

2 Kings Notes

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Introduction:

The focus of much of 2 Kings is on the work of God in the nation of Israel through men like Elijah and Elisha. “Elijah” means “my God is the Lord.” “Elisha” means “my God is salvation.” Elisha does more miracles than any other person in the Bible. He isn’t as solitary as Elijah. And Elisha’s miracles are very practical in nature.

2 Kings shows us the disintegration of a country and how God measures the value and state of a nation. Everything is seen in light of the impending destruction on Israel by the Assyrians and on Judah by the Babylonians.

Chapter 1:

1:1 – “Moab rebelled” – Moab has been paying tribute to Israel since Omri. Now they rebel as a test of Ahaziah.

1:2 – “Ahaziah” – He sins against great light, having seen the ministry of Elijah, the famine and contest on Carmel, the rain returning by the prayer of the prophet, and the final judgment of Ahab all happen according to the Word of God.

- Ahaziah should have been on the battlefield against the Moabites. Instead he stayed home and suffered this fall anyway. No one can hide from God.
- “fell through the lattice” – The Law spoke of railings that were to be placed on the second story of buildings. Ahaziah seems to have disregarded the OT Law.
- “his upper room” – That is the roof, the coolest part of the house.
- “inquire of Baal-Zebub” – Once one turns from worshipping the true and living God, they will then turn to worshipping anything...even the god of flies.
- “Baal-Zebub” – means “the god of the flies.”
 - The Philistines knew flies could cause disease, so they thought Baal-Zebub could heal diseases.

1:4 – “you shall surely die” – This seems to imply that if Ahaziah would have turned to the Lord then he could have been healed.

1:5 – “Why have you come back?” – They could’ve been executed for not completing the king’s command.

- It speaks volumes of the power of Elijah’s presence that would cause these men to abandon their mission and turn back to the king.

1:8 – “a hairy man” – This phrase suggests his garment rather than his appearance.

1:9 – “sitting on the top of a hill” – Elijah is living in the peace of God, despite the craziness of the country and the animosity against his own life.

- “a hill” – Lit. “the hill.” There is a good possibility that Elijah is on Carmel.
- “Man of God...Come down!” – They are ordering Elijah, attempting to bring the man of God under the authority of the king. Elijah would only submit to the Lord.

- 1:10 – “If I am a man of God” – The weakest and smallest man of God is more powerful than the strongest king.
- “fire came down” – In Rev. 11, Elijah will once again call down fire from heaven.
 - It was actually God who sent the fire down on those commanding the man of God. These men were acting as if God were not a real God and as if Elijah was not truly His servant.
 - When Jesus and His disciples travel through Samaria, James and John ask Jesus to call down fire on them like Elijah had done because the Samaritans wouldn’t give Jesus a place to stay on His way to Jerusalem. He told them “you know not what manner of spirit you are.”
- 1:11 – “Come down quickly” – This captain is even more bold and authoritative.
- It seems like the second company must walk around the charred bodies of the first company. This man is making demands in light of the power of God through Elijah.
- 1:12 – “let fire come down from heaven” – On the same mountain and from the same God falls the fire of grace and the fire of judgment. They rejected the fire of grace in obstinacy toward Elijah and him being a “man of God.”
- 1:13 – “fell on his knees” – The power of Israel has submitted to the authority of God in Elijah.
- “Man of God, please” – There is a much different tone this time.
- 1:15 – “the angel of the Lord said to Elijah” – No doubt, the captain is unaware of the presence of the angel of the Lord, but Elijah hears.
- “be not afraid” – Elijah is one man among fifty soldiers being escorted into a country where he is hated by the king. It would not be an easy thing to not be afraid.
- 1:16 – “Thus says the Lord” – This is opposed to the “the king has said” of Ahaziah. (v. 9, 11)
- “you shall surely die” – Because the king in infecting a nation.
- 1:17 – “Ahaziah died” – The wicked die, and always do, to stand before God and give an account of their life.
- “Jehoram” – He is also called “Joram.” Jehoram is the brother of Ahaziah and the son of Ahab and Jezebel.
 - Jehoram, son of Ahab, will reign at the same time as Jehoram, son of Jehoshaphat, will reign in Judah.

Chapter 2:

- 2:1 – “the Lord was about to take up Elijah” – We are not told how, but Elijah knows this will be the day he will be removed from the earth.
- Before Elijah, only Enoch was ever taken up from the earth. After Elijah, only the Church is going to be taken up (apart from Jesus Christ Himself). The Church can take some clues from Elijah as to how to live anticipating being taken away.
 - The theme of Elijah’s ministry was “The Lord God of Israel lives, before whom I stand.” It will be in that reality that he lives out the rest of his days and makes his departure.
 - “Elijah went with Elisha” – Elisha had been Elijah’s servant for about 10 years.
 - “Gilgal” – Located about 15 miles north of Jerusalem in the mountains. There was a school of the prophets there.

