12

All of this was done in direct defiance to God's Law, God's covenant with His people and God's prophets who He sent to warn His people.

"We never break the other commandments without breaking the first." Tim Keller

WORD STUDY

"idols" *haggillulim* - logs, blocks, shapeless things

[1544 \[e\]](#)

[hag·gil·lu·lîm](#); always found in the plural

הגללים

idols

[Pulpit Commentary](#)

Verse 12. - **For they served idols**; rather, **and they served idols**. The sense flows on from ver. 7, each verse being joined to the preceding one by the **van** connective. **Gillulim**, the term translated "idols," is a word rarely used, except by Ezekiel, with whom it is common. "It contains," as Bahr says, "a subordinate contemptuous and abusive signification;" the primary meaning of **galal** being "dung," "ordure." **Whereof the Lord had said unto them, Ye shall not do this thing** (see [Exodus 20:4, 5, 23](#); [Deuteronomy 4:16-18](#), etc.). 2 Kings 17:12

[Keil and Delitzsch Biblical Commentary on the Old Testament](#)

They served the clods, i.e., worshipped clods or masses of stone as gods (גללים, see at [1 Kings 15:12](#)), notwithstanding the command of God in [Exodus 20:3](#)., [2 Kings 23:13](#); [Leviticus 26:1](#), etc.

Idols are human creation.

"idols" *gillulim* is used 39 times in Ezekiel

Isaiah was a prophet during the times of this king. Isaiah had a lot to say about idols.

Isaiah 40: 18-20

Is. 41: 5-7

Is. 44: 9-20

Is. 46: 1-2, 6-7

Jer. 10: 1-9

Rev. 9: 20

Ps. 115: 4-8

Galilee would experience much turmoil and difficulty over the next seven hundred years. Just in time for the Messiah to come and change everything.

- **17: 13**

How did the Lord actively try to warn His people concerning idols and falling away from true faith?

- **17: 15**

They rejected God's covenant. That's like rejecting life, joy, purpose.

It is truly insanity!

"Idolatry is a failure to rely on God, instead relying on what is in fact worthless."

How did the Lord try to warn His people? (also in v. 8)

"Both kingdoms were warned by their own prophets who proclaimed that deviation from the law was the result of obstinacy which leads to 'no faith, no stability.'" (Is. 7: 9) Tyndale

WORD STUDY

הֶבֶל "vanity, worthless"

"vanity" "worthless" - *hebel* = emptiness, meaninglessness, idols; it refers to breath because of its transitory fleeting character

- **17: 16**

***"In doing as they did, Israel has now met the same fate. The Israelites have been driven out of the promised land."* NIBC**

“Reminiscent of the golden calf in the wilderness, these were forbidden to Isra’el. There were also Asherah poles, a form of tree worship, which was used to worship Ba’al. Historically, the Asherah pole was erected near Kena’ni (Canaanite) religious sites to honor Ba’al and the Ugaritic mother-goddess Asherah.” The Complete Jewish Study Bible

“Ashtoreth is the biblical name for Astarte or Venus, and the plural forms of the names of these gods here refer to various local manifestations of Hadad and Astarte.” ESV Study Bible

Hosea 13: 2

“the host of heaven”

“This astral worship entered Israel and Judah. The worship of the heavenly bodies was prohibited by the Mosaic Law.” MacArthur

Deut. 4: 19, 20; 17: 3; 18: 9-12

2 Kg. 21: 5

Ezek. 8: 15, 16

Amos 5: 26

“They worshiped the planets and stellar constellations with their neighbors and practiced astrology.” Bible Knowledge Commentary

2 Kgs. 21: 5; 23: 4, 5

- **17: 23**

“The exiles of Israel never returned en masse as did Judah.” MacArthur

- **17: 24-41**

“Assyrian policy was to ‘divide and rule.’ Israelites were deported to widely separate part of the Assyrian empire, and apparently, they integrated fully. The only truth in the many legends about Israel’s ‘lost tribes’ is that they disappear!” Barclay

“By resettling different groups of Mesopotamian deportees in the ‘towns of Samaria,’ the king of Assyria also introduces a cornucopia of new deities and attendant ideologies into the land... what results is a hybrid syncretism.” Baker’s Commentary

Each national group would set up their own gods in Israel.

Nergal was the Babylonian god of the underworld; associated with famine, drought, plague, and death.

Succoth-benoth – the goddess Banitu and possibly also Sakkut/Ninurta

Ashima – West Semitic god

Nibhaz and Tartak may be Elamite deities

Adrammelech and Anammelech may be Phoenician and Emarite gods.

Many of the gods listed here are no longer remembered even for what area of life they ruled.

The rule of these gods was man-made. They had no true power or dominion.

We cannot even decipher who these gods are with any sense of certainty.

Yet, consider the vast number of books, conferences, studies, weekly sermons and discussions about our God over the centuries!

And we will have an eternity to unveil more and more of Who our God is!

It is mentioned twice (so pay attention!) that the people worshiped Yahweh along with the foreign gods. The pagans would have no problem with this attitude because they were polytheists – they worshiped many gods. But what problem should the Jews have had with this way of worship?

God’s people then and now are judged for *syncretism* – a combined worship of God plus something else.

When we hold anything or anyone anywhere near as holy or precious as our Lord, we are acting like Jeroboam: serving up two gods to worship.

You can only serve one God. Jesus said that. Matt. 6: 24

It’s not about serving God, it’s all about serving God alone!

Syncretism flows from concern to ensure your own good, your own way, covering all your bases. There are some religions that surround themselves with gods of all kinds: security, reputation, power, pleasure, self-worth, prosperity, and all the other desires you may have.

This is no different than the pagans who had gods of weather, storm, fertility, death, wisdom, etc.

Concerning looking at the times in which we live, the following quote is helpful.

“The narrator of Jeroboam’s reign shouts out to people in exile at a time of national weakness that God continues to work out His purposes in and through human interaction, through their response to His word. His word spoken comes to pass. It is Yahweh Who is ‘the great King over all the earth’ (Ps. 47: 2); it is the Lamb Who is ‘King of kings and Lord of lords’ (Rev. 17: 14; 19: 16). Pilate thought that he was in control in Jerusalem, implementing the might and authority of great Rome, to be confronted by the apparently weak and unarmed Jesus. He was defeated by Truth that was beyond his comprehension (John 18: 38). He could provide a guard for the tomb, but it was powerless before the God Who raised Christ from the dead (Matt. 27: 65-66; 28: 4, 11-15). Modern nations are not the people of God, a caution against seeing specific events as ‘God’s judgment,’ yet the reality of the supreme rule of God and of eschatological judgment on nations is a major component of the New Testament that encourages faith (Matt. 25: 31-46). The sign of the resurrection, followed by the Spirit’s coming at Pentecost, is guarantee of the future (Eph. 1: 3-23). It is those who know and submit to the Word of God who have understanding of ultimate outcomes.”

Bible Speaks Today

- **Look in the Appendix under Terms and see what you learn about syncretism.**

syn-cre-tism noun: the amalgamation of different religions, cultures, or schools of thought.

As you read the article on syncretism, let me point out that some political opinions are voiced. Please read this anyway and ask the Lord what His views are on these issues.

The Sin of Syncretism

Posted on August 9, 2019 by Pastor Kevin <https://floodsofjustice.wordpress.com/2019/08/09/the-sin-of-syncretism/>

Not one time in the entire Old Testament did the Israelites completely turn their backs on God and entirely deny the God of Abraham. Instead, they tried to conflate the religion and culture and schools of thoughts of their neighbors into their own religion of Yahweh. It was more like spouses cheating on each other instead of spouses getting a divorce. Through the prophet Jeremiah, God said, *“Like a woman unfaithful to her husband, so you have been unfaithful to me, O house of Israel”* (Jeremiah 3:20). Some people want their cake and eat it too.

While the word *syncretism* is not in the Bible, it is alluded to as a violation of the very first commandment, *“You shall have no other gods before me”* (Deuteronomy 5:7). Another way of phrasing this is, *“You shall have no other gods **BESIDES** me.”* In other words, faith in God cannot be syncretized. Why? Because *“the LORD your God is a consuming fire, a jealous God”* (Deuteronomy 4:24).

Among other things, it was syncretism that flourished during the Intertestamental Period resulting in the Israelites rejection of Jesus as the Christ. I know some people reading this will say I am stretching things. But stop and think about it for a moment. During the Intertestamental Period (the 400 years between the Old Testament and the New Testament) Judaism became overtly political and militaristic. The books of First and Second Maccabees details both the political and military struggle during this time. During

this period, Judaism became amalgamated by the popular school of thought that the Messiah would be a political/military savior and not just a spiritual savior. This plays itself out in the gospels and the ultimate execution of Jesus at the hands of the Romans but with the blessings and encouragement of the Jewish religious establishment.

In the Pauline Epistles, one of the major problems the Apostle Paul dealt with were Judaizers infiltrating the church, teaching that added to salvation by grace must be obedience to the Mosaic Law, namely the practice of circumcision. These false teachers were not encouraging believers to abandon their faith, just add more elements to it. In other words, the early church was being encouraged to amalgamate Jewish practices to the gospel of grace. Paul wrote an entire letter to the churches in Galatia addressing this type of syncretism. Among other things, he writes, *“I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all...You foolish Galatians! Who has bewitched you?...how is it that you are turning back to those weak and miserable principles...what has happened to all your joy?...It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again...May I never boast except in the cross of our Lord Jesus Christ”* (Galatians 1:6-7; 3:1; 4:9, 15; 5:1; 6:14).

Syncretism has always been a very real temptation for the people of God. The main danger of syncretism is that it is incredibly deceitful. Most people don't realize it is happening until it is too late. No one, from the Old Testament, to the New Testament, to the present day, has ever admitted what they were doing was syncretism.

Here is what I mean by syncretism: ***Syncretism is when, instead of outright denying Christian faith, a person, church, or institution tries to add to it things that are not part of that faith.*** Syncretism is when a person takes parts of different religions, cultures, or schools of thought, and adds them to their faith in Jesus. Again, I repeat, syncretism is a violation of the first commandment. **Thus, syncretism is a sin!**

[REPORT THIS AD](#)

I am wondering if, once again, we (the evangelical church in the United States) have fallen into the trap of syncretism. I wonder if we have been guilty of syncretism for a long time, maybe as far back as the founding of our country. We boast of being a Christian nation, but have we added things to our Christian faith? Has syncretism crept into our churches through...

...Manifest Destiny?

...Nationalism?

...Patriotism?

...America first?

...God and country worship service?

...the American flag in worship spaces?

...pledging allegiance, not only to Jesus, but to our country?

...MAGA?

...Aligning ourselves too closely to any political party?

I think at this time in our country's history, and in defense of our faith, these are questions with which all of us must wrestle.

If we, the Evangelical Church in the United States, are guilty of syncretism it is because we have mixed two religions. We have mixed our Christianity with Nationalism while still trying to hold on to our Christianity.

And don't fool yourself, America is a religion!

In his book, ***Postcards from Babylon***, pastor Brian Zahnd writes the following: *"America is a religion—a religion complete with creation myths, holy days, holy ground, founding fathers, canonized saints, canonical texts, revered hymns, hallowed temples, sanctified statues, liturgical gestures, and sacred liturgies. To dispute the sacrosanct nature of any of these things is to court controversy and contempt. (Ask Colin Kaepernick.) The attempt to reconcile Christianity and Americanism into a single religion is the kind of religious syncretism that most conservative Christians claimed to be so alarmed about"* (p.45). Here are three more important quotes from Pastor Zahnd's prophetic book, which I highly recommend. Every quote is from the chapter titled, **"Tangled Up in Red, White, and Blue."** This one chapter is worth the price of the entire book!

- *"When the church lacks the vision and courage to actually be the church, it abandons its high calling of proclaiming the Lordship of Jesus and panders to power, soliciting its service as the high priest of religious patriotism. When the church colludes with the principalities and powers, it can no longer prophetically challenge them. **A church in bed with empire cannot credibly call the empire to repent"** (p. 34).*
- *"If the church is to be an ambassador of the good news and an agent of healing in the world, the church is going to have to become serious about being something other than the high priest of religious nationalism" (p. 39).*
- *"One of the most vital things an American Christian can do right now is resist the hijacking of Christian faith by American nationalism. **We need to make it abundantly clear that 'America First' is incompatible with a global church whose mission it is to announce and embody the kingdom of Christ"** (p. 47).*

Our greatest need as a church is to lament and repent. We need to do this quickly, and we need to do it in that order. Lament and repent go together. You can't have one without the other. But true repentance first involves deep lament. Deep regret. Deep grief. And deep sorrow for what we have done. Only after an extended period of lament can we truly be repentant. Deep lament, followed by true repentance, leads to real change.

Father, forgive us of our sin of syncretism.

From: <https://floodsofjustice.wordpress.com/2019/08/09/the-sin-of-syncretism/>

❖ **The threat of syncretism would prove more costly than Assyria's military.**

"As the Assyrians deported people from Israel, they imported people from other countries. This policy was intended to ensure that the defeated nation would not reassert itself. Assyrian records attest that later Assyrian kings brought more foreign immigrants to Samaria."

Reformation Study Bible

- **17: 25**

"Lions were often used by God as instruments of judgment." **1 Kg. 13: 24; 20: 36; Amos 3: 12**

Reformation Study Bible

- **17: 30**

Sukkot-B'not ... Nergal ... Ashima

"According to Rashi, the Sukkot-B'not was an idol in the likeness of a hen and her chicks, and the Nergal was a rooster. The Ashima was an idol made in the image of a goat, as noted in the Talmud."

- **17: 31**

Nivchaz ... Tartak ... Adramelekh ... 'Anamelekh

Continuing the description of Kena'ni deities: the Nivchaz was in the image of a dog, the Tartak a donkey, the Adramelekh a mule, and the 'Anamelekh a horse." The Complete Jewish Study Bible

- **17: 34, 35, 38**

What do fear of God and the concept of covenant have in common?

- **17: 24-41**

“In accordance with the deportation system used so successfully by Tiglath-Pileser III and followed by his successors, a vast transplantation of populaces occurred. Israelites were sent to Assyria, while Babylonians and Arameans were transferred to Israel. One of Israel’s exiled priests returned and reinstituted the worship of God at Bethel, the traditional cult center of the northern kingdom. The religion this priest taught, however, was likely the false worship established by Jeroboam I (1 Kg. 12: 31-32). The result was a mixture of truth combined with the corrupted experience of Israel and the pagan rites brought in by the deportees. Such confusion continued until the writings of Kings (2 Kg. 17: 34), following the fall of Judah in 586 B.C. Later the Samaritans – a mixed race made up of a combination of Israelites who remained in the land and these non- Israelite settlers – came to follow the teachings of Moses, including monotheism (John 4: 4-26).” Archaeological Study Bible

Although the situation looks hopeless, *“there is a clinging to the possibility that through the seed of Abraham, Isaac and Israel there can still be blessing not only for Israel but for all the peoples of the earth.”* Bible Speaks Today

The New Testament affirms again and again that the promise comes through Christ alone.
Luke 1: 55

Acts 3: 25

Rom. 4: 13, 16, 18

Rom. 9: 7-8

Gal. 3: 6, 19, 29

❖ **Our only hope:**

1 Thes. 1: 9

2 Kings 18: 1-8

“This last major division of the Books of Kings narrates the events in the surviving southern kingdom of Judah from 722 B. C. to its captivity and destruction in 586 B.C.” MacArthur

“The writer of 1 and 2 Kings devoted more space and gave more commendation to Hezekiah for his accomplishments than to any king except Solomon.” Bible Knowledge Commentary

The last chapters of 2 Kings focus on two good kings: Hezekiah and Josiah. Yet even these two good kings could not reverse the coming judgment because of two very bad kings: Ahaz (16) and Manasseh (22, 23).

- **18: 1**

“Extrabiblical evidence for the reign of Hezekiah comes from a bulla (clay seal) bearing his name. It reads, ‘Belonging to Hezekiah (son of Ahaz), king of Judah.’ The only other Judahite king whose seal impression has been found is Ahaz.” ESV Study Bible

“Behind this lies the influence of Isaiah, who encouraged him to reopen the temple which had been closed by Ahaz (2 Chron. 28: 24; 29: 3) and to clean up the worship in Jerusalem (2 Chron. 30: 14). His action is interpreted as good (2 Chron. 19: 3), as was the influence of the prophet Micah on him (Jer. 26: 18-19).” Tyndale

“Part of his comprehensive housecleaning includes pulverizing the bronze snake, a venerated object from the days of Moses.” Baker’s Commentary

Num. 21: 4 - 9

Nehushtan was the name of the bronze snake.

“Just when the bronze snake became an object of worship is not known, but perhaps this had occurred during the reign of Hezekiah’s father, Ahaz (see ch. 16). Snake worship of various types was common in the ancient Near East.” Archaeological Study Bible

Relate this to John 3: 14, 15

- **18: 4**

Unlike prior kings, what did Hezekiah do that reformed Judah’s worship?

“This is a significant accomplishment because even the most righteous of Judean kings prior to Hezekiah in 1-2 Kings failed to do this.” ESV Study Bible

“Nehushtan” probably means “a brass thing, a piece of bronze.”

2 Kings 18 has only one verse describing the reforms of Hezekiah while **2 Chronicles** provides three chapters to inform the reader of this great man's undertakings!

- **You are going to read 2 Chron. 29-32** bit by bit or bite by bite and note the things you learn about Hezekiah – there is no other earthly king quite like him.

Read 2 Chron. 29: 1-19 and note all you learn about cleansing and consecrating.

What is the difference between:

Cleansing:

Consecrating:

2 Chron. 29: 12-14 – Several leaders are mentioned here. Did Hezekiah commit to this reform on his own?

Who did this with him? What type of people?

When is true reform successful?

Are we capable of reform?

What will we need in order to see reform, change, a return to the Lord?

- **2 Kgs. 18: 5, 6** “He trusted in the Lord; he clung to the Lord.”

נִבְטָח

[bā-tāh:](#)

“Trusted” - # 982 *batah* trust, be confident.

This word occurs ten times in chapters 18 and 19. (forms of *batah*)

It expresses the feeling of safety and security that is felt when one can rely on someone or something else.

“Confidence, trust and reliance are part of all human relationships, but the object and quality of trust are most evident in times of difficulty.” Bible Speaks Today

Ps. 62: 8-10

Ps. 115: 8-11

Ps. 118: 8, 9

Ps. 146: 3

דָּבַק

“Cling to” - # 1692 *dabaq* = to be glued to, to adhere to, to hold fast

This contrasts to Solomon, who in his old age, held fast to his many wives 1 Kgs 11: 2; same word *dabaq*!

Deut. 10: 20

Deut. 11: 22; 13: 4; 30: 20

- Take a Selah moment and ask the Lord what you are clinging to.

While following the Lord is our daily goal, returning to the Lord is a great blessing, what will guarantee that we do not wander again, forsaking the Lord and falling back into our old ways?

- **18: 10**

The good kings, the faithful kings observed covenant with the Lord.

What are your covenant observances?

Relate to 2 Chron. 29: 10.

- **18: 11, 12**

How does listening to the Lord relate to covenant?

2 Chron. 29: 20-36 – What do you see here that will aid you in your delight of following the Lord?

v. 25-28 - What part does music have to do with devotion to the Lord? Is it just emotional manipulation?

v. 31-36 – What part do the sacrifices play in cementing the covenant relationship with your God?

What are today's sacrifices which we offer to the Lord?

Read 2 Chron. 30

What is Hezekiah doing here?

Why?

Note v. 17-18

The Lord has made provision for those who were not consecrated. The Lord is showing us His deep desire to have fellowship with us.

Look at: **Num. 9: 6-13** to help understand the heart of God in regard to our worship.

Read 2 Chron. 31

What is the response of the people after having worshiped the Lord with a whole heart?

- 2 Kgs. 18: 7

This seemed to Hezekiah to be a good time to break off the yoke with Assyria when Sargon died in battle and Sennacherib took the throne. But the new king did not feel that way.

Things got intense!

The Lord would do what no man could do. No amount of money could do. And certainly no amount of worry could do.

- 2 Kgs. 18: 8 *“From watchtower to fortified city”*

This phrase indicates wherever he turned.

Now after great highs, what usually follows?

We cannot stay on the mountaintop indefinitely. It is inevitable that we should experience trials and tests to our faith.

- 2 Kgs. 18: 9-16

“While Hezekiah is undertaking his reforms, we are reminded that the northern kingdom is dismantled by the Assyrians.” Baker’s

- 18: 12 gives us the “because” reason for Israel being carried away into exile.

What was the reason?

Was Assyria a threat to Judah?

As the northern kingdom of Israel comes to an end due to their disobedience, we see the contrast of good king Hezekiah’s positive example of trust in the Lord as he rules the southern kingdom.

The Lord uses the contrast of good/wicked, faithful/unfaithful all throughout history.

Think of examples in your own life when the Lord showed you examples of the way to go and the way to avoid.

For instance, think of a time a family member made bad choices and the consequences of those choices became a heavy burden. Many times when we see unfortunate things happen due to poor decisions, the Lord is offering us a future picture so that we will be very diligent and thoughtful with our own decisions.

So, think of a specific time when the Lord displayed before your mind a picture of cause and effect.

- 18: 13-15

Lachish is 25 miles south-west of Jerusalem. Sennacherib established a base there after capturing it.

The Lachish Reliefs – *“In 1850 12 stone slabs were discovered in Sennacherib’s palace in Nineveh. The reliefs on these slabs originally formed a single, continuous work, measuring 8 feet tall by 80 feet long, which wrapped around the room. They vividly depict Sennacherib’s victory over the fortified Judahite town of Lachish.”* Archaeological Study Bible

“A six-sided prism has been found that contains the annals of Sennacherib, king of Assyria (704-681)... One of these describes Sennacherib’s siege of Jerusalem.” ESV Study Bible

- Sennacherib’s campaign against Judah is detailed in **Isaiah 36-39**. Read these chapters in Isaiah and record anything which helps you understand this time better.

- **18: 13-16**

“The annals of Sennacherib record his campaign against Phoenicia, Judah, the Philistine cities and Egypt. He claims to have taken forty-six cities and ‘countless small villages.’ He also boasts of having shut up Hezekiah in Jerusalem ‘like a bird in a cage.’ His annals, however, do not claim that Sennacherib captured Jerusalem.” Reformation Study Bible

“Hezekiah’s first response to the crisis is to bargain – a disappointing prologue to what will eventually turn out to be his finest hour.” ESV Study Bible

Remember this truth the next time you fail to begin well.

We must finish strong; a few failures along the way will keep us humble and give us the determination to finish strong with the strength of the Lord.

Stop now and ask the Lord to give you the strength and insight to finish strong.

**Hezekiah has known what it is to be successful with the Lord’s presence. Now he must learn to trust the Lord even in the face of near certain disaster.
This is a true test.
Is Hezekiah afraid? Where do you see that?**

- **18: 17 Location is everything!**

“The Upper Pool cannot now be precisely located but was probably the spring of Gihon east of the city from which the aqueduct partly underground, watered the fields down to the lower pool.” Tyndale

The conduit of the upper pool – this is where Isaiah had given word from the Lord to Ahaz, the father of Hezekiah, which he was asked to have faith in and could not. Now his son, Hezekiah will be presented with the word from the Lord and Hezekiah will obey.

Is. 7: 3ff.

- **18: 19**

The Assyrian king is described as “the great king” while the Assyrian official refers to Hezekiah by his name only and does not respect him by calling him king.

- **18: 20, 21, 24**

“trust” batah

Just like in verse 5!

- **18: 21**

The people were looking to Egypt to help them. The Assyrian tells them pretty much the same thing as Isaiah had said about Egypt:

Is. 19: 14-16

Is. 30: 7

Is. 31: 3

Ezek. 29: 6

- **18: 25**

According to Rashi (Hebrew scholar), *“The prophet Yesha’yahu (Isaiah) has already prophesied in the days of Ashur your father (Is. 7: 17) declaring, ‘Adonai will bring the king of Ashur on you, your people and your father’s house. These will be days worse than any you’ve known since Efrayim broke loose from Y’hudah.’”* CJSB

- **18: 26**

“Aramaic (the language of ancient Syria) had become by this time the international language of diplomacy. By asking the Assyrian officials to use Aramaic, the official hoped to

prevent the inhabitants of Jerusalem from understanding the field commander's speech."
RSB

"Aramaic was the language of international diplomacy and would have been the normal medium of communication in such a situation." Barclay

- **18: 27-32**

"Exile was a constant threat to all minority groups in the ancient Near East." Tyndale

- **18: 29, 30**

"The Rabshakeh equates trust in the Lord with deception; the reader is prepared to see God vindicate that trust." ESV Study Bible

- **18: 31**

These words describe normal, peaceful daily life. **Mic. 4: 4; Zech. 3: 10**

"The Assyrian king is presented as a powerful god who is able to provide for his worshipers, in contrast to the allegedly weak God of Israel Who is unable to deliver." ESV Study Bible

Where in your world are you hearing the same message? You must provide for yourself. God has abandoned you.

Or perhaps it is not that direct. Maybe it's a combination deal where God helps those who help themselves. You do your part and God will do His.

Our world is constantly bombarding us with advertisements, messages, images, speeches about how we must take charge. When really there is One Who is already in charge.

Read Prov. 3: 5, 6

Write these two verses here and then explain how they relate to this topic.

- **18: 33**

What is the Assyrian official saying here about God?

The battle lines are drawn!

But between whom are the lines drawn? Between Hezekiah and Sennacherib?

No!!! The lines are drawn between Sennacherib and _____ !

- **18: 36**

Was the Assyrian official successful in his efforts to undermine the king of Judah?

“The Assyrian commander’s six rhetorical questions (vv. 33-35) needed no answer, and the people gave him none; they remained silent.” Bible Knowledge Commentary

Read 2 Chron. 32

Write here all the things you see that would have strengthened your heart.

Read Isaiah 36 and 37 for comparison to this chapter.

There is much in Scripture about this episode in history. Don’t miss what the Lord is saying.

- ❖ **Your Warrior King fights for you every day. One day He will bring all this warfare to a close. Tell Him why you are so thankful that He is your Mighty One – El Gibhor.**



LESSON TEN “GOD RULES AND HEARS THE PRAYER OF HIS FAITHFUL”
2 Kings 19 and 20 Prayer is Our Greatest Weapon! Believe That! Live That!
SEEING JESUS: Our Praying Savior

2 Kings 19 and 20

“When we allow God to have His way, the trials of life work FOR us and not AGAINST us, and they bring great glory to the Lord. The king needed to learn that he was second in command (see Josh. 5: 13-15) and that the Lord alone was sovereign.” Wiersbe

Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 19: 1- 7

19: 8 – 13

19: 14 – 19

19: 20 – 24

19: 25 – 28

19: 29 – 31

19: 32 – 34

19: 35 – 37

➤ **Do Your Text Discovery of Chapter 19.**

Hezekiah could have responded in many ways. How did he choose to respond to this super power play of Assyria?

**Use the 5WH to help you see how to respond when under tremendous pressure.
What does Hezekiah do?**

What does he say?

Where does he go?

Who does he seek?

Who helps him (what human person helps him)?

When does he seek the Lord?

Why does he trust in the Lord?

How does he demonstrate his trust in the Lord?

Come up with your own questions.

Questions are one of the best ways to learn!!

2 Kings 20 This chapter parallels with Isaiah 39 and 2 Chronicles 32: 24-26.
Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 20: 1-7

20: 8 – 11

20: 12 – 15

20: 16 – 19

20: 20 – 21

➤ **Do Your Text Discovery of Chapter 20.**

- 1. How do you see that the Lord God is the True King of Israel in this week's reading?**

2. How do you see Jesus in your study this week?

➤ Find a song or hymn for this week.

➤ DIGGING DEEPER

- 2 Kings 19: 1-4

“That Hezekiah visits the Temple, rather than the ‘conduit of the upper pool on the highway to the Fuller’s Field’ (36: 2), or his military headquarters, for an emergency meeting of his cabinet, symbolizes his rejection of the way of the flesh, and his acknowledgement of the power of the spirit (Is. 31: 3; 40: 6).” Barclay

“Now his personal response is detailed, and his impulse is to send a message to the prophet Isaiah – who makes his first appearance in the text at this point... Dressed for a funeral and citing proverbial metaphors about difficult childbirth (meaning no hope for the future), the king pleads for prayer on behalf of ‘the remnant.’” Baker’s

Judah must repent and their king had to lead the way of repentance.
Hezekiah responded in humility. You can never go wrong with a humble response.

“Hezekiah was moved by the circumstances to repentance and his entry into the newly reopened temple may be related to a public act of fasting.” Tyndale
Jer. 36: 6-9

- 19: 2

Isaiah had already been ministering for forty years since the days of Uzziah.

- 19: 3, 4

V. 3 relates to Isaiah 37: 3, 4. *“The situation, he says, is like the critical moment in childbirth, when the baby is at the mouth of the womb but the woman is too weak to deliver it. The word translated ‘birth’ actually means ‘breaking point’ and perfectly links the two critical situations: the woman in labour and Jerusalem in danger.” Barclay*

He who fights me is also fighting my Covenant Partner, Provider and Protector!

Also remember David: **1 Samuel 17: 10, 25, 26, 36, 45**

Contrast the living God to 2 Kgs. 18: 33-35.

- **19: 5-13**

v. 7-9

“Hear” – Heb. *Shema*

“Return” – Heb. *Shub*

“Hear” is repeated three times as well as “return.”

This repetition indicates that the fate of Sennacherib is sealed.

“Isaiah’s message is unequivocal: the onslaught will not finally succeed...

The relative postures of the two kings seem to be a point of issue: one is powerful and all about military hardware, whereas the other is powerless and all about prayer.” Baker’s

Why do the servants of King Hezekiah go to Isaiah? V. 5

- **Read Isaiah 37 for more information. Record any insights from Isaiah here.**

- **19: 9**

“The Biblical ‘Cush’ or Ethiopia refers to southern Egypt and the land to the south. Tirhakah was the brother of the pharaoh Shebteko, who launched a campaign into Palestine to counter the Assyrians under Sennacherib. Although Tirhakah did not become king until 690 or 688 B.C., by the time of the compositions of this passage it was natural to refer to him with his characteristic title.” Reformation Study Bible

- **19: 11-12**

“The list of city-states put to the ban (herem) reminds the reader that it was not only Israel who used this method in warfare.” Tyndale

- **19: 12**

Eden was a district in Syria.

- **19: 14-16**

What is Hezekiah doing here? Why?

“Hezekiah looked beyond his own throne and the throne of the ‘great king’ Sennacherib and focused his attention on the throne of God ‘Who was enthroned between the cherubim.’” Wiersbe

Ps. 80: 1

Ps. 99: 1

- **19: 18** – *“They were not gods.”*

See:

Deut. 4: 28, 35

Deut. 32: 17-21

Ps. 115: 3-8

Is. 40: 18-20

Is. 44: 9-20

- **19: 15-19**

Isaiah 37: 14-20

“Hezekiah’s prayer in the temple recalls the great formal prayers of David (2 Sam. 7) and Solomon (1 Kgs. 8). First it introduces the theme of monotheism (as in 2 Sam. 7: 229, a theme which is to be greatly developed later (Is. 45: 5-6, 14, 21- 22). Second the belief that the Lord of hosts is creator of all things.” Barclay

“The prayer of Hizkiyahu (Hezekiah) harkens back to the idea of that Adonai brought Isra’el out of the land of Egypt to show other nations that Adonai, the God is Isra’el, is the One God.” CJSB

“This is a prayer of faith. The objective of the king’s petition was God’s glory, not primarily his own survival. He asked God to vindicate Himself and to demonstrate that He was not just an impotent idol so that the whole world would acknowledge Him. Hezekiah’s petition is one of the finest prayers in Scripture.” Bible Knowledge Commentary

“In the midst of distress, when it seems that Judah is at its weakest, the concern is God’s honor throughout the entire world He has made... Yahweh’s uniqueness as Creator and as Sovereign over nations is dominant in Isaiah 40-55.” Bible Speaks Today

Prayer is not self-centered, but outward and upward looking.
How does this passage impact your prayer life?

- **19: 20-34**

Isaiah speaks to Hezekiah.

The Lord wants Hezekiah to know that He heard his prayer.

What does that mean to your prayer life?

- **19: 21**

“Jerusalem is as defenseless as a virgin daughter.” ESV Study Bible

2 Kgs. 19: 21-38 = Isaiah 37: 21-38

- **19: 25, 26**

“The Assyrians mistakenly believe that their great victories stem from their own might. They do not recognize that God is ultimately responsible for their success.” RSB

Is. 10: 5-12; 14: 24-27

- **19: 28**

“The Assyrians often led captives away with a rope fastened to a hook that pierced the nose or lower lip. At the top of an Assyrian obelisk an Assyrian king (probably Esarhaddon, 681- 669 B.C.) is depicted holding ropes attached to rings in the noses of four of his enemies.”

Archaeological Study Bible

“This reference is to the Assyrian custom of treating captured enemies like animals in a caravan. 2 Chron. 33: 11; Ezek. 19: 4, 9 – God will turn the tables on Assyria.” Reformation Study Bible

This triumph of Yahweh over the then greatest world power, is a foreshadowing of another triumph.

Col. 2: 15

“Isaiah also sends a message.” Baker’s

- **19: 29-34**

Hezekiah is given a sign: what is the sign?

“Yesha’yahu (Isaiah) relates the sign to Hizkiyahu. Though Sancheriv (Sennacherib) has laid waste to the land, the land will sustain the people and the stumps of cut down trees will sprout.” CJSB

God promises to provide for His people and then the third year their normal cycle of sowing and reaping would return.

“The sign that Judah will recover from the Assyrian assault is to be found in the way that the survivors will be provided for in the short term.” ESV Study Bible

“This is the first mention in the whole narrative of Davidic kingship: deliverance is not due to Hezekiah’s faithfulness not to any commitment of Yahweh to Zion but is based on Yahweh’s covenant faithfulness.” Bible Speaks Today

- 19: 30

When the writer refers to the “remnant,” what does he mean?

- 19: 31

“To have designs on the Holy City (Is. 48: 2; 52:1) is to have designs on the ‘Holy One of Israel’ Himself (v. 23). It is not against flesh and blood that Sennacherib is fighting, but against the one true God.” Barclay

Compare to Isaiah 9: 7

Isaiah 37: 32

Isaiah 59: 17

Things that do not occur normally without the intervention of the Lord will occur because of the zeal of the Lord.

What is the Lord performing in your life because of His zeal?

Don’t miss this! His zeal is at work in your life!

Is. 40: 6, 7 – *“What shall I call out? All flesh is grass, and all its loveliness is like the flower of the field. The grass withers, the flower fades, but the word of our God stands forever.”*

- 19: 32

Realize that Assyria at this time, was the strongest empire in the world.

- 19: 34

“This allusion to the Davidic promise (1 Kgs. 11: 13, 32) illustrates well the position in which Judah finds herself in these latter days.” NIBC

- **19: 36**

Nineveh was the capital of the Assyrian Empire.

- **19: 37**

Sennacherib was worshipping in the temple of his god Nisroch. This Assyrian idol was depicted as being part eagle and part human. This god was not able to deliver Sennacherib. Assyrian documents record that one of Sennacherib's sons killed him. Esarhaddon ruled Assyria from 681-669 B.C.

Read Isaiah 37 and 38.

“God alone is uncreated, self-existent, noncontingent ... Idolatry dethrones God ... exalts things within the created order ... The mission of God is ultimately to restore His whole creation to what it was intended to be - God's creation, ruled over by redeemed humanity, giving glory and praise to its Creator.” Wright, The Mission of God

What is the message of this chapter to the Church today?

We are encouraged to seek His kingdom and His glory and not our own comfort.

We are not to seek and strive after a smooth and easy life; some of us will endure incredibly difficult lives and others somewhat difficult and some lives of relative freedom from distress.

But whatever our story is, we must trust in the Lord as He writes our story to His glory.

No shortcuts. We stay on His path. We remain steadfast. We are immovable and will not be deterred from praising our Lord in all circumstances.

2 Kgs. 20: 1-11; 2 Chron. 32: 24-26; Is. 38: 1-8

Read all three of these short accounts.

2 Kings 20: 1-7

- **20: 1**

“There is good reason to believe that this incident and the reception of the Babylonian envoys (vv. 12-19) occurred before the Assyrian invasion of Judah in 701 B.C., because according to Babylonian documents, Merodach-baladan (v. 12) died in 703 B.C. Since God added fifteen years to Hezekiah’s life (v. 6), he would have been ill in 702 B.C. or before.”
Reformation Study Bible

“Verses 1-19 represent a ‘flashback’ to the period around 713-712 B.C., some 12 years before Sennacherib’s invasion and some 15 years before Hezekiah’s death.” ESV Study Bible

- **20: 2**

Hezekiah’s response was to pray.

He realizes that he is not the True King and that Hezekiah must appeal to the True King for his own needs.

Do you know Who the True King is in your life?

Then prayer should be a constant action by you to show that you actually believe that the Lord is the True King.

We do not know exactly why Hezekiah wept. Possibly he felt his son, Manasseh, was too young to rule. Perhaps Hezekiah wanted to continue providing godly rule as long as possible. We are not told.

Do you want to continue to live and work for the Lord?

Why? What drives you to continue to want to live?

- **20: 3**

“‘A whole heart’ (also Is. 38: 3) meant single-minded devotion to God.”

“Divine sovereignty does not render prayer in sickness inappropriate, for prayer and God’s answer are both part of His plan.” Tyndale

1 Kgs. 21: 29; Ezek. 33: 13-16; Jam. 5: 15-16

- **2 Kings 20: 8-11**

“The purpose for the ‘shadow sign’ is to demonstrate that God can turn back the time of judgment, should He be willing.” Baker’s

“Signs were miracles that signified that what God had said he would indeed do.”
Bible Knowledge Commentary

Look at: 2 Chron. 32

- **20: 10**

“The reference is to index marks on the steps (dial) of Ahaz.” Reformation Study Bible

If you were a pastor, preparing a sermon, list below the sermon topics you would present to your church. Add other sermon topics which you see in this passage.

- **Prayer**
- **God’s compassion**
- **Death**
- **The word of the Lord**
- **The Lord’s deliverance**
- **God’s healing provision**
- **Signs of God**
- **God’s all-powerful control**

List your own sermon topics.

- **Now write a short opening statement about what you would choose to speak about to your flock.**

To round out this period in the life of Hezekiah, read Is. 38: 9-22, the song of Hezekiah upon his recovery from his illness.

See what you can learn from his song.

Close this time with Micah 7: 19.

- **20: 12-21**

***“Absent is any mention of seeking a word from Yahweh.”* Bible Speaks Today
2 Chron. 32: 24, 31**

“All that Hezekiah possessed came from the hand of God and belonged to God, so why should Hezekiah boast about it?” Wiersbe

“The arrival of the ambassadors is reminiscent of the encounter between Solomon and the Queen of Sheba (1 Kgs. 10) and the arrival of the Ethiopians in Chapter 18.” Barclay

- **20: 12**

“Merodach-baladan was king over Babylon from 721 B.C. until forced by the Assyrian King Sargon II into a vassal relationship (710 B.C.). Shortly after Sargon’s death (705 B.C.), Merodach-baladan led his country to a short-lived independence in 704 B.C. before Sennacherib forced him out in 703 B.C.” Reformation Study Bible

Isaiah opposed Ahaz’s treaty with Assyria (Is. 7: 1-17), and he opposed this attempt to make a treaty with Babylon and Egypt (vv. 16-18; Is. 30; 31).

“The purpose of the visit was to secure Hezekiah as an ally in an anti-Assyrian coalition, but this is not stressed here. The Babylonians were already challenging their Assyrian overlords and Isaiah was consistently against alliance with any world-powers of the day.” Tyndale

“The Hezekiah account opened affirming his unparalleled trust (18: 5) but has ended with his turning to alliance with Babylon (20: 12, 13).” Bible Speaks Today

- **20: 15**

Relate to Prov. 11: 2

- **20: 18 refers to 2 Chron. 33: 11**

- **20: 20, 21**

The chapter ends with a regnal formulaic summary.

Reference here to the well attested Hezekiah’s tunnel is still considered one of the ancient ingenious engineering feats.

“Hezekiah had this 1, 777- foot tunnel dug from the oldest source of water, just outside the wall of Jerusalem, under the wall to a reservoir inside the city.” Bible Knowledge Commentary

Read:
2 Chron. 32

Isaiah 38, 39 (The splendid psalm of Isaiah 38 does not appear in Kings.)

Record any pertinent notes here.

“One of King Hezekiah’s major accomplishments was the construction of the tunnel, or conduit, that still bears his name (2 Kg 20: 20). He was able to ensure a steady supply of water into Jerusalem through this tunnel when the city was under siege by the Assyrian ruler Sennacherib in approximately 701 B.C., thus saving the city from almost certain destruction. Water was redirected into Jerusalem from the Gihon spring through this underground tunnel, cut through solid rock for 1, 750 feet... Hezekiah’s Tunnel, which today still brings water into Jerusalem, was a remarkable achievement in ancient engineering that also, with its inscription, provides an important link to Biblical history.” Archaeological Study Bible

This tunnel runs from the Gihon spring outside the city wall through over 1, 700 feet of solid rock ending in the Pool of Siloam within the city.

SEEING JESUS: Our Praying Savior

First of all, we see Jesus praying in such a way that His disciples KNOW there is something different about the way He talks to the Father.

So He teaches them to pray.

“Our Father in Heaven...”

But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.

This, then, is how you should pray:

“Our Father in Heaven,

hallowed be Your name,

Your kingdom come,

Your will be done,

on earth as it is in Heaven.

Give us today our daily bread.

And forgive us our debts,

as we also have forgiven our debtors.

And lead us not into temptation,

but deliver us from the evil one.”

Matt. 6: 9-13

Matthew 14: 9, Jesus fed the 5, 000. *“Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food.”*

Note that Jesus looked up to pray. Prayer is a conversation – look to the One to Whom you pray.

Jesus’ prayer of thanks

“I thank You, Father, Lord of Heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will.” **Matt. 11: 25-26**

Jesus’ prayer before Lazarus was raised from the dead

“Father, I thank You that You have heard me. I knew that You always hear me, but I said this for the benefit of the people standing here, that they may believe that You sent Me.” **John**

11: 41-42

Jesus' prayer after entering Jerusalem

"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? No, it was for this very reason I came to this hour. Father, glorify Your name!" **John 12: 27, 28**

John 17 is the Beautiful High Priestly Prayer.

Here our Lord prayed what was on His heart as He knew what faced Him the next day. This is what was uppermost on His mind and heart.

Jesus prayer for God to be glorified (**John 17:1-5**)

Jesus prays for His disciples (**John 17:6-19**)

Jesus prays for all believers (**John 17:20-26**)

Jesus' three prayers on the Cross:

"Father forgive them; for they know not what they do." (**Luke 23:34**)

"My God, My God, why hast Thou forsaken me?" (**Matthew 27:46, Mark 15:34**)

"Father, into Thy hands I commit My spirit." (**Luke 23:46**)

And now your Savior prays for you as He intercedes before the Father.

Heb. 7: 25

The life of talking to the Father at all times is the life of our Praying Savior.

Let us follow Him in this life.

You see a lot about prayer in this lesson.

**What is one reason why you are thankful for being able to pray (talk to) your Father?
Talk to Him about this.**



LESSON ELEVEN “GOD RULES OVER THE REVELATION OF HIS WORD”

2 Kings 21 AND 22 God Dictates the Unveiling of His Word. We Wait on Him.

SEEING JESUS: The Logos

This section in 2 Kings parallels with 2 Chronicles 33.

“How could Judah – a people delivered from Egypt and brought into the land, given laws that are the way of life, blessed by the presence of God now centered in the temple, with a promised continuity of kingship, and with continuing words through His prophets – deteriorate to become such an apostate, oppressive nation? This is the mystery of human sin that begins with decisions in the plenteous beauty of Eden, and that is behind the warnings of Deuteronomy 4 of apostasy while enjoying God’s blessing in the land. Alongside is the wonder of God’s continuing gracious perseverance with His people and the world He has made.

Judgment comes not so much because of isolated acts of disobedience, but because of a people’s history of willful rejection of grace.” Bible Speaks Today

Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 21: 1- 9

21: 10 – 15

21: 16 – 18

21: 19 – 26

➤ Do Your Text Discovery of Chapter 21.

Solomon was to be the king of all kings and yet he was a bitter disappointment. Solomon started well but ended poorly; God's promise would not be achieved through Solomon and never was it intended to be. Jesus Christ – the Son of God – alone would be the King of kings and Lord of lords and this has been the story from the beginning. The Lord has kept faith with the house of Judah because of David.

But the people have not kept faith with the Lord.

Part of the Lord's faithfulness is the matter of His covenant.

The covenant expresses a two-pronged agreement. The Lord will bless the faithful and the Lord will discipline the disobedient.

To be considered truly faithful the Lord must accommodate both aspects of the covenant.

Because the people have been utterly unfaithful, the Lord must now discipline them.

Judah will soon share the fate of the northern kingdom and go into exile.

2 Kings 22 This chapter parallels with 2 Chronicles 34.

“Hear, O Israel: the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts.” Deut. 6: 4-6 The Shema

**This was to be recited by God’s people twice each day: morning and night.
How easy it is to forget God while you are talking about Him, talking to Him and living your life.**

But God called for His people to be Whole-hearted!

- **Read the chapter and write your first impressions here.**

Paragraph Summaries

2 Kings 22: 1 – 2

22: 3- 7

22: 8 – 10

22: 11 – 13

22: 14 – 20

- **Do Your Text Discovery of Chapter 22.**

“The writer commends several kings of Judah – Asa (1 Kg. 15: 11), Jehoshaphat (1 Kg. 22: 43), Joash (2 Kg. 12: 2), Amaziah (14: 3), Azariah (15: 3), Jotham (15: 34), and Hezekiah (18: 3), but he gives Josiah the highest praise (23: 25). Josiah instituted the most thoroughgoing reforms of any king (23: 1-24). The prophet Jeremiah also spoke well of Josiah’s reign. (Jer. 22: 15, 16).”

“Josiah was the fourth and final reformer among Judah’s kings, following Asa, Jehoshaphat, and Hezekiah. But Josiah’s reforms were more extensive than those of any of his predecessors.”

Bible Knowledge Commentary

1. How do you see that the Lord God is the True King of Israel in this week’s reading?

2. How do you see Jesus in your study this week?

➤ Find a song or hymn for this week.

➤ **DIGGING DEEPER**

“The future of God’s plan of redemption for a lost world rested with the faithful remnant that resisted the inroads of pagan culture and remained true to the Lord.”
Wiersbe

- **21: 1-26 – Manasseh’s reign 697-642 B.C.**
Manasseh’s reign was the longest of any Judean king.

The amount of evil done by Manasseh during his reign is staggering.

“These verses summarize the evil reign of Manasseh, king of Judah. Manasseh leads Judah into sin by reintroducing idolatry into Judah; he is also guilty of shedding ‘much innocent blood’ (v. 16). So great is Manasseh’s sin that God pronounces disaster on Judah and Jerusalem.” Reformation Study Bible

“Manasseh turned out to be the worst king in Judah’s history.” MacArthur

“Manasseh reversed the reforms of Hezekiah, reestablishing the worship of Baal as an official state-sanctioned religion in Judah, just as Ahab had done in Israel.”

“Manasseh reigned the longest of any king of Judah or Israel, and yet the only details in Kings concern his blatant apostasy, followed by the people.” Bible Speaks Today

- **21: 3**

“In Babylon and other nations, the sun, moon, and stars were personified as gods (17: 16; 23: 5). Star worship was forbidden in Israel (Deut. 4: 19; 17: 3)” Reformation Study Bible

- **21: 4**

What is the problem with having the altars to the host of heaven in the Temple?

- **21: 5**

“Manasseh also opened the doors of the nation to Assyrian astral worship again (2 Kgs. 17: 16; 23: 4, 5).” Bible Knowledge Commentary

Deut. 4: 19

Deut. 17: 2, 3

- **21: 6**

The Lord drove out the pagan nations before Israel because of the abominations the Israelites are now committing. If the Lord drove out the Canaanites because of these atrocities, what will happen to Judah?

- **21: 7-9** *“the carved image of Asherah was set in the house of the Lord”*

“By doing so he (Manasseh) gave an idol the place that God alone deserved... Manasseh treated the Law of Moses with contempt and led the people of God away from His commandments. Amazingly the people under Manasseh practiced more evil (2 Kgs. 21: 15-16) than the Canaanites before them.” Bible Knowledge Commentary

“Yet, clearly, worst of all, he erected the Asherah symbol within the very shrine itself (v. 7). Whatever the precise significance of Asherah – was she regarded as Yahweh’s consort? – the placing of this image was manifestly more heinous than its mere existence somewhere in Jerusalem.” Barclay

- 21: 8

This verse makes clear what God's people had to do in order to remain in the land which God had provided for them. What was their responsibility?

Deut. 1: 8; 3: 18; 4: 1, 24-28

1 Kg. 9: 4-9

- 21: 9

WORD STUDY

"Listen" # 8085 *shema* = to hear, to obey, to listen, to be regarded; the word takes on the connotation of obedience in certain contexts



"The verb 'listen' (shema) is, of course, defining for the covenantal theology of Deuteronomy. "Listening' is the acknowledgement that one receives life in address from another who has the authority to call into existence by utterance. Failure to listen is an attempt at autonomy." Walter Bruggemann

"The link between 'hear/listen' and 'act on the basis of what is said' is a feature of many languages and is seen in Jesus' frequent exhortations to 'hear' (Matt. 11: 15; 13: 9, 43). To disobey is to act as if the words have not been spoken; they have not been 'heard.'"
Bible Speaks Today

While the people were called to walk in obedience, they turned their backs on God and walked as the pagans had done. This revolt against God was not immediate over the years, but bit by bit, neglecting God, then ignoring God, then outright rebellion against God and following after other gods.

Where are you NOT being careful to follow the Lord, but you are being careless in your covenant relationship with Him? Attend to this right away because these are treacherous waters.

“The period so embeds behavior in the whole nation that even Josiah’s reforms only delay the inevitable destruction of Jerusalem and exile of its citizens (22: 15-20; 23: 26, 27; 24: 3, 4).”

Bible Speaks Today

- **21: 10**

“The prophets were Nahum and Habakkuk. They are not mentioned by name so as not to be affiliated with the evil of Manasseh.” CJSB

- **21: 11-15**

These verses comprise the prophetic message to Judah. What is that message?

- **21: 12**

“Tingle” = salal #6750

ללץ **tsâlal**, tsaw-lal'; a primitive root (identical with through the idea of vibration); to tinkle, i.e. rattle together (as the ears in reddening with shame, or the teeth in chattering with fear):—quiver, tingle Also **Jer. 19: 3**

It relates to the sound for cymbals and bells. The coming of the Babylonians would be a time to Wake up! But it would be too late.

It is NOT too late for us to wake up and the fact that you are digging deep into God’s Word shows that you are preparing every day for battle.

- **21: 13** *"I will measure Yerushalayim."*

"This is to say that buildings will be destroyed in Yerushalayim just as they were destroyed in Shomron."

"Walls out of line were torn down.

The Lord had measured Jerusalem by the standard of His Word and had determined that the fate of Samaria (Israel) was also to befall Jerusalem." MacArthur

Read:

Isaiah 34: 11

Lam. 2: 8

"In Isaiah 28: 17 this 'measuring line' is 'justice' and 'righteousness the plumbline.' The similar Amos 7: 7-8 has a different word." Bible Speaks Today

There is further information about Manasseh in **2 Chron. 33: 1-17, read this.**

"Manasseh's name has been found in three contemporary documents: a seal and two Assyrian inscriptions. The seal, purchased from an antiquities dealer in Jerusalem in 1974, read, 'Belonging to Manasseh Son of the King.' Manasseh was probably co-regent with his father Hezekiah for about ten years, and this was most likely the seal he used during that time." Archaeological Study Bible

Two very powerful kings of Assyria, Esarhaddon and Ashurbanipal, mention Manasseh in their records.

"To wipe a dish and turn it upside-down to drain signified the depopulation of the land (Jer. 51: 34)." Tyndale

- **21: 14**

What does the Lord mean when He says "I will abandon the remnant of My inheritance and deliver them into the hand of their enemies?"

נָטַשׁ	<i>nāṭaš – natash # 5203 forsake</i>
<i>To give over to judgment</i>	

- **21: 15** tells us why the Lord is abandoning His inheritance; what is His reason?

- **21: 16**

“Manasseh’s shedding of ‘innocent blood’ refers not only to human sacrifice but probably also to the martyrdom of God’s prophets. Josephus affirmed that Manasseh not only murdered all the righteous men of Judah but killed prophets daily until Jerusalem ‘was overflowing with blood.’ Uniform Jewish and Christian tradition holds that Manasseh arranged to have Isaiah sawed in two (Heb. 11: 37).” Archaeological Study Bible
“Jewish and Christian tradition alike report that Manasseh had Isaiah sawn in two inside a hollow log. Heb. 11: 37).” MacArthur

- **21: 17-18**

“The garden of Uzza was perhaps an enclosure on the Temple Mount dedicated to the Arabian goddess al-Uzza, who was identified with Venus (notice Manasseh’s worship of astral deities in 21: 3), or an enclosure at the southern end of the Kidron Valley, just outside the city walls, where there was a ‘king’s garden (25: 4; Neh. 3: 15). Already in Solomon’s day, the eastern slopes of the Kidron Valley were associated with idolatrous worship (1 Kgs. 11: 7).” ESV Study Bible

- **21: 18**

When Manasseh died he was not buried in the royal tombs with the good kings of Judah.

- **21: 21, 22**

“So he forsook the Lord ...”

The language echoes that of Judges 2: 12.

For how many years has the Lord waited for His people to return to Him?

Enough – there is only one way now and that is exile.

Exile will come and it will be because the kings and the people have broken repeatedly the covenant of God. So as a faithful Father, the Lord must discipline His own.

“Rabbi Slotki states that according to 2 Chron. 33: 11-19, Manasseh was placed in chains and carried to Bavel, where he made t’shuvah and repented of his sins and prayed to Adonai. Because he returned to Adonai in perfect repentance, God restored him to his place of leadership.” CJSB

- **21: 24**

The people understood that assassination was wrong even though Amon was evil. We must wait on the justice of the Lord and not take matters in our own hands.

The installation of young king Josiah reminds the reader of young Joash replacing Athaliah.

As you read **21: 19-26**, what do you see as the condition of the people of the land?

Read 2 Chron. 33.

Josiah

“The only person throughout Joshua to Kings of whom it is said that he ‘turned to the Lord ... with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses” (23: 25). Bible Speaks Today

“Hezekiah may be the brighter star in the Chronicler’s firmament; but Josiah in Kings is the Deuteronomic ideal.” Barclay

2 Kings 22: 1-7

Describe this young king from these verses.

Deut. 5: 32

Who was Josiah’s father?

What kind of king was he? 2 Kings 21: 22, 23

What model do you think Josiah saw?

If you have experienced poor parenting, are you doomed to be evil?