- 2:3 – “the Lord will take away your master from over you today” – We are not told how, but the prophets are aware of Elijah’s time drawing to the end as well.
- Elijah just seems to be walking quietly and thinking.
 - “Bethel” – means “the house of God.” Bethel was located east of Jerusalem and Gilgal.
- 2:4 – “Stay here, please” – This is not a command. It is more like friendly advice.
- Elijah seems to be the kind of man who prefers to be alone. (There are many who would’ve loved a crowd to see them go to glory in whirlwind and chariot of fire.)
 - Elijah releases Elisha from any sense of obligation. In so doing, Elijah is testing Elisha’s commitment. Elisha will not be deterred. He is willingly choosing to remain with Elijah to the bitter end.
 - Elisha is with Elijah because of the call of God on his life, not because of Elijah’s encouragement.
- 2:5 – “Jericho” – There is a lot to think about at Jericho. This was the location of Israel’s first victory in the promised land.
- 2:6 – “the two of them went on” – They leave by themselves, walking on together.
- 2:7 – “at a distance” – The fifty prophets are standing on a bluff, at a distance, watching this whole scene.
- 2:8 – “it was divided this way and that” – It would be interesting to know if Elijah and Elisha could see the 12 stones Joshua put into the Jordan when Israel crossed this river many years before.
- “dry ground” – The river bed is not even muddy.
 - Much of this seems to be for the benefit of Elisha.
- 2:9 – “Elisha said” – Without hesitation, Elisha readily seeks the spiritual blessing. Elisha is already walking in a vision for his ministry, and he knew his lack of ability to accomplish that vision so he asks.
- “You do not have because you do not ask.” (James 4:2)
 - “How much more will your heavenly Father give the Holy Spirit to those who ask Him!” (Luke 11:13)
 - “a double portion” – The double portion was the inheritance of the firstborn son (Deut. 21:17). His request is not just to get more power or stuff, but to be treated as a firstborn son and carry on the legacy that Elijah is leaving.
 - Elisha is living in light of eternity.
- 2:10 – “a hard thing” – It was hard because it wasn’t Elijah’s to give.
- “if you see me when I am taken from you” – Seeing the chariot of fire would make Elisha more aware of the nearness of heaven and earth. The truth of the nearness of God will be the reality that will affect the rest of Elisha’s life and ministry.
 - Elijah lived in the reality of heaven. “The Lord God of Israel lives, before whom I stand.” (1 Kings 17:1)
 - At Dothan, Elisha will inform his servant that “more there are with us than are with them.” (2 Kings 6:16)

- 2:11 – “suddenly a chariot of fire appeared” – Another realm burst forth onto the scene.
- “Elijah went up by a whirlwind” – God showed how men should have left the world if they had not sinned; not by death, but by translation.
- 2:12 – “tore them into two pieces” – This is a sign of mourning.
- Elisha has been with Elijah for 10 years, but now it is his turn to carry on the ministry.
- 2:13 – “the mantle of Elijah” – The mantle was symbolic of authority. This was the confirmation that Elisha’s request was being granted by God.
- Elisha could not walk in the power of Elijah without first submitting to the authority of Elijah.
 - Elijah will be mentioned again in Scripture in Malachi 4:5, Matthew 17, and Revelation 11.
- 2:14 – “Where is the Lord God of Elijah?” – Elisha wasn’t looking to Elijah; he was looking to the source of Elijah’s strength. Elijah is gone, but God is still there.
- Elijah’s God worked visible, obvious miracles that showed Himself to be God. We live in a day where prophecies, visions, signs, and wonders are to be poured out on all flesh through the power of the Holy Spirit. (Acts 2:17) Where are they?
 - What kind of man would it take to be able to handle the gift of the working of miracles? (2 Kings 5:16)
- 2:15 – “bowed down to the ground” – They are honoring the vessel as a result of the gifts granted by God.
- 2:16 – “go and search for your master” – But they all knew this was Elijah’s day to be taken. (v. 3,5)
- It may be that they were looking for the body of Elijah, knowing that God took his spirit. Otherwise, he would just simply walk back to them.
 - Was it common for Elijah to get picked up by whirlwinds and dropped in far off places?
- 2:17 – “Send them!” – Elisha won’t argue with them; he will let them learn by their own experience and failure.
- 2:19 – “this city is pleasant” – Jericho, the city of palms, is located in a beautiful place.
- “bad” – This is also translated “evil” in Gen. 2:9.
 - “barren” – Lit. “to miscarry.” The water made things unfruitful.
- 2:21 – “I have healed” – God, not Elisha or the salt, produced this healing.
- 2:22 – “the water remains healed to this day” – “Elisha’s Spring” still carries fresh water in Israel to this day.
- Elijah’s first miracle was stopping the rain. Elisha’s first miracle was making bad water good.
 - “You [alone] are the salt of the earth.” (Matt. 5:13)