“The presence of heavy darkness is no excuse for failing to shine a bright light.” Bible Speaks Today

- **22: 4 Hilkiah**

“The high priest was the father of Azariah and the grandfather of Seraiah, the high priest who would be executed at the time of the exile by the Babylonians.” MacArthur

- **22: 8-20**

- **22: 8** *"I have found the scroll of the Torah."*

"When Ahaz burned the Torah, the scroll was hidden in the Temple. Rabbi Slotki writes that 'I have found the scroll of the Torah,' communicates to the reader that the Torah had been lost and forgotten for almost seventy years, during the reigns of Manasseh (fifty-five years), Amon (two years), and the ten years that had passed between Josiah's coronation when he was eight years of age, until he was eighteen, when the discovery was made! During this long period without the instruction of Adonai, 'both king and people were steeped in idolatry, the Temple services were neglected, and copies of the book of the Torah must have been destroyed, so that the finding of the copy in the Temple, probably preserved by one of the faithful priests, was in fact a startling event.'" CJSB

"The Book of the Law, also called the Book of the Covenant (23: 2), was probably either the entire Pentateuch or all or part of the book of Deuteronomy."

Archaeological Study Bible

"This could have been the official copy laid beside the ark of the covenant in the Most Holy Place." (Deut. 31: 25, 26) MacArthur

"The book is not only found, but it is also read in the king's presence. Considerable scholarly energy has been expended on identifying the contents of this book, but most agree that Deuteronomy must form a significant portion of this scroll that is read aloud before the king."

Baker's Commentary

"Actually, a scroll, this document was probably a version of the Book of Deuteronomy (Deut. 28: 61; 31: 24, 26). The reforms which Josiah initiates (23: 1-24) follow Deuteronomy."

Reformation Study Bible

"The phrase 'Book of the Law' is used of Deuteronomy or part thereof. As Deuteronomy is preaching concerning the 'covenant' it is appropriately called 'the Book of the Covenant.'"

Deut. 17: 18-20

28: 58-61

29: 21

30: 10

31: 9-13, 24-29

It is possible that Manasseh or Amon had destroyed other copies.
This discovery was a divine intervention of God.

When did you come to LOVE the Word of God? What is your story concerning the unveiling of the Word of God?

- **22: 11-13**

Why does the king tear his clothes?

“The shock expressed by the king at the contents of the Law reveals that Judah had not consulted the Law for a long time.” Bible Knowledge Commentary

“The authors of 1-2 Kings do not blame him (Josiah). Brought up in a royal court that had been apostate for 57 years and that subjected all opposition to a reign of terror, Josiah was not aware of the Lord’s demands. As soon as he became aware, he tore his clothes in grief and despair and sent officials to inquire of the Lord.” ESV Study Bible

“Again, it is a prophet, not a king, who knows the course of history, and so they go to a prophet in the court, Huldah.” Bible Speaks Today

Read 2 Chron. 34: 19-33 and see what other information you can learn.

When have you recently been pierced to the heart about something the Lord revealed to you in His Word?

- **22: 14-20**

Huldah's message is in line with the unified prophetic message of **21: 10-15**.

"The sages relate that Huldah the prophet was sent for, a woman rather than a man as women are more merciful and spiritually sensitive than men. She lived in the 'Second Quarter,' literally the 'study hall,' as referenced in the Mishnah. This 'study hall' was where the Oral Law was taught." CJSB

List here the names of the five men who went to Huldah the prophetess.

"Huldah's message was in two parts. The first part (22: 15-17) was addressed to 'the man who sent you,' meaning Josiah as a common man before the law of God, just like all the other people in Judah and Israel. The second part (22: 18-20) was addressed to 'the king of Judah,' that is, Josiah as an individual with spiritual needs and concerns." Wiersbe

"The names of four of the delegation members have been found on four seals and three bullae discovered in Israel... Hilkiah was the high priest who discovered the scroll of the law (v. 8). His name appears on a seal and a bulla of his son Azariah, who was also a priest and the grandfather of Ezra (1 Chron. 6: 13; 9: 11; Ezra 7: 1)." Archaeological Study Bible

This verse mentions the Second Quarter. This was the city's first major expansion. Possibly this expansion was created to accommodate the influx of refugees fleeing from the Assyrian invasion of Israel.

- **22: 15-18**

"God's anger burned against His people (v. 13) basically because they had forsaken His appointed way whereby they could experience blessing, enjoy life, and demonstrate to all other peoples how glorious it was to live under the Lord's leadership." Bible Knowledge Commentary

- **22: 20** *"gathered to your grave in peace"*

This was a promise to Josiah in regard to the horrors in store for Jerusalem; Josiah would not see the devastation that was coming. This was not a promise regarding his personal method of death.

“Buried in peace is not contradicted by Josiah’s death in battle and subsequent burial. Sometimes an early death can be God’s blessing in preventing our having to endure further heart-rending disaster. ‘I will gather you to your fathers.’ 1 Kgs. 1: 21. Here it is deliberately stated to be God’s act.” Tyndale

We see in the Kings accounting of Josiah that his *“focus is on exemplifying worship of Yahweh alone, not on geopolitical matters.” Bible Speaks Today*

Jeremiah, possibly Habakkuk and Zephaniah were prophets to Judah during the reign of Josiah.

“The parallel account in 2 Chron. 34-35, addressed to the post-exilic community with its rebuilt temple, shows more interest in the temple and worship and so presents material differently.” Bible Speaks Today

Also read 2 Chron. 34: 1-35: 27

In what ways was Josiah whole-hearted?

How are you like Josiah?

How are you unlike Josiah?

SEEING JESUS: Jesus is the Logos

This means that Jesus is the only One Who really makes sense of things. Logos means “reason,” “logical thinking.” Jesus is the One Who reveals the “why” and the “how” of life. Without Jesus, everything is random and chaotic.

There are many things the Lord does, but maybe one of the greatest things He provides for us is this: according to John 1: 18, Jesus explains the Father. Knowing God, having

God revealed to us would be impossible without Jesus. Even in the Old Testament, it was the pre-incarnate Christ that made God known to man. Jesus has always had a heart to say, “Come here, let me show you something wonderful!”

Any revelation you have is from the Lord. He loves to reveal the heart of the Father.

You are more likely to “see” more from the Lord when you are inside of the veil instead of outside of the veil.

Enter within the veil as explained in Hebrew 10.

A New and Living Way

¹⁹Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰by a new and living way which He inaugurated for us through **the veil, that is, His flesh**, ²¹and since *we have* a great priest over the house of God,²²let us draw near with a ^(a)sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

This has been a lesson about the Lord Who unveils His Word.

As you wait on the Lord to unveil more of Who He is in your life, what is the hardest thing about waiting?

Write here what you are waiting for from the Lord?

What has His Word already unveiled to you?

Look at the picture below and realize, there is much more unveiling to come!



LESSON TWELVE “GOD RULES AS HE SENDS HIS PEOPLE INTO EXILE”
2 Kings 23 and 24 Exile: The Forging of God’s People’s Identity
SEEING JESUS: The Master at the Potter’s Wheel

2 Kings 23 This chapter parallels with with Chronicles 35.
Read the chapter and write your first impressions here.

Paragraph Summaries
2 Kings 23: 1-3

23: 4 – 14

23: 15 – 20

23: 21 – 23

23: 24- 25

23: 26 – 27

23: 28 – 30

23: 31 – 35

23: 36 – 37

➤ **Do Your Text Discovery of Chapter 23.**

Go through this chapter and list all the things that Josiah does in order to establish his personal commitment to the Lord and encourage the people to follow him in this commitment for themselves.

How have you made evident to yourself and to others your complete commitment to the Lord? List here the ways you are committed to Him.

We learn from the chapter that we do not obey the Lord in order to avert judgment or to receive rewards. Josiah was told point blank that judgment was coming and nothing

would change that. He was not offered particular rewards. He obeyed simply because that is what faith does. It is the only appropriate action – living in humble dependence on the covenant -keeping God.

Do you obey simply to please the Father or do you plan to “get something out of” your obedience?

2 Kings 24 This chapter parallels with 2 Chronicles 36.

“History is the fulfillment of the Lord’s plan, and this interpretation can be argued to be the overall aim of the historian of Kings.” Tyndale

“The 22 years after the death of Josiah, recounted in this final portion of Kings, saw four kings on Judah’s throne. The first and third lasted only three months each.”
Barclay

“The narrator sees what the people were blind to: refusal to live within the covenantal relationship leads to the undoing of the covenantal deliverance.” Bible Speaks Today

Read the chapter and write your first impressions here.

Paragraph Summaries

2 Kings 24: 1- 7

24: 8 – 14

24: 15 – 17

24: 18 – 20

➤ **Do Your Text Discovery of Chapter 24.**

1. How do you see that the Lord God is the True King of Israel in this week's reading?

2. How do you see Jesus in your study this week?

➤ **Find a song or hymn for this week.**

➤ **DIGGING DEEPER**

- **2 Kings 23: 1**

“Josiah did not wait ... This convocation took place soon after the Law was discovered.”

When the Lord moves in your life, do you wait, or do you immediately say, “Yes, Lord?”

If you wait, why do you wait?

Upon realizing the great sin of his people, what is the first thing Josiah did?

What does this show you as far as what should be a priority?

- **23: 2 Book of the Covenant**

“Scholars debate the precise contents of the book or scroll. Although Ex. 20-23 is called the ‘Book of the Covenant’ (Ex. 24: 7), it is unlikely that only these chapters in Exodus are meant. Judging from the kinds of reform Josiah pursues in vv. 4-24, the book was a version of Deuteronomy or a larger group of laws including Deuteronomy.” Reformation Study Bible

“Since the larger part of the Pentateuch focused on the Mosaic covenant, these five books came to be called thusly. Since all the men of Judah and all the inhabitants of Jerusalem were assembled together by Josiah, it seems best to view this as the reading of the whole written law found in Genesis 1 through Deuteronomy 34.” MacArthur

Books today are everywhere. Everyone writes a book and self-publishes!
But in the ancient times, books were rare.
The fact that there is a Book of the Covenant is tremendously important. Why is it so important that the Lord provided for His people a Book of the Covenant and He preserved it through all kinds of peril?

Compare to 2 Chron. 34: 30-33

- **23: 3**

Josiah follows good company in leading the people in renewing their covenantal commitment to God.

Moses – Ex. 24: 1-8; Deut. 29: 1

Joshua – Josh. 24: 1-28

Jehoiada 2 Kg. 11: 17

Ezra - Nehemiah 8-10

Read as well: Deut. 6: 5 and Matt. 22: 36-40 and relate to the actions of Josiah.

“The ceremony compares with the basic Mizpah covenant (1 Sam. 8: 11-17; 10: 25) and the renewal of the covenant at Shechem (Josh. 24), both of which marked turning points in Jewish history.” Tyndale

“The description of Josiah’s solemn pledge is a rather suggestive summary of the main highlights of the Book of Deuteronomy. ‘His commandments and his testimonies and his statutes’ remind us of the introduction to Deuteronomy’s central legislation in Deuteronomy 12: 1... Then the ‘words of this covenant’ are Deuteronomic language for the Ten Commandments (Deut. 5: 5-21).” Barclay

This is very similar to what David had told Solomon in **1 Kgs. 2: 3**.
How little have we seen a king say these words?

“His position by the pillar reminds us of the installation of Josiah after Athaliah’s usurpation (2 Kgs. 11: 14), but also surely of Joshua’s stone of witness (Josh. 24: 27), which ‘heard’ the proceedings at an earlier and no less fateful national assembly.” Barclay

- **23: 4** Josiah burned everything in the temple devoted to Baal.

What hindrances to your whole-hearted commitment to the Lord do you need to confess and remove?

- **23: 5**

The Hebrew word for “idolatrous priests” is *kemanim*; it refers to idol- priests, priests who prostrated themselves before idols.

Used also in:

Hosea 10: 5

Zephaniah 1: 4

- **23: 6** *“The graves of the common people”*

“Josiah does this to desecrate the wooden image, not to contaminate the graves of the poor.” Num. 19: 16; Jer. 26: 23 Reformation Study Bible

“Scattering ashes from the object of idolatry is said in 2 Chron. 34: 4 to have been on the graves of those who sacrificed to that idol. The common people had followed their leaders to apostasy, defilement, and damnation – all symbolized by the act of scattering the ashes.” MacArthur

- **23: 8** *“from Geba to Beesheba”*

The Extremities of Judah – “from Geba to Beersheba” This is a way of saying, “All throughout Judah.”

- **23: 10** *“Topheth means drum”*

“At the Tophet fire pit, the priests of Molech beat drums to drown out the cries and screams of the children being burned to death in the pit as sacrifices to their god.”

The Complete Jewish Study Bible

“Then he went to Topheth, the place of human sacrifice in the Valley of Hinnom and defiled it. (See Is. 30: 33; Jer. 7: 31-32; 19: 6, 11-14).” Wiersbe

Refer to Matt. 23: 15

“Child of hell” literally translates “child of Gehenna.”

This is a reference to the Valley of the Son of Hinnom, just south of Jerusalem, where refuse was burned. Jewish and New Testament writings used it as a metaphorical image of eternal punishment.

- **23: 11**

The practice of dedicating horses to the sun appears to have been distinctively Assyrian.

- **23: 13 The Mount of Destruction**

On whom does the spotlight of blame appear to shine the brightest here?

Play on words here:

Har hammisha = Mount of Olives

Har hammasheet = Mount of corruption or destruction

“Of all the Judean kings, only Josiah was bold enough to tear down the high places Solomon built for the gods of his foreign wives (1 Kg. 11: 1-8, 33).” Reformation Study Bible

“Because of its hosting of idolatrous altars, the Mount of Olives, the central summit on a ridge of three running to the east of Jerusalem and the Kidron Valley, is here called the mount of corruption.” ESV Study Bible

“This was also the Mount of Olives and the Mount of Oil. Since the name is mentioned in connection to idolatry, it was changed to the pejorative. According to Rashi, it was also to be called the Mount of Mashiach (Mount of the Messiah).” CJSB

“Manasseh also had built altars in the temple courtyards (2 Kgs. 21: 5). All these Josiah destroyed and tossed into the Kidron Valley (23: 6). He also desecrated the altars that had been erected on the southern hill of the Mount of Olives which became known as the Hill of Corruption. These altars dated back to Solomon’s reign (1 Kgs. 11: 5, 7). Josiah removed all the pagan sacred stones and Asherah poles (2 Kgs. 23: 6, 15) at that site also. Human bones rendered those sites unclean and unsuitable as places of worship thereafter.” Bible Knowledge Commentary

- **23: 14**

“The placing of human bones defiled them and, thus, rendered these sites unclean and unsuitable as places of worship.” MacArthur

- **23: 15-20**

“There is an early hint in 23: 4 that Bethel would not be exempt from the reforms, and singled out for special attention is the altar of Bethel constructed by Jeroboam.” Baker’s

23: 16 fulfills 1 Kg. 13: 22

“Josiah’s opportunity to act in this way in Assyrian territory arose from King Ashurbanipal’s death around 630 B.C. and the consequent civil war and general strife in Assyria; Assyria was not capable of exercising effective control in Syria-Palestine during this period.” ESV Study Bible

- **23: 19**

“The priests whom Josiah executed in Israel were probably not Levites but idolatrous priests like those Jeroboam had appointed (1 Kgs. 12: 31).” Bible Knowledge Commentary

- **23: 20**

**Statutes dealing with those advocating false worship of false gods.
Deut. 13: 6-18**

Deut. 17: 2-7

- **23: 21-25**

The Passover is celebrated!

Read Deut. 16: 1-8

Josh. 5

2 Chron. 30

Being in covenant means taking action.

This action of a covenant renewal was critical. It demonstrates that something is going on inside and outside the person performing the covenant ceremony.

“A covenant renewal ceremony and a Passover unlike any since the days of the judges were observed. Josiah’s faithfulness seemed to be rewarded as Assyrian cities fell in quick succession: Asshur to the Medes (614 B.C.) and Haran to the Babylonians and Medes (610).”

Archaeological Study Bible

“In spite of several generations of idolatry and rebellion against the Lord, somehow Josiah arose as a righteous king who not only appeared outwardly to be righteous but 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.” ESV Study Bible

“The recounting of the celebration has continuing relevance. The Passover is a family celebration remembering God’s act of delivering the people from slavery in Egypt, the foundations of the covenant relationship. As such, the Passover and the covenant go back well before the monarchy... Passover is a reminder that monarchy is not essential for the covenant relationship and for God’s acts of deliverance to continue.” Bible Speaks Today

No king like Josiah!!

“Whole-hearted commitment to God is more than emotions or words, for the commendation of Josiah comes after he has persevered in removing all sources that encourage worship of other gods. It is not enough to say, ‘Lord, Lord,’ or even to ‘prophecy’ and ‘perform many miracles’: one must do ‘the will of My Father Who is in heaven’: that is the only foundation for security when the storm comes.” Bible Speaks Today
Matt. 7: 21-27

- **23: 26-30**

What do these verses say to you?

What attribute of the Lord do you see in these verses?

“Judgment is postponed but not removed by reformation.” Tyndale

“The reforms of Josiah delayed but did not change God’s decision to exile His people because of the sins of Manasseh.” Reformation Study Bible

“O you people!!”

Jeremiah seems to say in **Jer. 44: 15-19**.

Read that and record here what you learn about the people.

Do you see now that there was no other recourse but for the Lord to refine His people through exile?

(Also **Jer. 22: 15-17** sheds some light on the condition of the people.)

As we read Kings, we see that neither the strong-arm tactic of Jehu in **2 Kgs 9-10** nor the enforced removal of pagan worship by Josiah was able to change the hearts of the people for any length of time.

They would not be whole-hearted until something (Someone) drastic came!

Josiah wanted to stop the alliance between Egypt and Assyria. This is why he went to war against Neco of Egypt. Josiah knew that Assyria was an enemy of God's people because of what Assyria had done to Israel. What Josiah did not know was that Babylon would be an even greater enemy of Judah, even destroying the temple, the city and the walls of Jerusalem.

Josiah, thought to assist God, was actually working against the Lord's plan.

Where do we falsely align ourselves in historic or political affiliations without knowing the Lord's viewpoint on the issues before us?

This mistake actually cost Josiah his life and Judah the protection of her king.

- **23: 28-30**

"His death resembles his reform movement in Judah; although brave and passionate, he is unable to stem the rising tide of Babylon." Baker's Commentary

- **23: 31**

"This particular Jeremiah was not the prophet by the same name." Archaeological Study Bible

The prophet Jeremiah was from Anathoth, not Libnah. Also Jer. 16: 1, 2 mentions that he is unmarried.

Jehoahaz is also called Shallum in Jer. 22: 11. His given name was Shallum and Jehoahaz was the name he took when he ascended the throne.

Jehoahaz only reigned three months. As Neco was returning to Egypt, he deposed Jehoahaz, made Eliakim king, and renamed him Jehoiakim. It is likely that Jehoiakim was more in line with pro-Egyptian politics than was Jehoahaz (Shallum).

- **23: 33-34**

Now until the end, Judah's *"affairs are seemingly determined by foreign superpowers."* Baker's

"The change of name indicated that Jehoiakim was subject to Neco's authority." Archaeological Study Bible

“When obliging their vassals to take a loyalty oath, Assyrian kings sometimes changed their vassals’ names. Neco’s ability to make Eliakim change his name may be such an attempt to make a show of power.” Reformation Study Bible

“Josiah evidently regarded Babylonia as a lesser threat than Assyria or Egypt.”
Bible Knowledge Commentary

- **23: 36- 24: 7**

“The writer makes it clear that the disasters befalling Judah at the hands of foreign invaders are in fulfillment of God’s word of judgment against Judah for Manasseh’s sin (21: 10-15; 24: 2-4).” Reformation Study Bible

Read 2 Chron. 35 and 36

**Read Jeremiah 22 – Josiah was the kind of king the Lord was looking for, yet our
Coming King is even greater!
How is Jesus greater than even Josiah?**

**Only by the Spirit can life be lived in simple trust and obedience – that is the goal of
our being saved, sanctified and transformed by His grace.**

Hold on ----- your King is coming!

Jer. 31: 31-34

Ezek. 36: 24-28

Rom. 8: 1-4

Eph. 2: 8-10

- **24: 1**

“Nebuchadnezzar, one of the greatest and longest-reigning monarchs of Mesopotamia, ruled Babylon from 605 to 562 B.C. He is mentioned some 90 times in the Old Testament, more than any other foreign king. The Bible records his campaigns against Jerusalem in 604, 597 and 586 B.C., culminating in the captivity of Judah.” Archaeological Study Bible

“Nebuchadnezzar II was king of Babylon from 605-562 B.C. Babylon defeated Neco of Egypt in a major battle at Carchemish (Jer. 46: 2), and Judah was now ruled by Babylon instead of Egypt.” Reformation Study Bible

“By defeating the Egyptians, Babylon was established as the strongest nation in the ancient Near East.” MacArthur

Jehoiakim rebels against the king of Babylon in spite of Jeremiah’s advice.

Jer. 27: 9-11; 28: 1

Jer. 46: 14-28

**2 Kgs. 20: 12-20 – Isaiah had told Hezekiah that Babylon would come against Judah.
Jer. 1: 11-16; 6: 22-26 – Jeremiah had seen the vision of the boiling pot which symbolized the coming invasion from Babylon.**

In 597 BC Nebuchadnezzar came to Jerusalem to deal with the rebellious king who died not long after his rebellion.

- **24: 2**

“God sent these enemies against Judah to punish her for her sins according to the words of the Prophets Isaiah, Micah, Jeremiah, Habakkuk, and others. God was removing the people from His presence because of the sins of Manasseh (21: 1-16).” Bible Knowledge Commentary

- **24: 3 year 605 B.C. first siege**

At this time Nebuchadnezzar took captives from Judah to Babylon.

This is when Daniel the prophet went into captivity.

Dan. 1: 1, 2

- **24: 4**

Can you imagine no hope of forgiveness?

Here we read that God was unwilling to forgive Judah of her rebellion.

- **24: 5-7**

Read what Jeremiah said about Jehoiakim.

Jer. 19: 3-5

Jer. 22: 13-19

Jer. 26: 20-23

Jer. 36: 1-32

- **24: 6**

Jehoiachin is also called Jeconiah.

- **24: 8 - 17 year 597 B.C. second siege 2 Adar, 16 March, 597 BC**

The Prophet Ezekiel was carried into exile to Babylon at this time.

“Solomon’s gold, which once flowed into his empire in fabulous quantities (1 Kgs. 9-10), now flowed into the coffers of the new imperial power in Babylon.” NIBC

- **24: 12**

“For the first time, the Books of Kings dated an event in Israelite history by a non- Israelite king.” MacArthur

“In March 597 BC, Jehoiachin led the royal family and the leaders of the nation in surrendering to the enemy. Jeremiah had prophesied this humiliating event.” Wiersbe

Jer. 22: 24-30

- 24: 13

“Just as the Lord had said.”

2 Kgs. 20: 16-18

2 Chron. 36: 10

“In the chaos where the Davidic king is taken prisoner and the temple treated as nothing but a treasure house, Yahweh is in control. What He says comes to pass.”

Bible Speaks Today

“The priests had polluted God’s house with idols and encouraged the people to break the covenant of God. The leaders of the nation had refused to listen to God’s servants, so God sent judgment.” Wiersbe

2 Chron. 36: 15

Lam. 4: 13

Ezek. 8-9

- 24: 14-16

“Jehoiachin’s captivity fulfilled the prophecy of Jeremiah (22: 24-27).” Tyndale

Jeremiah gives a figure of 3, 023 deportees, but that may not reflect the women and children.

The Babylonians crippled the economies of their conquered nations and their leadership by taking captive all the wealthy and influential people into captivity.

Included in this deportation is the prophet Ezekiel.

Ezek. 1: 1-3

Those taken to Babylon were allowed to live and work together. This maintained a community of Jews together and thus allowed for them to return at a designated time to Judah when the prophecy was fulfilled.

- 24: 17

Mattaniah’s name was probably changed to show that he was a vassal under Nebuchadnezzar.

His new name was Zedekiah.

“For several years Zedekiah submitted obediently to his master in Babylon. But finally under continuing pressure from nationalists at home (Jer. 37-38) the king foolishly rebelled.

He made an alliance with Pharoah Hophra (589-570 B.C.) who was anti-Babylonian and aggressive.”

Bible Knowledge Commentary

- **24: 18-25: 21 – This section is paralleled by Jer. 52: 1-27.**
- **24: 18**
Not the prophet Jeremiah
- **24: 19**

**Some of the deeds of Zedekiah can be learned from reading:
Jeremiah 21; 24; 27; 29; 32; 37-39**

Ezek. 17: 11-21.

Read 2 Chron. 36 (This is really crucial to read; so don't pass over this.)
“The Isaianic account tells only of victory.” Barclay

Read and note:

Jer. Chapters 21, 27, 28, 32-34, 37-39 *some of these you have already read.

In reading these chapters you will have a fuller understanding of these times.

SEEING JESUS: The Master at the Potter's Wheel

As the Lord prepares to send His people into exile, He is ruling them by applying the heat of the ironsmith. The metal cannot be managed apart from heating it to a significant degree which will make the metal malleable.

God is after the end result: a useful and strong instrument of righteousness.

Rom. 6: 13b – “*But present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.*”

This is not where we find the people of God as we come to the end of **2 Kings**.

God has to get them there.

How will He do it?

The way of the Master Potter – He will apply the heat.

The Broken Jar Jeremiah 19

19 Thus says the Lord, “Go and buy a potter’s earthenware jar, and *take* some of the elders of the people and some of the senior priests. ²Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate, and proclaim there the words that I tell you, ³and say, ‘Hear the word of the Lord, O kings of Judah and inhabitants of Jerusalem: thus says the Lord of hosts, the God of Israel, “Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle. ⁴Because they have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and *because* they have filled this place with the blood of the innocent ⁵and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind; ⁶therefore, behold, days are coming,” declares the Lord, “when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter. ⁷I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life; and I will give over their carcasses as food for the birds of the sky and the beasts of the earth. ⁸I will also make this city a desolation and an *object of* hissing; everyone who passes by it will be astonished and hiss because of all its disasters. ⁹I will make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another’s flesh in the siege and in the distress with which their enemies and those who seek their life will distress them.”’”

¹⁰“Then you are to break the jar in the sight of the men who accompany you ¹¹and say to them, ‘Thus says the Lord of hosts, “Just so will I break this people and this city, even as one breaks a potter’s vessel, which cannot again be repaired; and they will bury in Topheth because there is no *other* place for burial. ¹²This is how I will treat this place and its inhabitants,” declares the Lord, “so as to make this city like Topheth. ¹³The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place Topheth, because of all the houses on whose rooftops they burned sacrifices to all the heavenly host and poured out drink offerings to other gods.”’”^a

¹⁴Then Jeremiah came from Topheth, where the Lord had sent him to prophesy; and he stood in the court of the Lord’s house and said to all the people: ¹⁵“Thus says the Lord of hosts, the God of Israel, ‘Behold, I am about to bring on this city and all its towns the entire

calamity that I have declared against it, because they have stiffened their necks so as not to heed My words.’”

But the Lord awaits another part of the story.

Jer. 29: 10-14

¹⁰ “For thus says the Lord, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. ¹¹ For I know the plans that I have for you,’ declares the Lord, ‘plans for welfare and not for calamity to give you a future and a hope. ¹² Then you will call upon Me and come and pray to Me, and I will listen to you. ¹³ You will seek Me and find Me when you search for Me with all your heart. ¹⁴ I will be found by you,’ declares the Lord, ‘and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares the Lord, ‘and I will bring you back to the place from where I sent you into exile.’

The Lord always has a plan for our good, for our refinement. He will not leave us alone; He will remain at the wheel and attend our progress, ensuring our maturing and growth. Our refinement does not depend on us but on Him.

“For I am confident of this very thing, that He Who began a good work in you will perfect it until the day of Christ Jesus.” Phil. 1: 6

“Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He Who calls you, and He also will bring it to pass.” 1 Thes. 5: 23, 24

“Having been freed from sin, you became slaves of righteousness.” Rom. 6: 18

As He watches over our development as His people, we wait. We wait on Him, trusting that He knows what He is doing.

“My soul waits in silence for God only; from Him is my salvation. He only is my rock and my salvation, my stronghold; I shall not be greatly shaken.” Ps. 62: 1, 2

“Wait for the Lord; be strong and let your heart take courage; yes, wait for the Lord.” Ps. 27: 14

All the history that we have seen through the Bible points to one thing: the creation of a people of God’s own possession. We belong to Him! We are His covenant people. God’s longsuffering in dealing with these wayward, rebellious, stiff-necked people is amazing. Yet He sees the finished product as worth the wait. You see, God is waiting too. He is waiting for the perfect, blameless Bride for His Son’s wedding day.

The saga has been long, but the Lord sees the prize at the end of the saga, and He is willing to wait.

Look at the picture below.

Do you think the crown about to be placed on the Lord's Bride is close?

How much time before the Bride is joined with the Bridegroom?

Are you ready?

Then get ready, because it is coming! He is coming! Our King is coming!



LESSON THIRTEEN “GOD RULES UNTIL THE END AND BEYOND”

2 Kings 25 and Summary How Do We Find Our Way in the Dark?

SEEING JESUS: The One Who Holds Time

Not a much darker chapter in the Word of God than this!

But we have seen this coming for a long time. The Lord has been patient but the time has run out.

2 Kings 25 This chapter parallels with 2 Chronicles 36.

“In Kings the last time Yahweh is subject of a verb is at the end of chapter 24: ‘It was because of the Lord’s anger that all this happened to Jerusalem and Judah, and in the end He thrust them from His presence.’” Bible Speaks Today

Does this mean the Lord has abandoned His people?

Does this mean He has left them on their own?

Then why do you not see God as acting (subject/verb construction) in chapter 25?

Come back to this question after you read the chapter and see what your thoughts are.

➤ **Read the chapter and write your first impressions here.**

Paragraph Summaries

2 Kings 25: 1-7

25: 8 – 12

25: 13 – 17

25: 18 – 21

25: 22 – 24

25: 25 – 26

25: 27 – 30

➤ Do Your Text Discovery of Chapter 25.

The text of this chapter in 2 Kings matches with Jer. 52: 4-34 and also Jer. 39. Read these passages as well to gain additional information.

In studying history, especially history that concerns the ways of God, we must bow before His sovereignty and mystery, listening for His voice when we cannot see His hand.

“It was on the cross, where the sign is placed ‘King of the Jews’ (Matt. 27: 37), that ‘God was ... in Christ’ reconciling not only the Jews but ‘the world to Himself’ (2 Cor. 5: 19).”

Bible Speaks Today

As we read **2 Kings** and see the end of the kingdom of Judah, we reflect on the New Testament words written by Paul.

“What then shall we say to these things? If God is for us, who is against us? ... But in all these things we overwhelmingly conquer through Him Who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom. 8: 31, 37-39

How do Paul’s words give you perspective at the devastation we see in 2 Kings 25?

1. **How do you see that the Lord God is the True King of Israel in this week’s reading?**

2. How do you see Jesus in your study this week?

➤ **Find a song or hymn for this week.**

The question at the beginning of this lesson is: How Do We Find Our Way in the Dark?

Draw a picture of darkness.

Then draw over it a picture of a path being lit by an unseen Person.

Before you begin the Digging Deeper section, ask yourself why bother with studying an old book like 2 Kings? A history book? Is it even relevant to today? What possible good could come from weeks of studying this book? Convince me to study this book.

➤ **DIGGING DEEPER**

“The Books of Kings begin with the building of the temple and end with its destruction, chronicling the sad journey from the establishment of true worship to the destruction of apostasy.” MacArthur

The King of Judah is captured in the very place where Joshua began the conquest of the land many years earlier: Jericho.

“The Deuteronomic historian brings Israel’s history full circle from beginning to end at the city of Jericho.” Bible Speaks Today

2 Chronicles helps us understand more fully that Zedekiah had committed a sin against God as well as broken an oath to Nebuchadnezzar. The oath was to God; it was in His name.

2 Chron. 36: 13

Ezek. 17: 16-24

- **25: 4-7 year 586 B.C. the third and final siege**

Nebuchadnezzar had been in Judah since 588 BC – he had laid siege to the city for two years. The people were demoralized and starving. Now the Babylonian king would finish the job of judgment.

“The siege of Jerusalem began on January 15, 588 BC, and continued until July 18, 586 BC, when the famine was so severe the people were cooking and eating their own children. (Lam. 4: 9-10).” Wiersbe

“Finally, the Babylonians broke through the wall of Jerusalem.” Bible Knowledge Commentary

“Zedekiah’s new conscripts flee when faced with a breach in the city wall, and the king flees with them, only to be overtaken near Jericho (vv. 4-5). The site of Israel’s first military victory in their new land (Josh. 6) thus becomes a place associated with their final defeat in it, as Zedekiah is captured and taken to Riblah.” NIBC

To clarify the discrepancy in dating between 2 Kgs and Jer. 52: Nebuzaradan entered Jerusalem on the seventh, setting fire on the ninth and the fire continued to burn until the tenth.

The Book of Lamentations continues to this day to be read on the ninth of Av.

“That day of fast commemorates the destruction, along with other calamities that occurred on that same date - of the second temple by the Romans (AD 70), start of the First World War (1914), and the beginning of the expulsion of the Jews from the Warsaw ghetto en route to the gas chambers of Treblinka (1942).” Bible Speaks Today

- 2 Kings 25: 6

Riblah was Nebuchadnezzar’s military headquarters for his invasion of Judah. This is about 180 miles north of Jerusalem.

After two and one-half years of siege warfare, on July 18, 586 B.C., the city of Jerusalem fell.

Judah’s last king was led captive to Babylon, where he died as a prisoner.

- 25: 7

“Zedekiah ignored the counsel of Jeremiah (Jer. 38: 14-28). Jeremiah had urged the king to surrender to Babylon because the Lord’s judgment was inevitable. Through a peaceful surrender, Jerusalem could be spared destruction. Zedekiah’s stubborn resistance brought only horrible results for both his family and the people. Zedekiah himself died in Babylon (Jer. 52: 11).” Reformation Study Bible

“Jeremiah had warned Zedekiah that he would see Nebuchadnezzar (Jer. 32: 2-5; 34: 3), while Ezekiel had said he would not see Babylon.” Ezek. 12: 10-13 MacArthur

Read Ezek. 12: 13 – prophecy fulfilled

- 25: 8

More information and focus is given to the temple than the city.

Can you think of why this would be true?

The temple was the symbol of God's presence and glory now withdrawn.

August 16, 586 B.C.

Nebuchadnezzar's officer led his troops in burning down every important building in Jerusalem including the temple and the royal palace which had stood for almost four hundred years.

- **25: 9**

"He burned down the house of Adonai."

"The Temple was burned two days later, on Tisha B'Ab, the Ninth of Av, the fifth month of the Hebrew calendar. According to tradition, this phrase not only references the destruction of the First (and Second) Temple, but also the houses of Torah study and prayer, as well as the residences of Jewish nobles." The Complete Jewish Study Bible

- **25: 13-14**

"But the Lord has abandoned this temple, so its outward beauty has become a deceptive illusion of His presence." ESV Study Bible

Where can the Christian's outward life become a deceptive illusion of the Lord's presence?

Compare to:
2 Chron. 36: 18-19

- **25: 18**

Seraiah the chief priest – the grandson of Kilgiah (22: 4, 8; 1 Chron. 6: 13, 14) and ancestor of Ezra (Ezra 7: 1).

Nebuzaradan took the remaining leaders of Jerusalem to Riblah where they were executed at the direction of Nebuchadnezzar.

- **25: 21**

Jeremiah wrote the book of Lamentations concerning this destruction of Jerusalem and the devastation of her people.

Read Lam. 1: 1-3

“led away,” “carried away”

Galah: # 1540 = a verb meaning to reveal, to uncover, to remove, to go into exile, to expose

The noun Golah (from this verb) continues to be used as a Jewish term for living in the Diaspora, away from the Land.

Look at 2 Chron. 36: 21

The word of the Lord is fulfilled.

Why was the Lord willing to allow His city to be destroyed, His temple destroyed and His people led from the Promised Land into exile?

Jer. 25: 11, 12

Jer. 29: 10-14

Dan. 9: 1-3

The Torah concludes by preparing you for a long history of failure in the Promised Land. This is intentional. It's part of the strategy of the overall narrative to help you see the good news in the midst of failure. This dismal past generates hope for the future. Think of how many times in the Torah we've watched a character receive some kind of command or guidance from God, respond with fear, unbelief, or straight up disobedience, then face the tragic consequences.

If the fulfillment of God's promises depended solely on human ability, then hopelessness would be an appropriate response. But it doesn't! God has been the faithful one in this story, and it's his covenant promises that are carrying the day. God is committed to having a covenant people who will love him, love each other, and who will become the vehicle of his divine blessing for all nations. This story is showing us that this will never happen

unless God accomplishes a deep level of transformation in the human heart. The laws were given to Israel to point out the way for them to love God and others, but paradoxically they only pointed out how broken and selfish the Israelites actually are. Now we discover that the consequences of breaking these covenant laws will bring disaster upon Israel. In a twist however, amidst this darkness of the human condition, Moses discovers a glimmer of hope:

Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back. He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors. The Lord your God will circumcise your hearts and the hearts of your descendants, so that you can love him with all your heart and with all your soul, and live.

<https://bibleproject.com/articles/exile-predicted/>

- **25: 22**

Amazingly, here, the people of God remain utterly rebellious even in the face of such righteous judgment. They are blind to their own responsibility!

“Gedaliah – Having abolished the monarchy, Nebuchadnezzar appointed Gedaliah as governor. Gedaliah’s father, Ahikam supported Jeremiah (Jer. 26: 24). Nebuchadnezzar chose a well-known citizen of Judah as governor to bring stability to the land (Jer. 40: 9-12).”

Reformation Study Bible

Ahikam had also been a close advisor of Josiah 22: 12.

The story of Gedaliah is found in Jer. 40: 5-41: 18.

Gedaliah’s grandfather, Shaphan, was Josiah’s secretary.

He had been responsible to see that Josiah’s reforms were administered. (22: 3) His father, Ahikam, was also instrumental in Josiah’s reforms. He was with the delegation that went to Huldah for wisdom (22: 14). He was also a supporter of Jeremiah (Jer. 26: 24).

“The fast of the seventh month of Tishrei, known as the fast of Gedaliah, falls on the third of the month, between Rosh-HaShanah and Yom Kippur. It is a day of mourning in memory of the assassination of Gedaliah ben Achikam, who served as governor of Y’hudah for a short time prior to the destruction of the First Temple in 423 BCE.” CJSB

Information on exiles:

Jeremiah 52: 28-30

Ezek. 1: 1-3

Ezek. 3: 15

Ezra 2: 59

Ezra 8: 15, 17

Nehemiah 7: 61

- **25: 23-25**

Official seals have been found which belonged to: Jaazaniah, Ishmael and Elishama.

- **25: 26**

Here is yet another example of reversal: the people who had been redeemed from Egypt centuries before and given the Promised Land will now flee back to Egypt – land of their captors!

Read Jer. 41-43 to see what happens to Jeremiah and others.

“The epic saga that began with the exodus from that land has turned into a horror story of sin and judgment (21: 15), and Israel now returns whence it came.” NIBC

- **2 Kings 25: 27-30**

“But Jehoiachin’s parole in the concluding lines of the book becomes a reminder that God’s promise to the house of David will endure.” Baker’s

- **25: 27-30**

“The writer of Kings ends his work on a hopeful note by calling attention to the mercy shown to Jehoiachin, king of Judah, while in exile in Babylon.” Reformation Study Bible

Twenty-six years after the fall of Jerusalem, Jehoiachin is fifty-five years old, the new king of Babylon released Jehoiachin from prison. This was most likely an act of amnesty in the accession year.

“This good word from the king of Babylon to the surviving representative of the house of David served as a concluding reminder of God’s good word to David. Through the curse of exile, the dynasty of David had survived. There was still hope that God’s good word to David about the seed who would build God’s temple and establish God’s eternal kingdom would be fulfilled.

The Book of 2 Kings opened with Elijah being carried away to heaven. The book ends with Israel, and then Judah, being carried away to pagan lands as a result of failing to be faithful to God.” MacArthur

It is possible that upon taking the throne after his father’s death, Evil-merodach made this act of kindness as a celebratory gesture on the occasion of his enthronement.

Remember back to Solomon’s prayer when the Temple was dedicated.

1 Kg. 8: 46-53 and Deut. 4: 30; 30: 2

None of these events were of surprise to the Lord.

The Jews will be allowed to return home after they have undergone correction.

Ezra 1: 1-4

Is. 44: 24-28

Is. 45: 1-6

- **Take some dedicated time to read some of the Psalms of exile and Psalms on the destruction of Jerusalem and the Temple.**

Psalms of Exile

10, 13-15, 25-27, 36, 37, 49, 50, 53, 67, 77, 80, 89, 92, 93, 102, 123, 130, 137

Psalms on the destruction of Jerusalem and the Temple

74, 79, 94

- **As you close your study of 2 Kings, take some time to consider how the roles of God's judgment and the hope which God offers intersect. Write your conclusions below.**

SEEING JESUS: The One Who Holds Time

We are at the end of 2 Kings and things are not encouraging.

God has patiently waited for centuries for a people who will worship and obey. He is still waiting.

Yet, the Lord is the One Who created Time – this long, tortuous ride we have been on for so long.

So let's take a look at the concept of Time.

Define Time:

- **The indefinite, continued progress of existence and events in the past, present and future regarded as a whole.**
- **The measured or measurable period during which an action, process or condition exists or continues duration**
- **A nonspatial continuum that is measured in terms of events which succeed one another from past through present to future**

In French, God is called L'Eternel.

The Eternal One

All of us are eternal beings in the sense that we will go on for all time.

This is true of Christians and non-Christians. We will live eternally – the question is "Where?"

As far as Time goes, it is a part of Creation. But God the Father, God the Son and God the Holy Spirit lived before Creation. They are eternal and have no limits with time. But we do – imposed by this world system.

Time simply is; it cannot do anything.

Time has no innate ability in itself.

Time is an agent, a passive receptacle.

But it is important for us to remember:

We are eternal beings made in the image of our Eternal Father.

If we can train our minds and hearts to live and react, conformed to His eternal truths and not the urgency of this passing world, then we can accomplish the eternal task He has for us.

The Gospel of John is filled with references to Time: *"My hour has not come."*

Other verses relating to this are: John 6: 39-40, 44, 54; 12: 48

Paul refers in 2 Cor. 4: 18 to Time – *"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."*

***"But when the fulness of time came, God sent forth His Son, born of a woman, born under the Law."* Gal. 4: 4**

Did you know that there was a “fulness” to Time?

“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.” Mark 1: 14

Ps. 90: 2 says, “Before the mountains were born or You gave birth to the earth and the world, even from everlasting to everlasting, You are God.”

“With a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth.” Eph. 1: 10

“Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.” Heb. 9: 26

Other verses concerning Time which might be enlightening are:

2 Pet. 3: 8-13

Gal. 3: 23

1 Cor. 15: 23, 24, 26

Rev. 21: 22, 23, 25

As we go through the Scriptures, we see that no amount of Time can atone for sin. **Matt. 18: 26**

There would never be enough “Time” to pay off the sin debt.

We were completely undone and hopeless apart from the Lord being our atoning sacrifice. He Alone could do this.

Time was never on our side; but Jesus has always been on our side.

Take these thoughts on Time and lay them before the Lord.

Ask Him to redeem whatever amount of Time you have to remain in this world which is connected to Time. May you show that He is Master of this little increment of this temporal world. Time cannot be your master. The Lord Alone is your Master.

Use the Time He gives to you as an instrument of righteousness. His Righteousness!

- ❖ **Draw a timeline below and on that timeline, place and date the year you became possessed by Jesus and not the enemy. Then place today’s date; then run the line out as far as the Lord chooses to run it. In the space between your spiritual birthdate and the end of the line, mark ONE word. What is the ONE word you would ask the Lord to achieve in your life in the remaining portion of your line?**



Well done on finishing 2 Kings!
You have spent your Time well!

One Summary activity to conclude and cement your understanding of 2 Kings.

Themes in 2 Kings

Covenant

Covenants are one of the most important themes in the Bible—they are the key to God's redemptive plan to restore humanity to its divine calling. Starting in Genesis, God enters into one formal partnership (i.e., covenant) after another with various humans in order to rescue His world. 1 and 2 Kings reveals a further unfolding of this covenant love of God. The Lord continually reaches out to His people to care for, discipline, restore and ultimately redeem His people.

Judgment

“The book explains that the destruction of Samaria and Jerusalem, the exile of the northern kingdom of Israel to Assyria (17: 7-23; 18: 9- 12) and that of the southern kingdom of Judah to Babylon (21: 1-16; 24: 1-4, 13-16) were all results of the people’s persistent covenant breaking through idolatry. As the spiritual climate declined, so did political and economic conditions. God was patient, but eventually His ancient covenant curses were realized (Lev. 26: 27-43; Deut. 28: 64-68).”

Prophets

“God used prophets to call His people and their leaders back to a covenant relationship with Himself (2 Kg. 17: 13). Warning them of coming judgment should they fail to repent and obey Him. The two greatest prophets during this period were Elijah (1Kgs. 17-19; 2 Kgs. 1-2) and Elisha (1 Kg. 19; 2 Kg. 2-13), both of whom ministered to the northern kingdom of Israel.”

Archaeological Study Bible

Why was this book written? To teach us to learn about the Lord and about ourselves.

We also see that even when we are in exile, we can worship Him alone and walk in His ways, always trusting Him for the outcome.

Our future is in the hands of the Sovereign Lord!

Write three separate paragraphs about what you have learned in 2 Kings about God’s Covenant, God’s Judgment and what you have learned about the need for Prophets among the people of God. Either write it here or use extra paper.

APPENDIX

Note on discrepancies in regnal years:

There are two common methods for counting regnal years

- 1) The accession year – with the following year ‘the first year’
This would be based on the New Year. The period before the New Year would be considered the accession year; the period of time post New Year would be the first year.
- 2) The non-accession method counted the beginning of the reign regardless of the New Year

A common view is that Israel used non-accession counting and Judah used the accession method.

Another discrepancy is when co-regencies are calculated. Father-son reigns were not uncommon due to illness or other restraints.

These and other considerations account for some of the challenges we face when coordinating the years of reign.

KINGS AND PROPHETS OF JUDAH AND ISRAEL CHART

CHAPTER	KING (JUDAH)	Prophet (Judah)	KING (ISRAEL)	Prophet (Israel)
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				
21				
22				
23				
24				
25				

SOMETHING GREATER

Matt. 12: 42

What do you see about Jesus here?

Jesus is greater than anything or anyone else.

Write here from each Chapter what Jesus is greater than.

Jesus is Greater than _____

THE KINGDOMS OF ISRAEL AND JUDAH

1 KINGS 12





1 & 2 KINGS

The second in the series of three double books. Originally one book, they were divided by the Septuagint translators.

WRITER: Although the writer is unknown, it was written while the first temple was still standing ([1 Kings 8:8](#)). Jeremiah is the traditional writer. Modern scholarship assigns the authorship to “the prophets.”

THEME: Standard of the kingdom: “as David his father” (repeated nine times in 1 Kings). It was a human standard, but man failed to attain even to it.

KEY VERSES: [2 Kings 17:22](#), [23](#) and [25:21](#)

FEATURES:

1. Practically all the rulers were evil.
2. God’s patience in dealing with them.
3. Names of the mothers are given of both good and bad kings.
4. God’s grace in sending revival when the king, with the people, turned to Him.
5. Prominence of the prophet and insignificance of the priest.
6. God’s long delay before the captivity of both Israel and Judah.
7. Man’s total inability to rule for God.
8. Wicked kings who had godly sons, also good kings who had wicked sons.

KINGDOM: First Kings records the *division* of the kingdom; Second Kings records the *collapse* of the kingdom. Considered together, they open with King David and close with the king of Babylon. They are the book of man’s rule of God’s kingdom. The throne on earth must be in tune with the throne in heaven if blessings come and benefits accrue to the people. Yet man’s plan cannot overthrow God’s purposes.

PURPOSE: It is a continuation of the narrative begun in 1 & 2 Samuel. Actually, 1 & 2 Samuel with 1 & 2 Kings can be viewed as one book. In these four books the history of the nation is traced from the time of its greatest extent, influence, and prosperity under David

and Solomon to the division and finally the captivity and exile of both kingdoms. The moral teaching is to show man his inability to rule himself and the world. In these four historical books we have the rise and fall of the kingdom of Israel.

OUTLINE:

I. Death of David, [1 Kings 1](#), [2](#)

II. Glory of Solomon's reign, [1 Kings 3](#)—[11](#)

A. Solomon's prayer for wisdom, [Chapters 3](#), [4](#)

B. Building of the Temple, [Chapters 5](#)—[8](#)

C. Fame of Solomon, [Chapters 9](#), [10](#)

D. Shame and death of Solomon, [Chapter 11](#)

III. Division of the kingdom, [1 Kings 12](#)—[2 Kings 16](#)

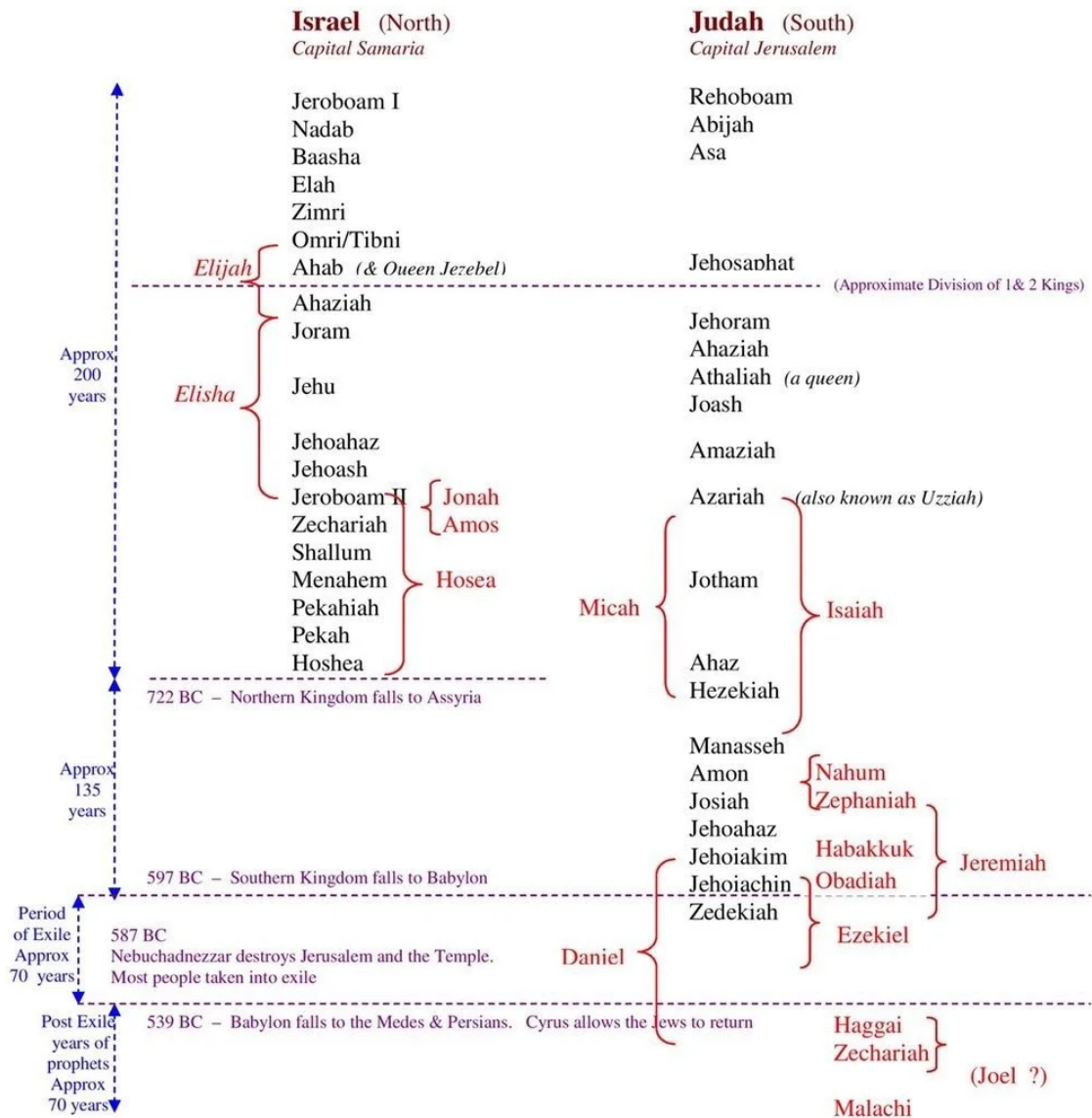
(See table [on next page] [below](#))

IV. Captivity of Israel by Assyria, [2 Kings 17](#)

V. Decline and captivity of Judah by Babylon, [2 Kings 18](#)—[25](#)

United Kingdom									
Years (BC)	King	Start / End	Prophet	Scripture					
1050 - 1010	Saul			1 Sa 8-31 1 Ch 9-10					
1010 - 970	David (Captain)			1 Sa 16-31 2 Sa 1-24 1 Ki 1-2 1 Ch 11-29					
970 - 930	Solomon (Son)			1 Ki 1-11 2 Ch 1-9					
Divided Kingdom									
Judah					Israel				
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Ahijah	1 Ki 12-14 2 Ch 10
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13					
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil		1 Ki 15
					909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16
					886 - 885	Elah (Son)	Evil / Evil		1 Ki 16
					885	Zimri (captain)	Evil / Evil	Micaiah	1 Ki 16
					885 - 874	Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21 2 Ki 1-2	1 Ki 16
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	874 - 853	Ahab (Son)	Evil / Evil		1 Ki 17 2 Ch 18
848 - 841	Jehoram (Son)	Evil / Evil	Obadiah(?)	2 Ki 8 2 Ch 21	853 - 852	Ahaziah (Son)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	1 Ki 22 2 Ki 1
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	852 - 841	Joram (Son of Ahab)	Evil / Evil		2 Ki 3
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (2 Kings 14:25; Jonah 1:1)	2 Ki 14
					753 - 752	Zechariah (Son)	Evil / Evil		2 Ki 15
					752	Shallum	Evil / Evil		2 Ki 15
					752 - 742	Menahem	Evil / Evil		2 Ki 15
					742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 15
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	752 - 740 (rival) 733 - 722 (sole)	Pekah (Captain)	Evil / Evil	Micah	2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28 Is 7	732 - 722	Hoshea	Evil / Evil		2 Ki 17
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	Israel into Assyrian captivity - 722 BC				
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33				Nahum	
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33					
640 - 608	Josiah (Son)	Good/Good		2 Ki 22-23 2 Ch 34-35				Daniel	
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36					
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Ki 23-24 2 Ch 36					
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36					
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36					
Judah into Babylonian captivity - 586 BC									
586-450			Jeremiah Haggai Zechariah Malachi						
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PROPHETS & KINGS OF ISRAEL & JUDAH



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MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

INSTRUCTIONS FOR TEXT DISCOVERY

➤ Read the passage under review for an overview.

➤ Record first impressions.

➤ Read the first paragraph marking all you see about God.

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit. Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

➤ Key Words

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

➤ Words of Time/Place

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

➤ **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

- Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.

- Lists are another indicator of what is important to the writer.

Make lists of what you are seeing in the text.

- Also you may wish to highlight certain other categories which reoccur throughout Scripture.

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

➤ **Questions**

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

- Make a summary of what each paragraph says. Do this out to the left side of the text.

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning *the Deity of Christ* in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study.

INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION.

Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- **As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.**
- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.**

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you. Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God's Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars'

viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

Now what!! TRANSFORMATION!

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY** what the Lord is showing you!

*“Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.” Ps. 139: 23, 24*

This is the step you have been working for.

- But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- Be transformed by what you have been learning.

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure, we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- So, go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”

An unspeakable joy awaits you!

Only remember, just as your car needs routine checkups and adjustments, so do you!

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the "unsolvable" issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work" you can come to God's word and expect to be changed. That is what application is: "Lord, change me into the image of Your Son."

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life. It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com
www.biblestudytools.com
www.biblica.com
www.biblos.com
www.blueletterbible.org
preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man’s ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

OBSERVING THE TEXT

After you have done the preliminary overview, you are prepared to look into the details of the passage under review.

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study.

Always ask the questions which will teach you more about Him.

Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b

“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.

Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.

Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
 1. Use key words for your titles to help you remember the main teaching of the chapter.
 2. Keep your titles to five words or less. Try to use key words from the text.
 3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
 4. The chapter title must be distinctive from other chapter and paragraph titles.

❖ It also helps to find a **verse** which summarizes your main theme of the chapter. Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

Life application

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Rom. 12:2

PROPHETS AND PROPHECY

General notes on prophets and prophecy

There are more individual books of the Bible in the genre of prophets than any other. Prophets wrote in ancient Israel between 760 B.C. and 460 B.C. and their works contain an array of the messages from God.

In order to avoid misunderstanding when interpreting the prophets, it is crucial to uncover their function and form. Prophecy does not only concern itself with predicting future events, the prophets were God's spokesmen to God's people.

Less than 2% of Old Testament prophecy is messianic. *

Less than 5% specifically describes the New Covenant. *

Less than 1 % concerns events yet to come. *

Usually the prophet was announcing events concerning his immediate time and culture. It is imperative to have at least a minimal understanding of his time period. A prophet in Scripture could be any authorized spokesman for God. The prophet must speak truth and the events will authenticate his pronouncements. **Deut. 18:22; Ez. 33:33**

The longer prophetic books were probably not intended to be read in one sitting. They are collections of spoken oracles, not always presented in their original chronological sequence, often without hints as to where one oracle ends and another begins, and often without hints as to their historical setting. Most were spoken in poetry.

Sections of Scripture are obvious concerning some of these points; some sections are not. God's thoughts are not ours (**Ps. 92:5; Is. 55:8**) and so we should not be surprised that some parts of God's revelation will require time and patient study to understand. The prophetic books in particular require *much* devoted time and study. DO not expect instantaneous, immediate comprehension. As with all Scripture, you are treading on holy ground. Come to this revelation with awe and trembling, not demands. You will be rewarded.

Purpose of Studying Prophecy

The study of Bible prophecy should be primarily for two main purposes:

- 1- The study of fulfilled prophecy confirms our faith.
- 2- The study of unfulfilled prophecy influences our conduct.

A great deal of predictive prophecy of Scripture is yet fulfilled. In the time before a prophecy comes to pass, it is designed to affect present thought and conduct, not to satisfy curiosity concerning the future.

There are 16 prophetic books which come from a relatively small time span: 760 – 460 B.C.

Why are there no prophetic books from Abraham or David's day?

Why is there such a concentration of prophecy between Amos (ca. 760 B.C.) and Malachi (460 B.C.)?

This period in Israel's history demanded *covenant enforcement mediation*. (Further information on this when function is covered.)

Hermeneutical Benefit of Prophecy

Orthodoxy is correct belief.

Orthopraxy is correct action.

Through the prophets God calls His people, ancient and modern, to a balance of right belief and action. The prophets serve as a reminder to us of God's determination to enforce His covenant.

Malachi's warning still stands. **Mal. 4:6**

Hermeneutical Implications of Prophecy

Hermeneutical caution

Many messages delivered through the prophets were primarily intended for the original hearers. These are mostly for near future rather than distant future prophetic announcements.

Hermeneutical concern

Sensus plenior (fuller meaning) is a function of inspiration, not illumination. The Holy Spirit inspired the Old Testament writers to unfold God's message. The same Holy Spirit inspired the New Testament writers to identify a fuller meaning behind the original message. As you interpret, remember, we are NOT inspired writers; we are illumined readers.

Examples: **Matt. 1:22-23 (Is. 7:14); 2:15 (Hos. 11:1); 2:17-18 (Jer. 31:15); John 12:15 (Zech. 9:9)**

Also consider the O.T. passages concerning the water from the rock: **Ex. 17:1-7; Num. 20:1-13**. These O.T. narratives give us no hint at the inspired understanding of Paul in **1 Cor. 10:4**.

Paul wants the Corinthians to know that the experiences of the Israelites in the wilderness can be understood as an allegory of their own experiences with Christ.

Principle: **sensus plenior** (fuller meaning) is a function of inspiration, not illumination.

Inspiration is the original motivation to record the Scripture in a certain way. Illumination is the insight to understand what the Scripture's authors wrote.

Guideline: predictive prophecy in Scripture can be understood when Biblical guidelines are faithfully observed.

The Function of Prophecy

We must understand the role and function of the prophet in Israel to appreciate his message.

The prophets were covenant enforcement mediators. Moses was the mediator for God's law when God initiated His Law. Moses is a model or paradigm for the prophets. (Read and learn Old Testament Law, especially **Deut. Chapters 4, 28 – 32; Lev. 26**)

The Prophet's message was not their own, but God's.

Nabi (prophet)– Hebrew word for *prophet* comes from Semitic verb “to call” **nabu**
What we read in the prophetic books then is not only God's word as the prophet understood it, but God's word as God desired the prophet to deliver it.

The prophet's message is unoriginal and is in essence the same as the message given by God initially through Moses. The prophets were not inspired to make any points or announce any doctrines that are not already present in the Pentateuchal covenant. The prophets wrote in a specific time to a specific people and it warrants study of the conditions of the prophets if interpretation is to be accurate.

A knowledge of the date, audience and situation, when they are known, contributes greatly to a reader's ability to comprehend a prophetic message.

With the prophets in particular, the reader must think in terms of oracles.

There are three main categories of oracles.

- 1- The covenant lawsuit (an allegorical literary form) i.e., **Isaiah 3:14-26; Hos. 3:3-17; 4:1-19**
- 2- The woe oracle
“Woe” was the word ancient Israelites cried out when facing disaster or death.
Woe oracles contain three characteristic elements:
 - an announcement of distress
 - the reason for the distress
 - a prediction of doom **Hab. 2:6-8**
- 3- The promise of salvation oracle
Three ingredients make up the salvation oracle:
 - reference to the future
 - mention of radical change
 - mention of blessing**Hos. 2:16-22; 2:21-23; Is. 45:1-7; Jer. 31:1-9**

The Prophets as Poets

In most ancient cultures, poetry was a highly regarded mode of expression. Whole national epics and key historical and religious memories were preserved in poetry. Ancient Israel also appreciated poetry as a means of preserving culture and as a means of learning. If an event or work of literature was important enough to remember, it was appropriate for poetry. God used poetry as a means of speaking through His prophets to His people. The prophecies could be remembered and would ring in their ears more profoundly through poetry. Poetry is also more easily memorized for long term retention.

Three Major Features of Old Testament Poetry

1. Synonymous parallelism-the second or subsequent line repeats or reinforces the sense of the first line.
2. Antithetical parallelism-the second or subsequent line contrasts the thought of the first.
3. Synthetic parallelism-the second or subsequent line adds to the first line in any manner which provides further information.

Poetry is filled with figurative language and there are guidelines for interpreting this type of language. Hebrew poetry is different from our poetry. We are accustomed to rhyme schemes. But the distinguishing characteristic of Hebrew poetry is a correspondence in thought (parallelism) between one line and the following line, or between one section and the following section. For us, redundancy is to be avoided, but to the Hebrew writer, redundancy was a literary form to be cultivated with diligence. For them, this redundancy was a measure of certainty and predictability. Because most of the New Testament was written by people greatly influenced by Hebrew ways of thinking, in particular the Old Testament, understanding the Hebrew poetic mind will aid in understanding the New Testament as well.

Briefly, the three basic kinds of parallelism can be remembered as: similar thoughts, additional thoughts, or contrasting thoughts arranged side by side in a single passage. It is greatly beneficial to the student of the Bible to become sensitive to the Hebrew idea of poetry: correspondence in thought. For those fluent in Hebrew, they will inform us less fortunate that almost half of the Old Testament is written in poetic language which is lost in translation. But we can be more discerning and regain a portion of what is lost by being aware of the concept of parallel thought.

❖ Guidelines for Understanding Predictive Prophecy

1 Take the passage in its most simple, direct, ordinary meaning unless there are overwhelming reasons to do otherwise. (literal language)

2 Identify figurative passages by following the ordinary rules of language in making the distinction between literal and non-literal.

- a. Picture language is designated as figurative due to the absurdity of a literal reading of the passage, i.e., “He will cover you with His feathers” Ps. 91:4
- b. Other figurative language is so identified in the context itself. Symbolic and typical language is often quite clearly defined in the context. The interpreter must not impose literal or other meanings on those symbols. Jn. 2:19, 21-22; Rev. 1:20; 5:8
- c. Other Scriptures may identify an apparently literal statement as having a figurative meaning. Gen. 3:15 (not a literal war between snakes and men)
Figurative does not mean “mythical”. The goal of interpretation is to discern what the *figure* points to because the thing figured is to have a literal fulfillment in history.

❖ Typology - a category of Prophecy

A type may be defined as a “prophetic symbol”, an explicitly and divinely planned prophecy. A symbol is something used to represent something else; it is often a material object representing something immaterial. The Bible is frequently referred to as meat, milk, bread, water, seed, sword, and light. Numbers are frequently symbolic. Many times the number 40 represents testing; six can refer to man; seven is associated with completion or perfection. Materials may serve as symbols as well – brass, water, leaven. Animals such as sheep, dogs and serpents are common symbols. People, too, can symbolically represent certain concepts: Abraham and faith, for instance.

While symbols and types have common traits, there are some differences.

SYMBOL	TYPE
Something taken to represent another thing (often a material object representing something immaterial)	prophetic symbolism
<i>ESSENCE</i> A symbol normally represents something different in essence from itself (a book and bread are quite distinct in essence, but bread is used to symbolize the Bible)	a type may be different in essence from the thing being typified, as an ordinary symbol, but it may be something similar or even the same Melchizedek and David as types of Christ: all are human
<i>Time Relationships</i> A symbol is timeless. It can symbolize something past, present or future.	A type, by definition, points to the future. It is usually an O.T. type prefiguring something about redemption in the N.T.
<i>Reference</i> The thing symbolized may vary with a single symbol. Water can refer to cleansing, satisfaction, the Bible or Jesus.	A type points to one particular fulfillment or antitype. Usually Biblical typology relates to redemption.
<i>Parallel Elements</i> Usually a single parallel is intended between the symbol and the thing symbolized.	A type may parallel many points in antitype.

Note: a type often contains symbols. The Tabernacle is treated in the N.T. as having foreshadowed the redemption of Christ. To be regarded as a type, the designation must be clearly expounded in Scripture as such. Spiritualizing is an abuse and must be rejected. To call any illustration or application a type is to vest it with biblical authority.

Identifying the Meaning of a Type

1. Consider the context

The context of **Matt. 16:6-12**, clearly states that leaven symbolizes wrong teaching.

2. Refer to other Scriptures
{ex. Joseph}

3. Let the author's intent control

Since the relationship described in the Song of Solomon is nowhere identified as a type of Christ and the church, the interpreter should not assume that Solomon and the Holy Spirit intended it as a type.

❖ SPECIAL TIME FEATURES

Predictive prophecy relates to the future. [Symbols are not time related.]

O.T. prophecies concerning the coming of Messiah could refer to either His first coming, His second coming or both.

- *Multiple Reference*

A common literary device, especially in prophecy, is secondary meaning. In Biblical prophecy where there is multiple reference occurring, the larger fulfillment will be addressed by the Holy Spirit through an inspired author of Scripture. This can also be called partial fulfillment followed by complete fulfillment. Others call this “progressive fulfillment”.

First reference: time of prophet or soon thereafter

Second reference: first coming of Christ

Third reference: second coming of Christ

Deut. 18:15-18

First reference is to Joshua but the ultimate one is to Christ. (**Jn. 1:21, 45; 6:14; Acts 3:22-23; 7:37**)

Matt. 24 is a N.T. example of multiple reference in a single prophecy. Destruction of Jerusalem seems clearly in mind but the final fulfillment is certainly future.

- *Split Reference*

A prophecy in which part of the announcement might refer to one future event (though near at hand) and another part to a second, later event.

Is. 9:6-7, coming Child and coming Conquering King are here announced.

Is. 61:1-3, both the year of the Lord’s favor and the day of vengeance are both predicted here.

- ✓ Note: what may appear in prophecy as a single event, upon fulfillment may break into consecutive elements.

Problem: dogmatism in assigning prophetic times

Dogmatism, if misplaced, may lead us astray when events occur other than we anticipated. For example the first-century students of Old Testament prophetic Scriptures

were not able to see the truth of Christ's claims because they were inflexible and dogmatic, rigidly holding onto their timeline rather than seeing the Living Truth right before them. In fact, when strongly held opinions prove to be false, the misunderstanding can undermine faith rather than support it.

"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." **Romans 15:4**

"And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man but holy men of God spoke as they were moved by the Holy Spirit. " **2 Pet. 1:19-21**

"Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven- things which angels desire to look into."

1Pet. 1:10-12

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Majority of materials used:

How To Read The Bible For All Its Worth, Gordon Fee and Douglas Stuart
Understanding and Applying the Bible, J. Robertson McQuilkin

NARRATIVE IN THE BIBLE

The Bible contains more of the type of literature called “narrative” than it does of any other literary type.

Narratives are stories. The Bible contains what we often hear called God’s story - a story that is utterly true, crucially important and often complex. It is a magnificent story, grander than the greatest epic, richer in plot and more significant in its characters and descriptions than any humanly composed story could ever be.

Three levels of Old Testament Narratives

Top level: the whole universal plan of God worked out through His creation

Initial creation; fall of humanity; power and ubiquity of sin; the need for redemption; Christ’s incarnation and sacrifice

Middle level: center on Israel

The call of Abraham; the patriarchs; God’s deliverance from Egypt

Bottom level: individual narratives that make up the other two levels

Joseph’s brothers selling him into bondage; Gideon’s fleece; Samson and Delilah; David’s adultery

PRINCIPLES FOR INTERPRETING NARRATIVES

1. *An Old Testament narrative usually does not directly teach a doctrine.*
2. *An Old Testament narrative usually illustrates a doctrine or doctrines taught propositionally elsewhere.*
3. *Narratives record what happened-not necessarily what should have happened or what ought to happen every time. Therefore, not every narrative has an individual identifiable moral of the story.*
4. *What people do in narratives is not necessarily a good example for us. Frequently, it is just the opposite.*
5. *Most of the characters in Old Testament narratives are far from perfect and their actions are, too.*
6. *We are not always told at the end of a narrative whether what happened was good or bad. We are expected to be able to judge that on the basis of what God has taught us directly and categorically already in the Scripture.*
7. *All narratives are selective and incomplete. Not all the relevant details are always given (John 21:25). What does appear in the narrative is everything that the inspired author thought important for us to know.*
8. *Narratives are not written to answer all our theological questions. They have particular, specific limited purposes and deal with certain issues, leaving others to be dealt with elsewhere, in other ways.*
9. *Narratives may teach either explicitly (by clearly stating something) or implicitly (by clearly implying something without actually stating it).*
10. *In the final analysis, God is the hero of all biblical narratives.*

Some Final Cautions

1. Allegorizing: instead of concentrating on the clear meaning, pushing another meaning beyond the text.
2. Decontextualizing: ignoring the full historical and literary contexts, and often the individual narrative, instead focusing on small units and missing the intended message.
3. False Combination: combining elements and making a point of the combination even though the elements themselves are not directly connected in the passage itself.
Example: Ps 23 Because David says that he will dwell in God's house forever and God has prepared him a table in the presence of his enemies ... therefore David's enemies, our enemies, are in the household of faith, the Church.
4. Redefinition: the plain meaning of the text leaves people cold, producing no immediate spiritual delight or saying something they do not want to hear, they are often tempted to redefine it to mean something else.
5. Extracanonial authority: claims of revealing scriptural truths not otherwise knowable. Expressions of belief that one can unlock the mysteries of the Bible. Cults operate on the basis of extracanonial authority.

No Bible narrative was written specifically about you. They are written to glorify God. Your task is to learn God's Word from the narrative and obey what God calls you to do in the light of what is told. Narratives are precious to us because they so vividly demonstrate God's involvement in the world and illustrate His principles and calling.

TEXT OF 2 KINGS

2 Kings 1

¹ Now Moab broke with Israel after the death of Ahab.

² And Ahaziah fell through the *window* lattice in his upper chamber which *was* in Samaria, and became ill. So he sent messengers and said to them, “Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness.”

³ But 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 there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?’

⁴ Now therefore, this is what the Lord says: ‘You will not get down from the bed upon which you have lain, but you shall certainly die.’” Then Elijah departed.

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

⁶ 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, “This is what the Lord says: ‘Is it because there is no God in Israel *that* you are sending *messengers* to inquire of Baal-zebub, the god of Ekron?’

Therefore, you will not get down from the bed upon which you have lain, but you shall certainly die.’”””

⁷Then he said to them, “What did the man look like, who came up to meet you and spoke these words to you?”

⁸And they said to him, “*He was a hairy man with a leather belt worn around his waist.*” And he said, “It is Elijah the Tishbite.”

⁹Then *the king* sent to him a captain of fifty with his fifty *men*. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, “You man of God, the king says, ‘Come down.’”

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

¹¹So *the king* again sent to him another captain of fifty with his fifty *men*. And he said to him, “You man of God, this is what the king says: ‘Come down quickly!’”

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

¹³So *the king* again sent the captain of a third fifty with his fifty *men*. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, “You man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.

¹⁴Behold, fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight.”

¹⁵And the angel of the Lord said to Elijah, “Go down with him; do not be afraid of him.” So he got up and went down with him to the king.

¹⁶Then he said to him, “This is what the Lord says: ‘Since you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word? Therefore you will not get down from the bed upon which you have lain, but you shall certainly die.’”

¹⁷ So Ahaziah died in accordance with the word of the Lord which Elijah had spoken. And since he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah.

¹⁸ Now *as for* the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

2 Kings 2

¹ Now it came about, when the Lord was about to bring Elijah up by a whirlwind to heaven, that Elijah left Gilgal with Elisha.

² And Elijah said to Elisha, “Stay here please, for the Lord has sent me as far as Bethel.” But Elisha said, “As *surely as* the Lord lives and as you yourself live, I will not leave you.” So they went down to Bethel.

³ Then the sons of the prophets who *were at* Bethel went out to Elisha and said to him, “Are you aware that the Lord will take away your master from over you today?” And he said, “Yes, I am aware; say nothing *about it*.”

⁴ And Elijah said to him, “Elisha, please stay here, for the Lord has sent me to Jericho.” But he said, “As *surely as* the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho.

⁵ Then the sons of the prophets who *were at* Jericho approached 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; say nothing *about it*.”

⁶And Elijah said to him, “Please stay here, for the Lord has sent me to the Jordan.” But he said, “As *surely* as the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on.

⁷Now fifty men of the sons of the prophets went and stood opposite *them* at a distance, while the two of them stood by the Jordan.

⁸And Elijah took his coat, folded it, and struck the waters, and they were divided here and there, so that the two of them crossed over on dry ground.

⁹When they had crossed over, Elijah said to Elisha, “Ask *me* what I should do for you before I am taken from you.” And Elisha said, “Please let a double portion of your spirit be upon me.”

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

¹¹And as they were walking along and talking, behold, a chariot of fire *appeared* with horses of fire, and they separated the two of them. Then Elijah went up by a whirlwind to heaven.

¹²And Elisha was watching *it* and he was crying out, “My father, my father, the chariot of Israel and its horsemen!” And he did not see Elijah again. Then he took hold of his own clothes and tore them in two pieces.

¹³He also took up the coat of Elijah that had fallen from him, and he went back and stood by the bank of the Jordan.

¹⁴Then he took the coat of Elijah that had fallen from him and struck the waters, and said, “Where is the Lord, the God of Elijah?” And when he also had struck the waters, they were divided here and there; and Elisha crossed over.

¹⁵Now when the sons of the prophets who *were* at Jericho opposite *him* saw him, they said, “The spirit of Elijah has settled on Elisha.” And they came to meet him and bowed down to the ground before him.

¹⁶Then they said to him, “Behold now, there are with your servants fifty strong men; please let them go and search for your master, in case the Spirit of the Lord has taken him up and cast him on some mountain or into some valley.” But he said, “You shall not send *anyone*.”

¹⁷Yet when they urged him until he was ashamed *to refuse*, he said, “Send *them*.” So they sent fifty men; and they searched for three days, but did not find him.

¹⁸They returned to him while he was staying in Jericho; and he said to them, “Did I not say to you, ‘Do not go’?”

¹⁹Then the men of the city said to Elisha, “Behold now, the site of the city is pleasant, as my lord sees; but the water is bad and the land is unfruitful.”

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

²¹ Then he went out to the spring of water and threw salt in it and said, “This is what the Lord says: ‘I have purified these waters; there shall not come from there death or unfruitfulness any longer.’”

²² So the waters have been purified to this day, in accordance with the word of Elisha which he spoke.

²³ Now he went up from there to Bethel; and as he was going up by the road, *some* young boys came out from the city and ridiculed him and said to him, “Go up, you baldhead; go up, you baldhead!”

²⁴ When he looked behind him and saw them, he cursed them in the name of the Lord. Then two female bears came out of the woods and tore up forty-two of the boys.

²⁵ He then went on from there to Mount Carmel, and from there he returned to Samaria.

2 Kings 3

1 Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned for twelve years.

²He did evil in the sight of the Lord, though not like his father and his mother; for he removed the memorial stone of Baal which his father had made.

³Nevertheless, he clung to the sins of Jeroboam the son of Nebat, into which he misled Israel; he did not abandon them.

⁴Now Mesha the king of Moab was a sheep breeder, and he used to make *tribute* payments to the king of Israel of a hundred thousand lambs, and the wool of a hundred thousand rams.

⁵However, when *King* Ahab died, the king of Moab broke with the king of Israel.

⁶So King Jehoram left Samaria *for battle* at that time and mustered all Israel.

⁷Then he went and sent *word* to Jehoshaphat the king of Judah, saying, “The king of Moab has broken away from me. Will you go with me to fight against Moab?” And he said, “I will go up. Consider me yours, my people as your people, my horses as your horses.”

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

⁹So the king of Israel went with the king of Judah and the king of Edom, and they made a circuit of seven days' journey. But there was no water for the army or for the cattle that followed them.

¹⁰Then the king of Israel said, "It is hopeless! For the Lord has called these three kings to hand them over to Moab!"

¹¹But Jehoshaphat said, "Is there no prophet of the Lord here, that we may inquire of the Lord by him?" And one of the king of Israel's servants answered and said, "Elisha the son of Shaphat is here, who used to pour water on the hands of Elijah."

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.

¹³Now Elisha said to the king of Israel, "What business do you have with me? Go to your father's prophets and your mother's prophets." But the king of Israel said to him, "No, for the Lord has called these three kings *together* to hand them over to Moab."

¹⁴Elisha said, “As *surely as* the Lord of armies lives, before whom I stand, if I did not respect Jehoshaphat the king of Judah, I would not look at you nor see you.

¹⁵But now bring me a musician.” And it came about, when the musician played, that the hand of the Lord came upon him.

¹⁶And he said, “This is what the Lord says: ‘Make this valley full of trenches.’

¹⁷For the Lord says this: ‘You will not see wind, nor will you see rain; yet that valley shall be filled with water, so that you will drink, you, your livestock, and your *other* animals.

¹⁸And this is an insignificant thing in the sight of the Lord; He will also give the Moabites into your hand.

¹⁹Then you shall strike every fortified city and every choice city, and cut down every good tree and stop up all the springs of water, and spoil every good plot of land with stones.’”

²⁰And it happened in the morning about *the time of* offering the sacrifice, that behold, water came from the direction of Edom, and the country was filled with water.

²¹Now all the Moabites heard that the kings had come up to fight against them. And all who were able to put on armor and older were summoned and they took their positions on the border.

²²Then they got up early in the morning, and the sun shone on the water, and the Moabites saw the water opposite *them* as red as blood.

²³So they said, “This is blood; the kings must have fought each other, and they have killed one another. Now then, Moab, to the spoils!”

²⁴ But when they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled from them; and *the Israelites* invaded the land, killing the Moabites.

²⁵ So they destroyed the cities; and each one threw a stone on every plot of good land and filled it. So they stopped up every spring of water and cut down every good tree, until in Kir-hareseth *only* they left its stones; however, the rock slingers surrounded *it* and struck it.

²⁶ 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.

²⁷ Then *the king of Moab* took his oldest son who was to reign in his place and offered him as a burnt offering on the wall. And great anger came upon Israel, and they departed from him and returned to their own land.

2 Kings 4

4 Now a 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 children to be his slaves.”

² So Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your servant has nothing in the house except a jar of oil.”

³ Then he said, “Go, borrow containers elsewhere for yourself, empty containers from all your neighbors—do not get too few.

⁴ Then you shall come in and shut the door behind you and your sons and pour into all these containers; and you shall set aside what is full.”

⁵ So she left him and shut the door behind her and her sons; they *began bringing the containers* to her, and she poured *the oil*.

⁶ When the containers were full, she said to her son, “Bring me another container.” But he said to her, “There are no more containers.” Then the oil stopped.

⁷ So she came and told the man of God. And he said, “Go, sell the oil and pay your debt, and you *and* your sons can live on the rest.”

⁸ Now a day came when Elisha went over to Shunem, where there was a prominent woman, and she urged him to eat food. And so it was, as often as he passed by, *that* he turned in there to eat food.

⁹ And she said to her husband, “Behold now, I am aware that this is a holy man of God passing by us repeatedly.

¹⁰ Please, let’s make a little walled upper room, and let’s set up a bed for him there, and a table, a chair, and a lampstand; then it shall be, when he comes to us, *that* he can turn in there.”

¹¹ Now one day he came there and turned in to the upper room and rested.

¹² Then he said to his servant Gehazi, “Call this Shunammite.” And when he had called her, she stood before him.

¹³ And he said to him, “Say now to her, ‘Behold, you have taken trouble for us with all this care; what can I do for you? Would you like me to speak for you to the king or to the commander of the army?’” But she answered, “I live among my own people.”

¹⁴ So he said, “What then is to be done for her?” And Gehazi answered, “It is a fact that she has no son, and her husband is old.”

¹⁵ He then said, “Call her.” When he had called her, she stood in the doorway.

¹⁶ Then he said, “At this season next year, you are going to embrace a son.” And she said, “No, my lord, you man of God, do not lie to your servant.”

¹⁷ Now the woman conceived and gave birth to a son at that season the next year, as Elisha had told her.

¹⁸ When the child was grown, the day came that he went out to his father, to the reapers.

¹⁹ And he said to his father, “My head, my head!” And *his father* said to his servant, “Carry him to his mother.”

²⁰ When he had carried him and brought him to his mother, he sat on her lap until noon, and *then* he died.

²¹ And she went up and laid him on the bed of the man of God and shut *the door* behind him and left.

²² Then she called to her husband and said, “Please send me one of the servants and one of the donkeys, so that I may run to the man of God and return.”

²³ But he said, “Why are you going to him today? It is neither new moon nor Sabbath.” So she *just* said, “*It will be fine.*”

²⁴ Then she saddled the donkey and said to her servant, “Drive *the donkey* and go on; do not slow down the pace for me unless I tell you.”

²⁵ So she went on and came to the man of God at Mount Carmel.

When the man of God saw her at a distance, he said to Gehazi his servant, “Behold, that person there is the Shunammite.

²⁶ Please run now to meet her and say to her, ‘Is it *going* well for you? Is it *going* well for your husband? Is it *going* well for the child?’” Then she answered, “It is *going* well.”

²⁷ But she came to the man of God at the hill and took hold of his feet. And Gehazi came up to push her away, but the man of God said, “Leave her alone, for her soul is troubled within her; and the Lord has concealed *it* from me and has not informed me.”

²⁸ Then she said, “Did I ask for a son from my lord? Did I not say, ‘Do not give me false hope’?”

²⁹ Then he said to Gehazi, “Get ready and take my staff in your hand, and go; if you meet anyone, do not greet him, and if anyone greets you, do not reply to him. And lay my staff on the boy’s face.”

³⁰ The mother of the boy said, “As *surely* as the Lord lives and you yourself live, I will not leave you.” So he got up and followed her.

³¹ Then Gehazi went on ahead of them and laid the staff on the boy's face, but there was no sound or response. So he returned to meet him and informed him, saying, "The boy has not awakened."

³² When Elisha entered the house, behold the boy was dead, laid on his bed.

³³ So he entered and shut the door behind them both, and he prayed to the Lord.

³⁴ Then he got up *on the bed* and lay on the child, and put his mouth on his mouth, his eyes on his eyes, his hands on his hands, and he bent down on him; and the flesh of the child became warm.

³⁵ Then he returned and walked in the house back and forth once and went up and bent down on him; and the boy sneezed seven times, then the boy opened his eyes.

³⁶ And he called Gehazi and said, "Call this Shunammite." So he called her. And when she came to him, he said, "Pick up your son."

³⁷ Then she came in and fell at his feet and bowed down to the ground, and she picked up her son and left.

³⁸ When Elisha returned to Gilgal, *there was* a famine in the land. As the sons of the prophets were sitting in front of him, he said to his servant, "Put on the large pot and boil stew for the sons of the prophets."

³⁹ Then one went out into the field to gather mallow and found a wild vine and gathered from it his lap full of wild gourds; and he came and sliced them into the pot of stew, because they did not know *what they were*.

⁴⁰ So they poured *it* out for the men to eat. But as they were eating the stew, they cried out and said, “You man of God, there is death in the pot!” And they were unable to eat.

⁴¹ Then he said, “Bring flour.” And he threw it into the pot, and said, “Pour *it* out for the people that they may eat.” Then there was nothing harmful in the pot.

⁴² Now a man came from Baal-shalishah and brought the man of God bread of the first fruits, twenty loaves of barley and fresh grain in his sack. And *Elisha* said, “Give *them* to the people that they may eat.”

⁴³ But his attendant said, “How am I to serve this to a hundred men?” Nevertheless, he said, “Give *them* to the people that they may eat, for this is what the Lord says: ‘They shall eat and have *some* left over.’”

⁴⁴ So he served *it* to them, and they ate and had *some* left over, in accordance with the word of the Lord.

2 Kings 5

¹ Now Naaman, commander of the army of the king of Aram, was a great man in the view of his master, and eminent, because by him the Lord had given victory to Aram. The man was also a valiant warrior *but* afflicted with leprosy.

² Now the Arameans had gone out in bands and had taken captive a little girl from the land of Israel; and she waited on Naaman's wife.

³ And she said to her mistress, "If only my master were with the prophet who is in Samaria! Then he would cure him of his leprosy."

⁴ And Naaman went in and told his master, saying, "The girl who is from the land of Israel spoke such and such."

⁵ Then the king of Aram said, "Go now, and I will send a letter to the king of Israel." So he departed and took with him ten talents of silver, six thousand *shekels* of gold, and ten changes of clothes.

⁶ And he brought the letter to the king of Israel, which said, "And now as this letter comes to you, behold, I have sent Naaman my servant to you, so that you may cure him of his leprosy."

⁷ But when the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to keep alive, that this man is sending *word* to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me."

⁸ Now it happened, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent *word* to the king, saying, “Why did you tear your clothes? Just have him come to me, and he shall learn that there is a prophet in Israel.”

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

¹⁰ And 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.”

¹¹ But Naaman was furious and went away, and he said, “Behold, I thought, ‘He will certainly come out to me, and stand and call on the name of the Lord his God, and wave his hand over the site and cure the leprosy.’

¹² Are Abanah and Pharpar, the rivers of Damascus, not better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage.

¹³ Then his servants approached and spoke to him, saying, “My father, had the prophet 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’?”

¹⁴ So he went down and dipped *himself* in the Jordan seven times, 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.

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

¹⁶ But he said, “As *surely as* the Lord lives, before whom I stand, I will accept nothing.” And he urged him to accept *it*, but he refused.

¹⁷ Then Naaman said, “If not, please let your servant be given two mules’ load of earth; for your servant will no longer offer a burnt offering nor a sacrifice to other gods, but to the Lord.

¹⁸ Regarding this matter may the Lord forgive your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand and I bow down in the house of Rimmon, when I bow down in the house of Rimmon, may the Lord please forgive your servant in this matter.”

¹⁹ He said to him, “Go in peace.” So he went some distance from him.

²⁰ But Gehazi, the servant of Elisha the man of God, thought, “Behold, my master has spared this Naaman the Aramean, by not accepting from his hand what he brought. As the Lord lives, I will run after him and take something from him.”

²¹ So Gehazi pursued Naaman. When Naaman saw *someone* running after him, he came down from the chariot to meet him and said, “*Is everything well?*”

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

²³ Naaman said, “Be sure to take two talents.” And he urged him and tied up two talents of silver in two bags with two changes of clothes and gave *them* to two of his servants; and they carried *them* before him.

²⁴ When he came to the hill, he took them from their hand and deposited them in the house, and he sent the men away, and they departed.

²⁵ But he went in and stood before his master. And Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.”

²⁶ Then he said to him, “Did my heart not go *with you*, when the man turned from his chariot to meet you? Is it a time to accept money and to accept clothes, olive groves, vineyards, sheep, oxen, and male and female slaves?

²⁷ Therefore, the leprosy of Naaman shall cling to you and to your descendants forever.” So he went out from his presence afflicted with leprosy, *as white* as snow.

2 Kings 6

¹ Now the sons of the prophets said to Elisha, “Behold now, the place before you where we are living is too cramped for us.

² Please let us go to the Jordan, and let us each take from there a beam, and let us construct a place there for ourselves, to live there.” So he said, “Go.”

³ Then one *of them* said, “Please agree and go with your servants.” And he said, “I will go.”

⁴ So he went with them; and when they came to the Jordan, they cut down trees.

⁵ But it happened that as one *of them* was cutting down a beam, the axe head fell into the water; and he cried out and said, “Oh, my master! It was borrowed!”

⁶ Then the man of God said, “Where did it fall?” And when he showed him the place, he cut off a stick and threw *it* in there and made the iron float.

⁷ Then he said, “Pick it up for yourself.” So he reached out his hand and took it.

⁸ Now the king of Aram was making war against Israel; and he consulted with his servants, saying, “In such and such a place shall be my camp.”

⁹But the man of God sent *word* to the king of Israel, saying, “Be careful that you do not pass this place, because the Arameans are coming down there.”

¹⁰And the king of Israel sent *scouts* to the place about which the man of God had told him; so he warned him, so that he was on his guard there, more than once or twice.

¹¹Now the heart of the king of Aram was enraged over this matter; and he called his servants and said to them, “Will you not tell me which of us is for the king of Israel?”

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

¹³So he said, “Go and see where he is, so that I may send *men* and take him.” And it was told to him, saying, “Behold, *he is* in Dothan.”

¹⁴So he sent horses and chariots and a substantial army there, and they came by night and surrounded the city.

¹⁵Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, “This is hopeless, my master! What are we to do?”

¹⁶And he said, “Do not be afraid, for those who are with us are greater than those who are with them.”

¹⁷ Then Elisha prayed and said, “Lord, please, open his eyes so that he may see.” And the Lord opened the servant’s eyes, and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

¹⁸ And when they came down to him, Elisha prayed to the Lord and said, “Please strike this people with blindness.” So He struck them with blindness in accordance with the word of Elisha.

¹⁹ Then Elisha said to them, “This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek.” And he brought them to Samaria.

²⁰ When they had come into Samaria, Elisha said, “Lord, open the eyes of these *men*, so that they may see.” So the Lord opened their eyes, and they saw; and behold, *they were* in the midst of Samaria.

²¹ Then the king of Israel when he saw them, said to Elisha, “My father, shall I kill them? Shall I kill them?”

²² But he answered, “You shall not kill *them*. Would you kill those whom you have taken captive with your sword and your bow? Set bread and water before them, so that they may eat and drink, and go to their master.”

²³ So he provided a large feast for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the marauding bands of Arameans did not come again into the land of Israel.

²⁴ Now it came about after this, that Ben-hadad the king of Aram gathered all his army and went up and besieged Samaria.

²⁵ So there was a severe famine in Samaria; and behold, they kept besieging it until a donkey's head was *sold* for eighty *shekels* of silver, and a fourth of a kab of dove's dung for five *shekels* of silver.

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

²⁷ But he said, "If the Lord does not help you, from where am I to help you? From the threshing floor, or from the wine press?"

²⁸ Then the king said to her, "What is on your mind?" And she said, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'

²⁹ So we cooked my son and ate him; and I said to her on the next day, 'Give your son, so that we may eat him'; but she has hidden her son."

³⁰ When the king heard the woman's words, he tore his clothes—and he was passing by on the wall—and the people looked, and behold, *he had* sackcloth underneath on his body.

³¹ Then he said, "May God do so to me and more so, if the head of Elisha the son of Shaphat remains on him today."

³² Now 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 *a man* to cut off my head? Look, when the messenger comes, shut the door and hold the door shut against him. Is the sound of his master’s feet not behind him?”

³³While he was still talking with them, behold, the messenger came down to him and he said, “Behold, this evil is from the Lord; why should I wait for the Lord any longer?”

2 Kings 7

1 Then Elisha said, “Listen to the word of the Lord; this is what the Lord says: ‘About this time tomorrow a measure of fine flour *will be sold* for a shekel, and two measures of barley for a shekel, at the gate of Samaria.’”

2 The royal officer on whose hand the king was leaning responded to the man of God and said, “Even if the Lord were to make windows in heaven, could this thing happen?” Then he said, “Behold, you are going to see it with your own eyes, but you will not eat any of it.”

3 Now there were four leprous men at the entrance of the gate; and they said to one another, “Why are we sitting here until we die?

4 If we say, ‘We will enter the city,’ then the famine is in the city and we will die there; but if we sit here, we will also die. Now then come, and let’s go over to the camp of the Arameans. If they spare us, we will live; and if they kill us, then we will die.”

5 So they got up at twilight to go to the camp of the Arameans; when they came to the outskirts of the camp of the Arameans, behold, there was no one there.

⁶For the Lord had made the army of the Arameans hear a sound of chariots, a sound of horses, *that is*, the sound of a great army; and they said to one another, “Behold, the king of Israel has hired the kings of the Hittites and the kings of the Egyptians against us, to attack us!”

⁷So they got up and fled at twilight, and abandoned their tents, their horses, and their donkeys—*indeed* the camp *itself*, just as it was; and they fled for their lives.

⁸When these men with leprosy came to the outskirts of the camp, they entered one tent and ate and drank, and carried from there silver, gold, and clothes, and they went and hid *them*; then they returned and entered another tent, and carried *valuables* from there *also*, and went and hid *them*.

⁹Then they said to one another, “We are not doing the right thing. This day is a day of good news, but we are keeping silent *about it*; if we wait until the morning light, punishment will overtake us. Now then come, let’s go and inform the king’s household.”

¹⁰So they came and called to the gatekeepers of the city, and told them, saying, “We came to the camp of the Arameans, and behold, there was no one there, nor a human voice; only the horses tied and the donkeys tied, and the tents just as they were.”

¹¹And the gatekeepers called and announced *it* inside the king’s house.

¹²Then the king got up in the night and said to his servants, “I will now tell you what the Arameans have done to us. They know that we are hungry; so they have left 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.’”

¹³ One of his servants responded and said, “Please, have some *men* take five of the horses that remain, which are left in the city. Behold, they *will be in any case* like all the multitude of Israel who are left in it; behold, they *will be* like all the multitude of Israel who have *already* perished, so let us send *them* and see.”

¹⁴ Therefore they took two chariots with horses, and the king sent *them* after the army of the Arameans, saying, “Go and see.”

¹⁵ They went after them to the Jordan, and behold, all the way was full of clothes and equipment which the Arameans had thrown away when they fled in a hurry. Then the messengers returned and informed the king.

¹⁶ So the people went out and plundered the camp of the Arameans. Then 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.

¹⁷ Now the king appointed the royal officer on whose hand he leaned to be in charge of the gate; but the people trampled on him at the gate, and he died, just as the man of God had said, who spoke when the king came down to him.

¹⁸ So it happened just as the man of God had spoken to the king, saying, “Two measures of barley for a shekel and a measure of fine flour for a shekel, will be *sold* about this time tomorrow at the gate of Samaria.”

¹⁹ *At that time* the royal officer had responded to the man of God and said, “Now even if the Lord were to make windows in heaven, could such a thing as this happen?” And he had said, “Behold, you are going to see it with your own eyes, but you will not eat any of it.”

²⁰ And this is what happened to him, for the people trampled on him at the gate and he died.

2 Kings 8

1 Now Elisha spoke to the woman whose son he had restored to life, saying, “Arise and go with your household, and live wherever you can live; for the Lord has called for a famine, and it will indeed come on the land for seven years.”

2 So the woman arose and acted in accordance with the word of the man of God: she went with her household and resided in the land of the Philistines for seven years.

3 Then at the end of seven years, the woman returned from the land of the Philistines; and she went to appeal to the king for her house and for her field.

4 Now the king was speaking with Gehazi, the servant of the man of God, saying, “Please report to me all the great things that Elisha has done.”

5 And as he was reporting to the king how he had restored to life the one who was dead, behold, the woman whose son he had restored to life appealed to the king for her house and for her field. And Gehazi said, “My lord the king, this is the woman and this is her son, whom Elisha restored to life.”

6 When the king asked the woman, she told *everything* to 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 even until now.”

⁷ Then Elisha came to Damascus. Now Ben-hadad, the king of Aram, was sick, and it was told to him, saying, “The man of God has come here.”

⁸ And the king said to Hazael, “Take a gift in your hand and go to meet the man of God, and inquire of the Lord by him, saying, ‘Will I recover from this sickness?’”

⁹ So Hazael went to meet him and took a gift in his hand, even every kind of good thing of Damascus, forty camels’ loads; and he came and stood before him and said, “Your son Ben-hadad king of Aram has sent me to you, saying, ‘Will I recover from this sickness?’”

¹⁰ Then Elisha said to him, “Go, say to him, ‘You will certainly recover’; but the Lord has shown me that he will certainly die.”

¹¹ And he stared steadily *at him* until *Hazael* was embarrassed, and *then* the man of God wept.

¹² And Hazael said, “Why is my lord weeping?” And he answered, “Because I know the evil that you will do to the sons of Israel: you will set their fortified cities on fire, you will kill their young men with the sword, their little ones you will smash to pieces, and you will rip up their pregnant women.”

¹³ Then Hazael said, “But what is your servant—a *lowly* dog—that he could do this great thing?” And Elisha answered, “The Lord has shown me that you *will be* king over Aram.”

¹⁴ So 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 certainly recover.”

¹⁵ But on the following day, he took the cover and dipped it in water, and spread it over his face, so that he died. And Hazael became king in his place.

¹⁶ Now in the fifth year of Joram the son of Ahab king of Israel, when Jehoshaphat was the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king.

¹⁷ He was thirty-two years old when he became king, and he reigned for eight years in Jerusalem.

¹⁸ He walked in the way of the kings of Israel, just as the house of Ahab had done, for Ahab's daughter was his wife; and he did evil in the sight of the Lord.

¹⁹ However, the Lord did not want to destroy Judah, for the sake of David His servant, since He had promised him to give him a lamp through his sons always.

²⁰ In his days Edom broke away from the rule of Judah and appointed a king over themselves.

²¹ Then Joram crossed over to Zair, and all his chariots with him. And he got up at night and struck the Edomites who had surrounded him and the captains of the chariots; but his army fled to their tents.

²² So Edom has broken away from Judah to this day. Then Libnah broke away at the same time.

²³ Now the rest of the acts of Joram and everything that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

²⁴ So Joram lay down with his fathers and was buried with his fathers in the city of David; and his son Ahaziah became king in his place.

²⁵ In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign.

²⁶ Ahaziah was twenty-two years old when he became king, and he reigned for one year in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri king of Israel.

²⁷ He walked in the way of the house of Ahab and did evil in the sight of the Lord, like the house of Ahab, because he was a son-in-law of the house of Ahab.

²⁸ Then he went with Joram the son of Ahab to war against Hazael king of Aram at Ramoth-gilead, and the Arameans wounded Joram.

²⁹ So King Joram returned to have himself healed in Jezreel of the wounds which the Arameans had inflicted on him at Ramah when he fought against Hazael king of Aram. Then Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel because he was sick.

2 Kings 9

1 Now Elisha the prophet summoned one of the sons of the prophets and said to him, "Get ready and take this flask of oil in your hand and go to Ramoth-gilead.

²When you arrive there, then look there for Jehu the son of Jehoshaphat the son of Nimshi, and go in and have him get up from among his brothers, and bring him to an inner room.

³Then take the flask of oil and pour it on his head, and say, 'This is what the Lord says: "I have anointed you king over Israel."' Then open the door and flee, and do not wait."

⁴So the young man, the servant of the prophet, went to Ramoth-gilead.

⁵When he arrived, behold, the commanders of the army were sitting, and he said, "I have a word for you, commander." And Jehu said, "For which *one* of us?" And he said, "For you, commander."

⁶He then got up and went into the house, and *the prophet's servant* poured the oil on his head and said to him, "This is what the Lord, the God of Israel says: 'I have anointed you king over the people of the Lord, over Israel.

⁷ And 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.

⁸ For the entire house of Ahab shall perish, and I will eliminate from Ahab every male person both slave and free in Israel.

⁹ 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.

¹⁰ The dogs will eat Jezebel in the territory of Jezreel, and no one will bury *her*.” Then he opened the door and fled.

¹¹ Now Jehu went out to the servants of his master, and one said to him, “Is everything well? Why did this crazy fellow come to you?” And he said to them, “You know *very well* the man and his talk.”

¹² And they said, “It is a lie; tell us now.” And he said, “Such and such he said to me, saying, ‘This is what the Lord says: “I have anointed you king over Israel.”’”

¹³ Then they hurried, and each man took his garment and put it under him on the bare steps, and blew the trumpet, saying, “Jehu is king!”

¹⁴ So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram,

¹⁵ but King Joram had returned to Jezreel to have himself healed of the wounds which the Arameans had inflicted on him when he fought Hazael king of Aram. So Jehu said *to the other men*, “If *this* is your intent, *then* let no one escape from the city to go tell *about it* in Jezreel.”

¹⁶ Then Jehu rode in a chariot and went to Jezreel, since Joram was lying there *recovering*. And Ahaziah the king of Judah had come down to see Joram.

¹⁷ Now the watchman was standing on the tower in Jezreel and he saw the company of Jehu as he came, and he said, “I see a company.” And Joram said, “Take a horseman and send him to meet them and have him ask, ‘Is *your intention* peace?’”

¹⁸ So a horseman went to meet him and said, “This is what the king says: ‘Is *your intention* peace?’” But Jehu said, “How is peace any business of yours? Turn *and* follow me.” And the watchman reported, “The messenger came to them, but he did not return.”

¹⁹ Then he sent a second horseman, and he came to them and said, “This is what the king says: ‘Is *your intention* peace?’” And Jehu answered, “How is peace any business of yours? Turn *and* follow me.”

²⁰ And the watchman reported, “He came up to them, but he did not return; and the driving is like the driving of Jehu the son of Nimshi, for he drives furiously.”

²¹ Then Joram said, “Get ready.” And they made his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him on the property of Naboth the Jezreelite.

²² When Joram saw Jehu, he said, “Is *your intention* peace, Jehu?” And he answered, “What ‘peace,’ so long as your mother Jezebel’s acts of prostitution and witchcraft are so many?”

²³ So Joram turned back and fled, and he said to Ahaziah, “*There is* treachery, Ahaziah!”

²⁴ Then Jehu drew his bow with his full strength and shot Joram between his arms; and the arrow went through his heart, and he sank in his chariot.

²⁵ And *Jehu* said to Bidkar his officer, “Pick *him* up and throw him on the property of the field of Naboth the Jezreelite; for remember, *when* you and I were riding together after his father Ahab, that the Lord brought this pronouncement against him:

²⁶ ‘I have certainly seen yesterday the blood of Naboth and the blood of his sons,’ declares the Lord, ‘and I will repay you on this property,’ declares the Lord. Now then, pick him up and throw him on the property, in accordance with the word of the Lord.”

²⁷ When Ahaziah the king of Judah saw *this*, he fled by way of the garden house. But Jehu pursued him and said, “Shoot him too, in the chariot.” So *they shot him* at the ascent of Gur, which is at Ibleam. But he fled to Megiddo and died there.

²⁸ Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David.

²⁹ Now in the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah.

³⁰ When Jehu came to Jezreel, Jezebel heard *about it*, and she put makeup on her eyes and adorned her head, and looked down through the window.

³¹ As Jehu entered the gate, she said, “Is *your intention* peace, Zimri, his master’s murderer?”

³² Then he raised his face toward the window and said, “Who is with me, who?” And two *or* three officials looked down at him.

³³ Then he said, “Throw her down.” So they threw her down, and some of her blood spattered on the wall and on the horses, and he trampled her underfoot.

³⁴ When he came in, he ate and drank; and he said, “See now to this cursed woman and bury her, for she is a king’s daughter.”

³⁵ So they went to bury her, but they found nothing of her except the skull, the feet, and the palms of her hands.

³⁶ Therefore they returned and informed him. And he said, “This is the word of the Lord, which He spoke by His servant Elijah the Tishbite, saying, ‘On the property of Jezreel the dogs shall eat the flesh of Jezebel;

³⁷ and the corpse of Jezebel will be like dung on the face of the field in the property of Jezreel, so they cannot say, “This is Jezebel.””

2 Kings 10

1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters and sent *them* to Samaria, to the officials of Jezreel, the elders, and to the guardians of *the children of Ahab*, saying,

2 “And now, when this letter comes to you, since your master’s sons are with you, as well as the chariots and horses, and a fortified city and the weapons,

3 select the best and most capable of your master’s sons and seat *him* on his father’s throne, and fight for your master’s house.”

4 But they feared greatly and said, “Behold, the two kings did not stand *firm* before him; how then can we stand?”

5 And the one who *was* in charge of the household, and the one who *was* in charge of the city, and the elders, and the guardians of *the children*, sent *word* to Jehu, saying, “We are your servants, and everything that you tell us we will do. We will not appoint any man king; do what is good in your sight.”

6 Then he wrote them a letter a second time, saying, “If you are on my side, and will listen to my voice, take the heads of the men, your master’s sons, and come to me at Jezreel about this time tomorrow.” Now the king’s sons, seventy men, *were* with the great people of the city, *who* were raising them.

7 When the letter came to them, they took the king’s sons and slaughtered *them*, seventy men, and put their heads in baskets, and sent *them* to him at Jezreel.

⁸When the messenger came and informed him, saying, “They have brought the heads of the king’s sons,” he said, “Put them in two heaps at the entrance of the gate until morning.”

⁹Now in the morning he went out and stood and said to all the people, “You are innocent; behold, I conspired against my master and killed him, but who killed all these?”

¹⁰Know then that nothing of the word of the Lord, which the Lord spoke concerning the house of Ahab, shall fall to the earth, for the Lord has done what He spoke through His servant Elijah.”

¹¹So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men, his acquaintances, and his priests, until he left him without a survivor.

¹²Then he set out and went to Samaria. On the way while he was at Beth-eked of the shepherds,

¹³Jehu encountered the relatives of Ahaziah king of Judah, and he said, “Who are you?” And they answered, “We are the relatives of Ahaziah; and we have come down to greet the sons of the king and the sons of the queen mother.”

¹⁴Then he said, “Take them alive.” So they took them alive, and slaughtered them at the pit of Beth-eked, forty-two men; and he left none of them.

¹⁵Now when he had gone from there, he encountered Jehonadab the son of Rechab *coming* to meet him; and he greeted him and said to him, “Is your heart right, just 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 he pulled him up to him into the chariot.

¹⁶Then he said, “Come with me and see my zeal for the Lord.” So he had him ride in his chariot.

¹⁷When he came to Samaria, he killed all who remained to Ahab in Samaria, until he had eliminated them, in accordance with the word of the Lord which He spoke to Elijah.

¹⁸Then Jehu gathered all the people and said to them, “Ahab served Baal a little; Jehu will serve him much.

¹⁹Now, summon to me all the prophets of Baal, all his worshipers and all his priests; let no one go missing, because I have a great sacrifice for Baal; whoever is missing shall not live.” But Jehu did it in deception, in order to eliminate the worshipers of Baal.

²⁰And Jehu said, “Proclaim a holy assembly for Baal.” And they proclaimed *it*.

²¹Then Jehu sent *word* throughout Israel, and all the worshipers of Baal came, so that there was not a person left who did not come. And when they entered the house of Baal, the house of Baal was filled from one end to the other.

²²And he said to the one who *was* in charge of the wardrobe, “Bring out garments for all the worshipers of Baal.” So he brought out the garments for them.

²³Then Jehu entered the house of Baal with Jehonadab the son of Rechab; and he said to the worshipers of Baal, “Search carefully and see to it that there is here with you none of the servants of the Lord, but only the worshipers of Baal.”

²⁴ Then they entered to offer sacrifices and burnt offerings.

Now Jehu had stationed for himself eighty men outside, and he had said, “The one who allows any of the men whom I bring into your hands to escape shall give up his life in exchange.”

²⁵ Then it came about, as soon as he had finished offering the burnt offering, that Jehu said to the guard and to the royal officers, “Go in, kill them; let none come out.” So they killed them with the edge of the sword; and the guard and the royal officers threw *them* out, and went to the sanctuary of the house of Baal.

²⁶ They brought out the memorial stones of the house of Baal and burned them.

²⁷ They also tore down the memorial stone of Baal and tore down the house of Baal, and made it a latrine *as it is* to this day.

²⁸ So Jehu eradicated Baal from Israel.

²⁹ However, *as for* the sins of Jeroboam the son of Nebat, into which he misled Israel, from these Jehu did not desist, *including* the golden calves that *were* at Bethel and at Dan.

³⁰ Yet the Lord said to Jehu, “Because you have done well in performing what is right in My eyes and have done to the house of Ahab in accordance with everything that *was* in My heart, your sons to the fourth *generation* shall sit on the throne of Israel.”

³¹ But Jehu was not careful to walk in the Law of the Lord, the God of Israel, with all his heart; he did not desist from the sins of Jeroboam, into which he misled Israel.

³² In those days the Lord began to cut off *pieces* from Israel; and Hazael defeated *them* throughout the territory of Israel:

³³ from the Jordan eastward, all the land of Gilead, the Gadites, the Reubenites, and the Manassites; from Aroer, which is by the Valley of the Arnon, that is, Gilead and Bashan.

³⁴ Now *as for* the rest of the acts of Jehu and everything that he did and all his might, are they not written in the Book of the Chronicles of the Kings of Israel?

³⁵ And Jehu lay down with his fathers, and they buried him in Samaria. And his son Jehoahaz became king in his place.

³⁶ So the time which Jehu reigned over Israel in Samaria *was* twenty-eight years.

2 Kings 11

1 When Athaliah the mother of Ahaziah saw that her son was dead, she arose and eliminated all the royal children.

2 But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and abducted him from among the king's sons who were being put to death, *and put* him and his nurse in the bedroom. So they hid him from Athaliah, and he was not put to death.

3 So he was kept hidden with her in the house of the Lord for six years, while Athaliah was reigning over the land.

4 Now in the seventh year Jehoiada sent *orders* and brought the captains of hundreds of the Carites and of the guards and brought them to himself at the house of the Lord. Then he made a covenant with them and put them under oath at the house of the Lord and showed them the king's son.

5 And he commanded them, saying, "This is the thing that you shall do: a third of you, who come in on the Sabbath and keep watch over the king's house

⁶(a third also *shall be* at the gate Sur, and a third at the gate behind the guards), shall keep watch over the house for defense.

⁷And two parts of you, all who go out on the Sabbath, shall also keep watch over the house of the Lord for the king.

⁸Then you shall surround the king, each with his weapons in his hand; and whoever comes within the ranks shall be put to death. And you are to be with the king when he goes out and when he comes in.”

⁹So the captains of hundreds acted in accordance with everything that Jehoiada the priest commanded. And each one of them took his men who were to come in on the Sabbath, along with those who were to go out on the Sabbath, and they came to Jehoiada the priest.

¹⁰Then the priest gave the captains of hundreds the spears and shields that *had been* King David’s, which *were* in the house of the Lord.

¹¹The guards stood, each with his weapons in his hand, from the right side of the house to the left side of the house, by the altar and by the house, around the king.

¹²Then he brought the king’s son out and put the crown on him and *gave him* the testimony; and they made him king and anointed him, and they clapped their hands and said, “*Long live the king!*”

¹³When Athaliah heard the noise of the guards *and of* the people, she came to the people at the house of the Lord.

¹⁴And she looked, and behold, the king was standing by the pillar according to the custom, with the captains and the trumpeters beside the king; and all the people of the land were joyful and were blowing trumpets. Then Athaliah tore her clothes and cried out, “Conspiracy! Conspiracy!”

¹⁵And Jehoiada the priest commanded the captains of hundreds who were appointed over the army and said to them, “Bring her out between the ranks, and whoever follows her, put to death with the sword!” For the priest said, “She is not to be put to death at the house of the Lord.”

¹⁶So they seized her, and when they brought her to the horses’ entrance of the king’s house, she was put to death there.

¹⁷Then Jehoiada made a covenant between the Lord, the king, and the people, that they would be the Lord’s people, and between the king and the people.

¹⁸And all the people of the land came to the house of Baal and tore it down; they thoroughly smashed his altars and his images in pieces, and they killed Mattan the priest of Baal before the altars. Then the priest appointed sentries over the house of the Lord.

¹⁹And he took the captains of hundreds and the Carites, and the ¹guards and all the people of the land; and they brought the king down from the house of the Lord, and came by way of the gate of the guards to the king’s house. And he sat on the throne of the kings.

²⁰So all the people of the land rejoiced and the city was peaceful. For they had put Athaliah to death with the sword at the king’s house.

²¹ Jehoash was seven years old when he became king.

2 Kings 12

¹ In the seventh year of Jehu, Jehoash became king, and he reigned for forty years in Jerusalem; and his mother's name was Zibiah of Beersheba.

² Jehoash did what was right in the sight of the Lord all his days that Jehoiada the priest instructed him.

³ Only the high places did not end; the people still sacrificed and burned incense on the high places.

⁴ Then Jehoash said to the priests, "All the money of the sacred offerings which is brought into the house of the Lord, in current money, *both* the money of each man's assessment *and* all the money which anyone's heart prompts him to bring into the house of the Lord,

⁵ The priests are to take it for themselves, each from his acquaintance; and they shall repair damage to the house wherever any damage is found."

⁶ But it came about that in the twenty-third year of King Jehoash, the priests had not repaired *any* damage to the house.

⁷ So King Jehoshaphat summoned Jehoiada the priest, and the *other* priests, and said to them, “Why do you not repair damage to the house? Now then, you are not to take *any more* money from your acquaintances but give it up for the damage to the house.”

⁸ The priests then agreed that they would not take *any more* money from the people, nor would they repair damage to the house.

⁹ Instead, Jehoiada the priest took a chest and drilled a hole in its lid and put it beside the altar, on the right side as one comes into the house of the Lord; and the priests who guarded the threshold put in it all the money that was brought into the house of the Lord.

¹⁰ When they saw that there was a great *amount of* money in the chest, the king’s scribe and the high priest went up and tied *it* up in bags, and counted the money that was found in the house of the Lord.

¹¹ And they handed the money which was assessed over to those who did the work, who had the oversight of the house of the Lord; and they paid it out to the carpenters and the builders who worked on the house of the Lord;

¹² and to the masons and the stonecutters, and for buying timber and cut stone to repair the damage to the house of the Lord, and for everything that was laid out for the house to repair it.

¹³ However there were not made for the house of the Lord silver cups, shears, bowls, trumpets, any receptacles of gold, or receptacles of silver from the money which was brought into the house of the Lord;

¹⁴ for they gave that to those who did the work, and with it they repaired the house of the Lord.

¹⁵ Moreover, they did not require an accounting from the men into whose hands they gave the money to pay to those who did the work, because they acted faithfully.

¹⁶ The money from the guilt offerings and the money from the sin offerings was not brought into the house of the Lord; it belonged to the priests.

¹⁷ Then Hazael the king of Aram went up and fought against Gath and captured it, and Hazael was intent on going up against Jerusalem.

¹⁸ So Jehoash king of Judah took all the sacred offerings that Jehoshaphat, Jehoram, and Ahaziah, his fathers, kings of Judah, had consecrated, and his own sacred offerings, and all the gold that was found among the treasuries of the house of the Lord and of the king's house, and sent *them* to Hazael king of Aram. Then he withdrew from Jerusalem.

¹⁹ Now *as for* the rest of the acts of Joash and everything that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

²⁰ And his servants rose up and formed a conspiracy; and they struck and killed Joash at the house of Millo *as he was* going down to Silla.

²¹ For Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck *him* and he died; and they buried him with his fathers in the city of David, and his son Amaziah became king in his place.

2 Kings 13

1 In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel at Samaria, *and he reigned* for seventeen years.

² He did evil in the sight of the Lord and followed the sins of Jeroboam the son of Nebat, into which he misled Israel; he did not turn from them.

³ So the anger of the Lord was kindled against Israel, and He continually handed them over to Hazael king of Aram, and to Ben-hadad, the son of Hazael.

⁴ Then Jehoahaz appeased the Lord, and the Lord listened to him; for He saw the oppression of Israel, how the king of Aram oppressed them.

⁵ And the Lord gave Israel a savior, so that they escaped from under the hand of the Arameans; and the sons of Israel lived in their tents as previously.

⁶ Nevertheless they did not abandon the sins of the house of Jeroboam, into which he misled Israel; *rather*, they walked in them; and the Asherah also remained standing in Samaria.

⁷ For he left to Jehoahaz no more of the army than fifty horsemen, ten chariots, and ten thousand infantry, because the king of Aram had eliminated them and made them like the dust at threshing.

⁸ Now *as for* the rest of the acts of Jehoahaz, and all that he did and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

⁹And Jehoahaz lay down with his fathers, and they buried him in Samaria; and his son Joash became king in his place.

¹⁰In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, *and he reigned* for sixteen years.

¹¹He did evil in the sight of the Lord; he did not turn away from all the sins of Jeroboam the son of Nebat into which he misled Israel; *rather*, he walked in them.

¹²Now *as for* 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 Chronicles of the Kings of Israel?

¹³So Joash lay down with his fathers, and Jeroboam sat on his throne; and Joash was buried in Samaria with the kings of Israel.

¹⁴When Elisha became sick with the illness of which he was to die, Joash the king of Israel came down to him, and wept over him and said, “My father, my father, the chariots of Israel and its horsemen!”

¹⁵And Elisha said to him, “Take a bow and arrows.” So he took a bow and arrows.

¹⁶Then *Elisha* said to the king of Israel, “Lay your hand on the bow.” And he laid his hand *on it*, then Elisha put his hands on the king’s hands.

¹⁷And he said, “Open the window toward the east,” and he opened *it*. Then Elisha said, “Shoot!” So he shot. And he said, “The Lord’s arrow of victory, and the arrow of victory over Aram; for you will defeat the Arameans at Aphek until you have put an end *to them*.”

¹⁸Then he said, “Take the arrows,” and he took *them*. And he said to the king of Israel, “Strike the ground,” and he struck *it* three times and stopped.

¹⁹Then the man of God became angry at him and said, “You should have struck five or six times, then you would have struck Aram until you put an end *to it*. But now you shall strike Aram *only* three times.”

²⁰And Elisha died, and they buried him. Now the marauding bands of the Moabites would invade the land in the spring of the year.

²¹And as they were burying a man, behold, they saw a marauding band; and they threw the man into the grave of Elisha. And when the man touched the bones of Elisha he revived and stood up on his feet.

²²Now Hazael king of Aram had oppressed Israel all the days of Jehoahaz.

²³But the Lord was gracious to them and had compassion on them and turned to them because of His covenant with Abraham, Isaac, and Jacob; and He was unwilling to eliminate them or cast them away from His presence until now.

²⁴When Hazael king of Aram died, his son Ben-hadad became king in his place.

²⁵Then Jehoash the son of Jehoahaz again took from the hand of Ben-hadad the son of Hazael the cities which he had taken in war from the hand of his father Jehoahaz. Three times Joash defeated him and recovered the cities of Israel.

2 Kings 14

1 In the second year of Joash son of Joahaz king of Israel, Amaziah the son of Joash king of Judah became king.

2 He was twenty-five years old when he became king, and he reigned for twenty-nine years in Jerusalem. And his mother's name was Jehoaddin of Jerusalem.

3 He did what was right in the sight of the Lord, yet not like his father David; he acted in accordance with everything that his father Joash had done.

4 Only the high places were not eliminated; the people still sacrificed and burned incense on the high places.

5 Now it came about, as soon as the kingdom was firmly in his hand, that he killed his servants who had killed the king, his father.

6 But he did not put the sons of the murderers to death, in obedience to what is written in the Book of the Law of Moses, as the Lord commanded, saying, "The fathers shall not be put to death for the sons, nor the sons be put to death for the fathers; but each shall be put to death for his own sin."

⁷He killed ten thousand *of* the Edomites in the Valley of Salt, and took Sela by war, and named it 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’s face each other *in combat*.”

⁹But Jehoash king of Israel sent *messengers* to Amaziah king of Judah, saying, “The thorn bush that was in Lebanon sent *word* to the cedar that was in Lebanon, saying, ‘Give your daughter to my son in marriage.’ But a wild animal that was in Lebanon passed by and trampled the thorn bush.

¹⁰You have indeed defeated Edom, and your heart is elated. Enjoy the glory and stay home; for why should you get involved in trouble so that you would fall, you and Judah with you?”

¹¹But Amaziah would not listen. So Jehoash king of Israel went up; and they faced each other, he and Amaziah king of Judah, at Beth-shemesh, which belongs to Judah.

¹²And Judah was defeated by Israel, and they fled, every man to his tent.

¹³Then 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 tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, four hundred cubits.

¹⁴And he took all the gold and silver and all the utensils which were found in the house of the Lord, and in the treasuries of the king’s house, the hostages as well, and returned to Samaria

¹⁵ Now *as for* the rest of the acts of Jehoash that he did, and his might and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

¹⁶ So Jehoash lay down with his fathers and was buried in Samaria with the kings of Israel; and his son Jeroboam became king in his place.

¹⁷ Amaziah the son of Joash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz king of Israel.

¹⁸ Now *as for* the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah?

¹⁹ They formed a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent *men* to Lachish after him and they killed him there.

²⁰ Then they carried him on horses, and he was buried in Jerusalem with his fathers in the city of David.

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

²² He built Elath and restored it to Judah after the king lay down with his fathers.

²³ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel became king in Samaria, *and reigned* for forty-one years.

²⁴ He did evil in the sight of the Lord; he did not abandon all the sins of Jeroboam the son of Nebat, into which he misled Israel.

²⁵ He restored the border of Israel from the entrance of Hamath as far as the Sea of the Arabah, in accordance with the word of the Lord, the God of Israel, which He spoke through His servant Jonah the son of Amittai, the prophet, who was from Gath-hepher.

²⁶ For the Lord saw the misery of Israel, *which was* very bitter; for there was neither bond nor free *spared*, nor was there any helper for Israel.

²⁷ Yet the Lord did not say that He would wipe out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash.

²⁸ Now *as for* the rest of the acts of Jeroboam and all that he did and his might, how he fought and how he recovered for Israel Damascus and Hamath, *which had belonged* to Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

²⁹ And Jeroboam lay down with his fathers, with the kings of Israel, and his son Zechariah became king in his place.

2 Kings 15

1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah became king.

²He was sixteen years old when he became king, and he reigned for fifty-two years in Jerusalem; and his mother's name was Jecoliah of Jerusalem.

³He did what was right in the sight of the Lord, in accordance with everything that his father Amaziah had done.

⁴Only the high places were not eliminated; the people still sacrificed and burned incense on the high places.

⁵And the Lord afflicted the king, so that he had leprosy to the day of his death. And he lived in a separate house, while Jotham the king's son was in charge of the household, judging the people of the land.

⁶Now *as for* the rest of the acts of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

⁷And Azariah lay down with his fathers, and they buried him with his fathers in the city of David, and his son Jotham became king in his place.

⁸In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam became king over Israel in Samaria for six months.

⁹He did evil in the sight of the Lord, just as his fathers had done; he did not desist from the sins of Jeroboam the son of Nebat, into which he misled Israel.

¹⁰Then Shallum the son of Jabesh conspired against him, and struck him in the presence of the people and killed him, and reigned in his place.

¹¹Now *as for* the rest of the acts of Zechariah, behold they are written in the Book of the Chronicles of the Kings of Israel.

¹²This is the word of the Lord which He spoke to Jehu, saying, “Your sons *to* the fourth *generation* shall sit on the throne of Israel.” And so it was.

¹³Shallum the son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned for one month in Samaria.

¹⁴Then Menahem the son of Gadi went up from Tirzah and came to Samaria, and struck Shallum son of Jabesh in Samaria, and killed him and became king in his place.

¹⁵Now *as for* the rest of the acts of Shallum and his conspiracy which he formed, behold, they are written in the Book of the Chronicles of the Kings of Israel.

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

¹⁷ In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel *and reigned* for ten years in Samaria.

¹⁸ He did evil in the sight of the Lord; for all his days he did not desist from the sins of Jeroboam the son of Nebat, into which he misled Israel.

¹⁹ Pul, the king of Assyria, came against the land, and Menahem gave Pul a thousand talents of silver so that his hand might be with him to strengthen the kingdom under his rule.

²⁰ Then Menahem collected the money from Israel, from all the mighty men of wealth, from each man fifty shekels of silver to pay the king of Assyria. So the king of Assyria returned and did not stay there in the land.

²¹ Now *as for* the rest of the acts of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

²² And Menahem lay down with his fathers, and his son Pekahiah became king in his place.

²³ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, *and reigned* for two years.

²⁴ He did evil in the sight of the Lord; he did not desist from the sins of Jeroboam son of Nebat, into which he misled Israel.

²⁵ Then Pekah the son of Remaliah, his officer, conspired against him and struck him in Samaria, in the castle of the king's house with Argob and Arieah; and with him were fifty men of the Gileadites, and he killed him and became king in his place.

²⁶ Now *as for* the rest of the acts of Pekahiah and everything that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

²⁷ In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah became king over Israel in Samaria, *and he reigned* for twenty years.

²⁸ He did evil in the sight of the Lord; he did not desist from the sins of Jeroboam son of Nebat, into which he misled Israel.

²⁹ In the days of Pekah king of Israel, Tiglath-pileser the king of Assyria came and took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he led their populations into exile to Assyria.

³⁰ And Hoshea the son of Elah formed a conspiracy against Pekah the son of Remaliah, and struck him and put him to death, and he became king in his place, in the twentieth year of Jotham the son of Uzziah.

³¹ Now *as for* the rest of the acts of Pekah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

³² In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah became king.

³³ He was twenty-five years old when he became king, and he reigned for sixteen years in Jerusalem; and his mother's name *was* Jerusha the daughter of Zadok.

³⁴ He did what was right in the sight of the Lord; he acted in accordance with everything that his father Uzziah had done.

³⁵ Only the high places were not eliminated; the people still sacrificed and burned incense on the high places. He built the upper gate of the house of the Lord.

³⁶ Now *as for* the rest of the acts of Jotham which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

³⁷ In those days the Lord began to send Rezin the king of Aram and Pekah the son of Remaliah against Judah.

³⁸ And Jotham lay down with his fathers, and he was buried with his fathers in the city of his father David; and his son Ahaz became king in his place.

2 Kings 16

¹ In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, became king.

² Ahaz *was* twenty years old when he became king, and he reigned for sixteen years in Jerusalem; and he did not do what was right in the sight of the Lord his God, as his father David *had done*.

³ But he walked in the way of the kings of Israel, and he even made his son pass through the fire, in accordance with the abominations of the nations whom the Lord had driven out before the sons of Israel.

⁴ And he sacrificed and burned incense on the high places, on the hills, and under every green tree.

⁵ Then Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem for war; and they besieged Ahaz, but were not capable of fighting him.

⁶ At that time Rezin king of Aram restored Elath to Aram, and drove the Judeans away from Elath; and the Arameans came to Elath and have lived there to this day

⁷ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, “I am your servant and your son; come up and save me from the ^[s]hand of the king of Aram, and from the hand of the king of Israel, who are rising up against me.”

⁸ And 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 a gift to the king of Assyria.

⁹ So the king of Assyria listened to him; and the king of Assyria went up against Damascus and captured it and led *the people of* it into exile to Kir, and put Rezin to death.

¹⁰ Now King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and he saw the altar which *was* at Damascus; and King Ahaz sent to Urijah the priest the pattern of the altar and its model, according to all its workmanship.

¹¹ So Urijah the priest built an altar; according to everything that King Ahaz had sent from Damascus, in that way Urijah the priest made *it*, before the coming of King Ahaz from Damascus.

¹² And when the king came from Damascus, the king saw the altar; then the king approached the altar and went up to it,

¹³ and burned his burnt offering and his meal offering, and poured out his drink offering and sprinkled the blood of his peace offerings on the altar.

¹⁴ And the bronze altar, which *was* before the Lord, he brought from the front of the house, from between *his* altar and the house of the Lord, and he put it on the north side of *his* altar.

¹⁵ Then King Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning burnt offering, the evening meal offering, the king's burnt offering and his meal offering, with the burnt offering of all the people of the land, their meal offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. But the bronze altar shall be for me, for making inquiries."

¹⁶ So Urijah the priest acted in accordance with everything that King Ahaz commanded.

¹⁷ Then King Ahaz cut off the borders of the stands and removed the wash basin from them; he also took down the Sea from the bronze oxen which were under it and put it on a pavement of stone.

¹⁸ And the covered way for the Sabbath which they had built in the house, and the outer entry of the king, he removed *from* the house of the Lord because of the king of Assyria.

¹⁹ Now *as for* the rest of the acts of Ahaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

²⁰ So Ahaz lay down with his fathers and was buried with his fathers in the city of David; and his son Hezekiah reigned in his place.

2 Kings 17

¹ In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king over Israel in Samaria *and reigned* for nine years.

² He did evil in the sight of the Lord, only not as the kings of Israel who preceded him.

³ Shalmaneser the king of Assyria marched against him, and Hoshea became his servant and paid him tribute.

⁴ But the king of Assyria uncovered a conspiracy by Hoshea, who had sent messengers to So, king of Egypt, and had *then* brought no tribute to the king of Assyria, as *he had done* year by year; so the king of Assyria arrested him and confined him in prison.

⁵ Then the king of Assyria invaded the entire land and went up to Samaria and besieged it for three years.

⁶ In the ninth year of Hoshea, the king of Assyria captured Samaria and led *the people* of Israel into exile to Assyria, and settled them in Halah and Habor, *on* the river of Gozan, and in the cities of the Medes.

⁷ Now *this* came about because the sons 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.

⁸ They also followed the customs of the nations whom the Lord had driven out from the sons of Israel, and *in the customs* of the kings of Israel which they had introduced.

⁹ And the sons of Israel did things secretly against the Lord their God which were not right. Moreover, they built for themselves high places in all their towns, from watchtower to fortified city.

¹⁰ And they set up for themselves memorial stones and Asherim on every high hill and under every green tree,

¹¹ and there they burned incense on all the high places as the nations *did* that the Lord had taken into exile before them; and they did evil things, provoking the Lord.

¹² They served idols, concerning which the Lord had said to them, “You shall not do this thing.”

¹³ Yet the Lord warned Israel and Judah through all His prophets *and* every seer, saying, “Turn back 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 through My servants the prophets.”

¹⁴ However, they did not listen, but stiffened their neck like their fathers, who did not believe in the Lord their God.

¹⁵ They rejected His statutes and His covenant which He made with their fathers, and His warnings which He gave them. And they followed idols and became empty, and followed the nations that surrounded them, *about* which the Lord had commanded them not to do as they *did*.

¹⁶ And they abandoned all the commandments of the Lord their God and made for themselves cast metal images: two calves. And they made an Asherah, and worshiped all the heavenly lights, and served Baal.

¹⁷ Then they made their sons and their daughters pass through the fire, and they practiced divination and interpreting omens, and gave themselves over to do evil in the sight of the Lord, provoking Him.

¹⁸ So the Lord was very angry with Israel, and He removed them from His sight; no one was left except the tribe of Judah.

¹⁹ Judah did not keep the commandments of the Lord their God either, but they followed the customs which Israel had introduced.

²⁰ So the Lord rejected all the descendants of Israel and afflicted them and handed them over to plunderers, until He had cast them out of His sight.

²¹ When He had torn Israel from the house of David, they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel away from following the Lord and misled them into a great sin.

²² And the sons of Israel walked in all the sins of Jeroboam which he committed; they did not desist from them

²³ until the Lord removed Israel from His sight, just as He had spoken through all His servants the prophets. So Israel went into exile from their own land to Assyria until this day.

²⁴ Then the king of Assyria brought *people* from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and settled *them* in the cities of Samaria in place of the sons of Israel. So they took possession of Samaria and lived in its cities.

²⁵ And at the beginning of their living there, they did not fear the Lord; therefore the Lord sent lions among them that were killing some of them.

²⁶ So they spoke to the king of Assyria, saying, “The nations whom you have taken into exile and settled in the cities of Samaria do not know the custom of the God of the land; so He has sent lions among them, and behold, they are killing them because they do not know the custom of the God of the land.”

²⁷ Then the king of Assyria issued commands, saying, “Take one of the priests there whom you led into exile, and have him go and live there; and have him teach them the custom of the God of the land.”

²⁸ So one of the priests whom they had led into exile from Samaria came and lived in Bethel and taught them how they were to fear the Lord.

²⁹ But every nation was *still* making gods of its own, and they put them in the houses of the high places which the people of Samaria had made, every nation in their cities in which they lived.

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

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

³² They also feared the Lord and appointed from their entire population priests of the high places, who acted for them in the houses of the high places.

³³ They feared the Lord, yet they were serving their own gods in accordance with the custom of the nations from among whom they had been taken into exile.

³⁴ To this day they act in accordance with the earlier customs: they do not fear the Lord, nor do they follow their statutes, their ordinances, the Law, or the commandments which the Lord commanded the sons of Jacob, whom He named Israel.

³⁵ The Lord made a covenant with them and commanded them, saying, "You shall not fear other gods, nor bow down to them, nor serve them, nor sacrifice to them.

³⁶ But the Lord, who brought you up from the land of Egypt with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow down, and to Him you shall sacrifice.

³⁷ And the statutes, the ordinances, the Law, and the commandment which He wrote for you, you shall take care to do always; and you shall not fear other gods.

³⁸ The covenant that I have made with you, you shall not forget, nor shall you fear other gods.

³⁹ But you shall fear the Lord your God; and He will save you from the hand of all your enemies.”

⁴⁰ However, they did not listen, but they kept acting in accordance with their earlier custom.

⁴¹ So while these nations feared the Lord, they also served their idols; their children likewise and their grandchildren, just as their fathers did, they do to this day.

2 Kings 18

1 Now it came about in the third year of Hoshea, the son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah became king.

²He was twenty-five years old when he became king, and he reigned for twenty-nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah.

³He did what was right in the sight of the Lord, in accordance with everything that his father David had done.

⁴He removed the high places and smashed the memorial stones to pieces and cut down the Asherah. He also crushed to pieces the bronze serpent that Moses had made, for until those days the sons of Israel had been burning incense to it; and it was called Nehushtan.

⁵He trusted in the Lord, the God of Israel; and after him there was no one like him among all the kings of Judah, nor *among those* who came before him.

⁶For he clung to the Lord; he did not desist from following Him, but kept His commandments, which the Lord had commanded Moses.

⁷And the Lord was with him; wherever he went he was successful. And he revolted against the king of Assyria and did not serve him.

⁸ He defeated the Philistines as far as Gaza and its territory, from watchtower to fortified city.

⁹ Now in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria marched against Samaria and besieged it.

¹⁰ And at the end of three years they captured it; in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was captured.

¹¹ Then the king of Assyria led Israel into exile to Assyria, and put them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes.

¹² *This happened* because they did not obey the voice of the Lord their God, but violated His covenant, all that Moses the servant of the Lord had commanded; they would neither listen nor do *it*.

¹³ Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria marched against all the fortified cities of Judah and seized them.

¹⁴ Then Hezekiah king of Judah sent *messengers* to the king of Assyria at Lachish, saying, “I have done wrong. Withdraw from me; whatever you impose on me I will endure.” So

the king of Assyria imposed on Hezekiah king of Judah *the payment of* three hundred talents of silver and thirty talents of gold.

¹⁵ Hezekiah then gave *him* all the silver that was found in the house of the Lord, and in the treasuries of the king's house.

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

¹⁷ Then the king of Assyria sent Tartan, Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a large army to Jerusalem. So they went up and came to Jerusalem. And when they went up, they came and stood by the conduit of the upper pool, which is on the road of the fuller's field.

¹⁸ Then they called to the king, and Eliakim the son of Hilkiah, who was in charge of the household, Shebna the scribe, and Joah the son of Asaph the secretary, went out to them.

¹⁹ And Rabshakeh said to them, "Say now to Hezekiah, 'This is what the great king, the king of Assyria says: "What is this confidence that you have?"

²⁰ You say—*but they are* only empty words—'*I have* a plan and strength for the war.' Now on whom have you relied, that you have revolted against me?"

²¹ Now behold, you have relied on the support of this broken reed, on Egypt; on which if a man leans, it will go into his hand and pierce it. That is how Pharaoh king of Egypt is to all who rely on him.

²² However, if you say to me, ‘We have trusted in the Lord our God,’ is it not He whose high places and whose altars Hezekiah has removed, and has said to Judah and to Jerusalem, ‘You shall worship before this altar in Jerusalem’?

²³ Now then, come make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to put riders on them!

²⁴ How then can you drive back *even* one official of the least of my master’s servants, and rely on Egypt for chariots and horsemen?

²⁵ Have I now come up without the Lord’s approval against this place to destroy it? The Lord said to me, ‘Go up against this land and destroy it.’”””

²⁶ Then Eliakim the son of Hilkiah, Shebna, and Joah, said to Rabshakeh, “Speak now to your servants in Aramaic, because we understand *it*; and do not speak with us in Judean so that the people who are on the wall hear *you*.”

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

²⁸ Then Rabshakeh stood up and shouted with a loud voice in Judean, saying, “Hear the word of the great king, the king of Assyria!

²⁹ This is what the king says: ‘Do not let Hezekiah deceive you, for he will not be able to save you from my hand.

³⁰ And do not let Hezekiah lead you to trust in the Lord by saying, “The Lord will certainly save us, and this city will not be handed over to the king of Assyria.”

³¹ Do not listen to Hezekiah, for this is what the king of Assyria says: “Make your peace with me and come out to me, and eat, each one, *from* his vine and each *from* his fig tree, and drink, each one, the waters of his own cistern,

³² until I come and take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees *producing* oil, and of honey, so that you will live and not die.” But do

not listen to Hezekiah, because he misleads you by saying, “The Lord will save us.”

³³ Has any of the gods of the nations actually saved his land from the hand of the king of Assyria?

³⁴ Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they saved Samaria from my hand?

³⁵ Who among all the gods of the lands *are there* who have saved their land from my hand, that the Lord would save Jerusalem from my hand?””

³⁶ But the people were silent and did not answer him *with even* a word, because it was the king's command: "Do not answer him."

³⁷ Then Eliakim the son of Hilkiah, who was in charge of the household, and Shebna the scribe and Joah the son of Asaph, the secretary, came to Hezekiah with their clothes torn, and they reported to him the words of Rabshakeh.

2 Kings 19

1 Now when King Hezekiah heard *the report*, he tore his clothes, covered himself with sackcloth, and entered the house of the Lord.

2 Then he sent Eliakim, who was in charge of the household, with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said to him, “This is what Hezekiah says: ‘This day is a day of distress, rebuke, and humiliation; for children have come to the point of birth, and there is no strength to deliver *them*.’

4 Perhaps the Lord your God will hear all the words of Rabshakeh, whom his master the king of Assyria has sent to taunt the living God and will avenge the words which the Lord your God has heard. Therefore, offer a prayer for the remnant that is ^[a]left.”

5 So the servants of King Hezekiah came to Isaiah.

6 And Isaiah said to them, “This is what you shall say to your master: ‘The Lord says this: “Do not be fearful because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.

7 Behold, I am going to put a spirit in him so that he will hear news and return to his own land. And I will make him fall by the sword in his own land.””

⁸Then Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that *the king* had left Lachish.

⁹When he heard *them* say about Tirhakah king of Cush, “Behold, he has come out to fight you,” he sent messengers again to Hezekiah, saying,

¹⁰“This is what you shall say to Hezekiah king of Judah: ‘Do not let your God in whom you trust deceive you by saying, “Jerusalem will not be handed over to the king of Assyria.”

¹¹Behold, you yourself have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be saved?

¹²Did the gods of the nations which my fathers destroyed save them: Gozan, Haran, Rezeph, and the sons of Eden who *were* in Telassar?

¹³Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, and *of* Hena and Ivvah?’”

¹⁴Then Hezekiah took the letter from the hand of the messengers and read it, and he went up to the house of the Lord and spread it out before the Lord.

¹⁵Hezekiah prayed before the Lord and said, “Lord, God of Israel, enthroned *above* the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

¹⁶Incline Your ear, Lord, and hear; open Your eyes, Lord, and see; and listen to the words of Sennacherib, which he has sent to taunt the living God.

¹⁷ It is true, Lord; the kings of Assyria have laid waste the nations and their lands,

¹⁸ and have hurled their gods into the fire; for they were not gods, but *only* the work of human hands, wood and stone. So they have destroyed them.

¹⁹ But now, Lord our God, please, save us from his hand, so that all the kingdoms of the earth may know that You alone, Lord, are God.”

²⁰ Then Isaiah the son of Amoz sent *word* to Hezekiah, saying, “This is what the Lord, the God of Israel says: ‘Because you have prayed to Me about Sennacherib king of Assyria, I have heard *you*.’

²¹ This is the word that the Lord has spoken against him:

‘She, the virgin daughter of Zion, has shown contempt for you *and* mocked you;

She, the daughter of Jerusalem, has shaken *her* head behind you!

²² Whom have you taunted and blasphemed?

And against whom have you raised *your* voice,

And haughtily raised your eyes?

Against the Holy One of Israel!

²³ Through your messengers you have taunted the Lord,

And you have said, “With my many chariots

I went up to the heights of the mountains,

To the remotest parts of Lebanon;

And I cut down its tall cedars *and* its choicest junipers.

And I entered its farthest resting place, its thickest forest.

²⁴ I dug *wells* and drank foreign waters,
And with the soles of my feet I dried up
All the streams of Egypt.”

²⁵ ‘Have you not heard?
Long ago I did it;
From ancient times I planned it.
Now I have brought it about,
That you would turn fortified cities into ruined heaps.

²⁶ Therefore their inhabitants were powerless,
They were shattered and put to shame.
They were *like* the vegetation of the field and the green grass,
Like grass on the housetops that is scorched before it has grown.

²⁷ But I know your sitting down,
Your going out, your coming in,
And your raging against Me.

²⁸ Because of your raging against Me,
And because your complacency has come up to My ears,
I will put My hook in your nose,

And My bridle in your lips,
And I will turn you back by the way by which you came.

²⁹ ‘Then this shall be the sign for you: you will eat this year what grows of itself, in the second year what grows by itself, and in the third year sow, harvest, plant vineyards, and eat their fruit.

³⁰ The survivors that are left of the house of Judah will again *take* root downward and bear fruit upward.

³¹ For out of Jerusalem will go a remnant, and survivors out of Mount Zion. The zeal of the Lord will perform this.

³² ‘Therefore this is what the Lord says about the king of Assyria: “He will not come to this city nor shoot an arrow there; and he will not come before it with a shield nor heap up an assault ramp against it.

³³ By the way that he came, by the same he will return, and he shall not come to this city,”’ declares the Lord.

³⁴ ‘For I will protect this city to save it for My own sake, and for My servant David’s sake.’”

³⁵ Then it happened that night that the angel of the Lord went out and struck 185,000 in the camp of the Assyrians; and when *the rest* got up early in the morning, behold, all of the 185,000 were dead.

³⁶ So Sennacherib the king of Assyria departed and returned *home* and lived at Nineveh.

³⁷ Then it came about, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer killed him with the sword; and they escaped to the land of Ararat. And his son Esarhaddon became king in his place.

2 Kings 20

¹ In those days Hezekiah became mortally ill. And Isaiah the prophet, the son of Amoz, came to him and said to him, “This is what the Lord says: ‘Set your house in order, for you are going to die and not live.’”

² Then he turned his face to the wall and prayed to the Lord, saying,

³ “Please, Lord, just remember how I have walked before You wholeheartedly and in truth and have done what is good in Your sight!” And Hezekiah wept profusely.

⁴ And even before Isaiah had left the middle courtyard, the word of the Lord came to him, saying,

⁵ “Return and say to Hezekiah the leader of My people, ‘This is what the Lord, the God of your father David says: “I have heard your prayer, I have seen your tears; behold, I am going to heal you. On the third day you shall go up to the house of the Lord.

⁶ And I will add fifteen years to your life, and I will save you and this city from the hand of the king of Assyria; and I will protect this city for My own sake and for My servant David’s sake.’”

⁷ Then Isaiah said, “Take a cake of figs.” And they took *it* and placed *it* on the inflamed spot, and he recovered.

⁸ Now Hezekiah said to Isaiah, “What *will be* the sign that the Lord will heal me, and that I will go up to the house of the Lord on the third day?”

⁹ Isaiah said, “This shall be the sign to you from the Lord, that the Lord will perform the word that He has spoken: shall the shadow go forward ten steps or go back ten steps?”

¹⁰ So Hezekiah said, “It is easy for the shadow to decline ten steps; no, but have the shadow turn backward ten steps.”

¹¹ Then Isaiah the prophet called out to the Lord, and He brought the shadow on the stairway back ten steps by which it had gone down on the stairway of Ahaz.

¹² At that time Berodach-baladan, a son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, because he heard that Hezekiah had been sick.

¹³ And Hezekiah listened to them, and showed them all his treasure house, the silver, the gold, the balsam oil, the scented oil, the house of his armor, and everything that was found in his treasuries. There was nothing in his house nor in all his realm that Hezekiah did not show them.

¹⁴ Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and from where have they come to you?” And Hezekiah said, “They have come from a far country, from Babylon.”

¹⁵ *Isaiah* said, “What have they seen in your house?” So Hezekiah answered, “They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.”

¹⁶ Then *Isaiah* said to Hezekiah, “Hear the word of the Lord:

¹⁷ ‘Behold, the days are coming when everything that is in your house, and what your fathers have stored up to this day, will be carried to Babylon; nothing will be left,’ says the Lord.

¹⁸ ‘And some of your sons who will come from you, whom you will father, will be taken away; and they will become officials in the palace of the king of Babylon.’”

¹⁹ Then Hezekiah said to *Isaiah*, “The word of the Lord which you have spoken is good.” For he thought, “Is it not *good*, if there will be peace and security in my days?”

²⁰ Now the rest of the acts of Hezekiah and all his might, and how he constructed the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah?

²¹ So Hezekiah lay down with his fathers, and his son Manasseh became king in his place.

2 Kings 21

¹ Manasseh was twelve years old when he became king, and he reigned for fifty-five years in Jerusalem; and his mother's name was Hephzibah.

² He did evil in the sight of the Lord, in accordance with the abominations of the nations whom the Lord dispossessed before the sons of Israel.

³ For he rebuilt the high places which his father Hezekiah had destroyed; and he erected altars for Baal and made an Asherah, just as Ahab king of Israel had done, and he worshiped all the heavenly lights and served them.

⁴ And he built altars in the house of the Lord, of which the Lord had said, "In Jerusalem I will put My name."

⁵ He built altars for all the heavenly lights in the two courtyards of the house of the Lord.

⁶ And he made his son pass through the fire, interpreted signs, practiced divination, and used mediums and spiritists. He did great evil in the sight of the Lord, provoking *Him* to anger.

⁷Then he put the carved image of Asherah that he had made in the house of which the Lord had said to David and to his son Solomon, “In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever.

⁸And I will not make the feet of Israel wander anymore from the land which I gave their fathers, if only they will take care to act in accordance with everything that I have commanded them, and with all the Law that My servant Moses commanded them.”

⁹But they did not listen, and Manasseh encouraged them to do evil, more than the nations whom the Lord eliminated from the presence of the sons of Israel.

¹⁰Now the Lord spoke through His servants the prophets, saying,

¹¹“Since Manasseh king of Judah has committed these abominations, having done more evil than all that the Amorites did who *were* before him, and has also misled Judah into sin with his idols,

¹²therefore this is what the Lord, the God of Israel says: ‘Behold, I am bringing *such* a disaster on Jerusalem and Judah that whoever hears about it, both of his ears will ring.

¹³I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem clean just as one wipes a bowl, wiping it and turning it upside down.

¹⁴And I will abandon the remnant of My inheritance and hand them over to their enemies, and they will become as plunder and spoils to all their enemies,

¹⁵because they have done evil in My sight and have been provoking Me to anger since the day their fathers came from Egypt, even to this day.’”

¹⁶Furthermore, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another, besides his sin into which he misled Judah, in doing evil in the sight of the Lord.

¹⁷Now the rest of the acts of Manasseh and all that he did, and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah?

¹⁸And Manasseh lay down with his fathers and was buried in the garden of his own house, in the garden of Uzza, and his son Amon became king in his place.

¹⁹Amon was twenty-two years old when he became king, and he reigned for two years in Jerusalem; and his mother’s name was Meshullemeth the daughter of Haruz of Jotbah.

²⁰He did evil in the sight of the Lord, just as his father Manasseh had done.

²¹For he walked entirely in the way that his father had walked, and served the idols that his father had served, and worshiped them.

²²So he abandoned the Lord, the God of his fathers, and did not walk in the way of the Lord.

²³ And the servants of Amon conspired against him and killed the king in his own house.

²⁴ Then 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.

²⁵ Now the rest of the acts of Amon which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

²⁶ He was buried in his grave in the garden of Uzza, and his son Josiah became king in his place.

2 Kings 22

1 Josiah was eight years old when he became king, and he reigned for thirty-one years in Jerusalem; and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2 He did what was right in the sight of the Lord and walked entirely in the way of his father David and did not turn aside to the right or to the left.

3 Now in the eighteenth year of King Josiah, 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, and have him count all the money brought into the house of the Lord, which the doorkeepers have collected from the people.

5 And have them hand it over to the workmen who have the oversight of the house of the Lord, and have them give it to the workmen who are in the house of the Lord to repair the damage to the house:

6 to the carpenters, the builders, the masons, and for buying timber and cut stone to repair the house.

7 However, no accounting shall be made with them for the money handed over to them, because they deal honestly."

⁸Then 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, who read it.

⁹Then Shaphan the scribe came to the king and brought back word to the king and said, “Your servants have emptied out the money that was found in the house, and have handed it over to the workmen who have the oversight of the house of the Lord.”

¹⁰Moreover, Shaphan the scribe informed the king, saying, “Hilkiah the priest has given me a book.” And Shaphan read it in the presence of the king.

¹¹When the king heard the words of the Book of the Law, he tore his clothes.

¹²Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king’s servant, saying,

¹³“Go, inquire of the Lord for me and for the people and all Judah concerning the words of this book that has been found, for the wrath of the Lord that burns against us is great, because our fathers did not listen to the words of this book, to act in accordance with everything that is written regarding us.”

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

¹⁵ Then she said to them, “This is what the Lord, the God of Israel says: ‘Tell the man who sent you to Me,

¹⁶ “This is what the Lord says: ‘Behold, I am going to bring disaster on this place and on its inhabitants, all the words of the book which the king of Judah has read.

¹⁷ Since they have abandoned Me and have burned incense to other gods so that they may provoke Me to anger with all the work of their hands, My wrath burns against this place, and it shall not be quenched.’”

¹⁸ But to the king of Judah who sent you to inquire of the Lord, this is what you shall say to him: “This is what the Lord, the God of Israel says: ‘*Regarding* the words which you have heard,

¹⁹ since your heart was tender and you humbled yourself before the Lord when you heard what I spoke against this place and against its inhabitants, that they would become an object of horror and a curse, and you have torn your clothes and wept before Me, I have indeed heard you,’ declares the Lord.”

²⁰ Therefore, behold, I am going to gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not look at all the devastation that I am going to bring on this place.’” So they brought back word to the king.

2 Kings 23

23 Then the king sent *messengers*, and they gathered to him all the elders of Judah and Jerusalem.

²And the king went up to the house of the Lord and every man of Judah and all the inhabitants of Jerusalem with him, and the priests, the prophets, and all the people, from the small to the great; and he read in their presence all the words of the Book of the Covenant which was found in the house of the Lord.

³And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, His provisions, and His statutes with all *his* heart and all *his* soul, to carry out the words of this covenant that were written in this book. And all the people entered into the covenant.

⁴Then the king commanded Hilkiah the high priest, the priests of the second order, and the doorkeepers to bring out of the temple of the Lord all the utensils that had been made for Baal, for Asherah, and for all the heavenly lights; and he burned them outside Jerusalem in the fields of the Kidron *Valley*, and carried their ashes to Bethel.

⁵Then he did away with the idolatrous priests whom the kings of Judah had appointed to burn incense on the high places in the cities of Judah and in the surrounding area of Jerusalem, as well as those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the *remaining* heavenly lights.

⁶He also brought out the Asherah from the house of the Lord outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and ground *it* to dust, and threw its dust on the graves of the common people.

⁷And he tore down the cubicles of the *male* cult prostitutes which *were* in the house of the Lord, where the women were weaving hangings for the Asherah.

⁸Then he brought all the priests from the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he tore down the high places of the gates that *were* at the entrance of the gate of Joshua the governor of the city, which *were* on one's left at the city gate.

⁹Nevertheless the priests of the high places did not go up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brothers.

¹⁰He also defiled Topheth, which is in the Valley of the Son of Hinnom, so that no one would make his son or his daughter pass through the fire for Molech.

¹¹And he did away with the horses that the kings of Judah had given to the sun, at the entrance of the house of the Lord, by the chamber of Nathan-melech the official, which *was* at the covered courtyard; and he burned the chariots of the sun with fire.

¹²The king also tore down the altars that *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two

courtyards of the house of the Lord; and he smashed them there and threw their dust into the brook Kidron.

¹³ And the king defiled the high places that *were* opposite Jerusalem, which *were* on the right of the mount of destruction which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon.

¹⁴ He also smashed to pieces the memorial stones and cut down the Asherim and filled their places with human bones.

¹⁵ Furthermore, the altar that *was* at Bethel *and* the high place which Jeroboam the son of Nebat, who misled Israel into sin, had made, even that altar and the high place he tore down. Then he burned the high place, ground *the remains* to dust, and burned the Asherah.

¹⁶ Now when Josiah turned, he saw the graves that *were* there on the mountain, and he sent *men* and took the bones from the graves and burned *them* on the altar and defiled it in accordance with the word of the Lord which the man of God proclaimed, *the one* who proclaimed these things.

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

¹⁸ And he said, “Leave him alone; no one is to disturb his bones.” So they left his bones undisturbed with the bones of the prophet who came from Samaria.

¹⁹ Then Josiah also removed all the houses of the high places which *were* in the cities of Samaria, which the kings of Israel had constructed, provoking the Lord to anger; and he did to them just as he had done in Bethel.

²⁰ And he slaughtered all the priests of the high places who *were* there on the altars and burned human bones on them; then he returned to Jerusalem.

²¹ Then the king commanded all the people, saying, “Celebrate the Passover to the Lord your God as it is written in this Book of the Covenant.”

²² Truly such a Passover had not been celebrated since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

²³ But in the eighteenth year of King Josiah, this Passover was celebrated to the Lord in Jerusalem.

²⁴ Moreover, Josiah removed the mediums, the spiritists, the household idols, the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, so that he might fulfill the words of the Law which were written in the book that Hilkiah the priest found in the house of the Lord.

²⁵ Before him there was no king like him who turned to the Lord with all his heart, all his soul, and all his might, in conformity to all the Law of Moses; nor did any like him arise after him.

²⁶ Nevertheless, the Lord did not turn from the fierceness of His great wrath with which His anger burned against Judah, because of all the provocations with which Manasseh had provoked Him.

²⁷ And the Lord said, “I will also remove Judah from My sight, just as I have removed Israel. And I will reject this city which I have chosen, Jerusalem, and the temple of which I said, ‘My name shall be there!’”

²⁸ Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

²⁹ In his days Pharaoh Neco king of Egypt went up to the king of Assyria at the river Euphrates. And King Josiah went to meet him, and when *Pharaoh Neco* saw him he killed him at Megiddo.

³⁰ His servants carried his body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb. Then the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in place of his father.

³¹ Jehoahaz was twenty-three years old when he became king, and he reigned for three months in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah.

³² He did evil in the sight of the Lord, in accordance with all that his forefathers had done.

³³ And Pharaoh Neco imprisoned him at Riblah in the land of Hamath, so that he would not reign in Jerusalem; and he imposed on the land a fine of a hundred talents of silver and a talent of gold.

³⁴ Then Pharaoh Neco made Eliakim the son of Josiah king in the place of his father Josiah, and he changed his name to Jehoiakim. But he took Jehoahaz and brought *him* to Egypt, and he died there.

³⁵ So Jehoiakim gave the silver and gold to Pharaoh, but he assessed the land in order to give the money at the command of Pharaoh. He collected the silver and gold from the people of the land, each according to his assessment, to give to Pharaoh Neco.

³⁶ Jehoiakim was twenty-five years old when he became king, and he reigned for eleven years in Jerusalem; and his mother's name was Zebidah the daughter of Pedaiiah of Rumah.

³⁷ He did evil in the sight of the Lord, in accordance with all that his forefathers had done.

2 Kings 24

¹ In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant for three years; then he turned and revolted against him.

² And the Lord sent against him bands of Chaldeans, bands of Arameans, bands of Moabites, and bands of Ammonites. He sent them against Judah to destroy it, in accordance with the word of the Lord which He had spoken through His servants the prophets.

³ It indeed came upon Judah at the command of the Lord, to remove *them* from His sight due to the sins of Manasseh, in accordance with everything that he had done,

⁴ and also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the Lord was unwilling to forgive.

⁵ Now the rest of the acts of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

⁶ So Jehoiakim lay down with his fathers, and his son Jehoiachin became king in his place.

⁷ Now the king of Egypt did not come out of his land again, because the king of Babylon had taken everything that belonged to the king of Egypt from the brook of Egypt to the river Euphrates.

⁸ Jehoiachin was eighteen years old when he became king, and he reigned for three months in Jerusalem; and his mother's name was Nehushta the daughter of Elnathan of Jerusalem.

⁹ He did evil in the sight of the Lord, in accordance with all that his father had done.

¹⁰ At that time the servants of Nebuchadnezzar the king of Babylon went up to Jerusalem, and the city came under siege.

¹¹ And Nebuchadnezzar the king of Babylon came to the city, while his servants were besieging it.

¹² Then Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his commanders, and his officials. And the king of Babylon took him *prisoner* in the eighth year of his reign.

¹³ He also brought out from there all the treasures of the house of the Lord, and the treasures of the king's house, and he smashed all the articles of gold that Solomon king of Israel had made in the temple of the Lord, just as the Lord had said.

¹⁴ Then he led into exile all *the people of* Jerusalem and all the commanders and all the valiant warriors, ten thousand exiles, and all the craftsmen and the smiths. None were left except the poorest people of the land.

¹⁵ So he led Jehoiachin into exile to Babylon; also the king's mother, the king's wives, and his officials and the leading men of the land, he led into exile from Jerusalem to Babylon.

¹⁶ And all the valiant men, seven thousand, and the craftsmen and the smiths, a thousand, all strong *and* fit for war, these too the king of Babylon brought into exile to Babylon.

¹⁷ Then the king of Babylon made his uncle Mattaniah king in his place and changed his name to Zedekiah.

¹⁸ Zedekiah was twenty-one years old when he became king, and he reigned for eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah.

¹⁹ He did evil in the sight of the Lord, in accordance with everything that Jehoiakim had done.

²⁰ For *it was* due to the anger of the Lord *that this* happened in Jerusalem and Judah, until He cast them out of His presence. And Zedekiah revolted against the king of Babylon.

2 Kings 25

¹ Now in the ninth year of his reign, on the tenth day of the tenth month, Nebuchadnezzar the king of Babylon came, he and all his army, against Jerusalem, camped against it, and built a siege wall all around it.

² So the city was under siege until the eleventh year of King Zedekiah.

³ On the ninth day of the *fourth* month the famine was so severe in the city that there was no food for the people of the land.

⁴ Then the city was broken into, and all the men of war *fled* by night by way of the gate between the two walls that were beside the king's garden, though the Chaldeans were all around the city. And they went by way of the Arabah.

⁵ But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him.

⁶ Then they captured the king and brought him up to the king of Babylon at Riblah, and he passed sentence on him.

⁷ And they slaughtered the sons of Zedekiah before his eyes, then put out Zedekiah's eyes and bound him with bronze shackles and brought him to Babylon.

⁸ Now on the seventh *day* of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguards, a servant of the king of Babylon, came to Jerusalem.

⁹ And he burned the house of the Lord, the king's house, and all the houses of Jerusalem; even every great house he burned with fire.

¹⁰ So all the army of the Chaldeans who *were with* the captain of the bodyguards tore down the walls around Jerusalem.

¹¹ Then Nebuzaradan, the captain of the bodyguards, led into exile the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, and the rest of the people.

¹² But the captain of the bodyguards left some of the poorest of the land to be vinedressers and farmers.

¹³ Now the Chaldeans smashed to pieces the bronze pillars which were in the house of the Lord, and the stands and the bronze Sea which were in the house of the Lord and carried the bronze to Babylon.

¹⁴ And they took away the pots, the shovels, the shears, the spoons, and all the bronze utensils which were used in temple service.

¹⁵ The captain of the bodyguards also took away the firepans and the basins, what was fine gold and what was fine silver.

¹⁶ The two pillars, the one Sea, and the stands which Solomon had made for the house of the Lord—the bronze of all these articles was too heavy to weigh.

¹⁷ The height of the one pillar was eighteen cubits, and a bronze capital was on it; the height of the capital was three cubits, with latticework and pomegranates on the capital all around, all of bronze. And the second pillar was like these, same *features* with latticework.

¹⁸ Then the captain of the bodyguards took Seraiah the chief priest and Zephaniah the second priest, with the three doorkeepers.

¹⁹ And from the city he took one official who was overseer of the men of war, and five of the king's advisers who were found in the city; and the scribe of the captain of the army who mustered the people of the land; and sixty men of the people of the land who were found in the city.

²⁰ Nebuzaradan the captain of the bodyguards took them and brought them to the king of Babylon at Riblah.

²¹ Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah went into exile from its land.

²² Now *as for* the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah the son of Ahikam, the son of Shaphan over them.

²³ When all the captains of the forces, they and *their* men, heard that the king of Babylon had appointed Gedaliah *governor*, they came to Gedaliah at Mizpah, namely, Ishmael the son of Nethaniah, Johanan the son of Kareah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men.

²⁴ And Gedaliah swore to them and their men and said to them, “Do not be afraid of the servants of the Chaldeans; live in the land and serve the king of Babylon, and it will go well for you.”

²⁵ But it happened in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the royal family, came with ten men and struck Gedaliah down so that he died along with the Jews and the Chaldeans who were with him at Mizpah.

²⁶ Then all the people, from the small to the great, and the captains of the forces set out and came to Egypt; for they were afraid of the Chaldeans.

²⁷ Now it came about in the thirty-seventh year of the exile 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 became king, released Jehoiachin king of Judah from prison;

²⁸ and he spoke kindly to him and set his throne above the throne of the kings who *were* with him in Babylon.

²⁹ So Jehoiachin changed his prison clothes, and ^[s]had his meals in ^[t]the king’s presence regularly all the days of his life;

³⁰ and as his allowance, a regular allowance was given to him by the king, a portion for each day, all the days of his life.

CHART FOR 2 KINGS

Book Theme:

Purpose:

Author:

Written to:

Date:

Setting:

Key Verse(s):

Key People:

Key Places:

Key Words:

Segments	Chapter Titles	Chapter Themes
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TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet. <https://en.wikipedia.org/wiki/Acrostic>

a [text](#), usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase.

<https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (χ). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used

to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means “proclamation or proclaiming.”

At least five elements are involved in the New Testament *kerugma*.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God’s wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironical understatement in which an affirmative is expressed by the negative of its contrary (e.g., “You won’t be sorry” meaning you’ll be glad)

“Not badly at all”

“I am not as young as I used to be”

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is **a rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Pesher: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89,

93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: “*YHWH malak*” – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of “how much more”, if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity

- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,temple%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means “praises”

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

JESUS THE VICTORIOUS ONE

Jesus was victorious before the world ever came to be.

Jesus was victorious as the Captain of the Hosts of the Lord in Josh 5.

Jesus conquered death and the grave.

Jesus comes back as the mighty warrior with His name written on His thigh.

Jesus will tame this wayward world into submission upon His arrival.

There will never be anyone like our Jesus; He is One of a kind. He is man and He is God.

How can that be? He alone knows what this is.