- 2:23 – “Bethel” – means “the house of God.” There was a school of the prophets set up in that city. But there was also one of Jeroboam’s golden calves there as well. (1 Kings 12:28-29)
- “youths” – The Hebrew speaks of young men from the age of 12-20 years old.
 - In the OT, a child’s lack of respect for his or her parents could be punished by stoning.
 - “Go up” – They seem to be referring to Elijah’s departure in the chariot of fire.
 - They are disrespecting a spiritual authority God has placed over them.
 - “baldhead” – Elisha has 50 more years of ministry ahead of him, so it seems as if he is bald by 30 years old.
- 2:24 – “two female bears” – One of the covenant warnings was that God would send wild beasts to attack the people. (Lev. 26:21-22)
- It may have been that the 42 young men were getting rowdy and dangerous, therefore the bears were God’s way to protect Elisha.
 - The lesson is, if you are going to mock God and His servants, you better be able to handle two female bears. (Standing before God will be tougher to face than these two bears.)
 - “mauled” – It doesn’t say the bear killed them.
 - Elisha performs a miracle of judgment after the miracle of healing.
- 2:25 – “Mount Carmel” – This was the site of Elijah’s greatest victory and calling of the nation to God.
- Elisha must be taking inventory of himself and his nation on Carmel.
 - “Samaria” – Elisha returns to the city of Jehoram’s reign.
 - Elisha stays closer to the king and the people than had Elijah.

Chapter 3:

- 3:1 – “eighteenth year of Jehoshaphat” – Jehoram’s (the son of Jehoshaphat) reign overlapped that of his father Jehoshaphat from 853 to 848 BC. The text here and in 1:17 refers to the second year of that co-regency.
- 3:2 – “but not like his father and mother” – Our parents are never our standard.
- “the sacred pillar of Baal” – This must have been an especially large and prominent statue for Baal in Samaria.
- 3:3 – “Nevertheless” – Jehoram doesn’t go “all the way” with the reforms.
- 3:5 – “the king of Moab rebelled” – Moab has been paying tribute to Israel since the time of Omri.
- 3:7 – “sent to Jehoshaphat” – Jehoshaphat is a godly and blessed king. Jehoram is wicked but wants in on God’s blessings, so he goes to Jehoshaphat. Jehoshaphat needs to be more discerning in who he aligns with because of God’s blessing.
- “I am as you are” – Jehoshaphat again unites himself with an ungodly king. (1 Kings 22:4) And he has already been condemned by prophets of the Lord for his alliance with the northern kings Ahab (2 Chron. 18:1; 19:1-2) and Ahaziah (2 Chron. 20:35-37).
 - We can never seek unity at the price of truth.
- 3:8 – “By way of the wilderness of Edom” – Instead of crossing the Jordan, they plan to go south, through Judah and around the Dead Sea through Edom to attack Moab from the south.
- 3:10 – “Lord” – Lit. “Yahweh.”
- “deliver them into the hand of Moab” – Jehoram doesn’t think there is any hope.

- 3:11 – “we may inquire of the Lord” – Jehoshaphat seeks the will of God after he gets himself into trouble. Better late than never...but best to pray before moving at all.
- “Elisha the son of Shaphat is here” – Elisha usually lived in Samaria in the north. Here the army is far to the south and Elisha happens to be there.
 - “poured water on the hands of Elijah” – Elisha is not known for his miracles and his preaching (both of which were quite powerful), but for being a servant of Elijah.
 - This will characterize Elisha’s ministry for the rest of his life. The practical responsibility comes before the spiritual blessing in all that he does and asks of others.
- 3:13 – “Go to the prophets of your father” – It is like Elisha is saying, “where are your gods now?”
- Elisha had a feisty side too.
 - “the Lord has called these three kings together” – Jehoram is blaming God.
- 3:14 – “Jehoshaphat king of Judah” – Jehoshaphat is of the line of the Messiah.
- 3:15 – “bring me a musician” – Elisha is so aggravated that he turns to worship music.
- 3:16 – “Make this valley full of ditches” – These are the instructions for war.
- Only God can bring the water, but it is our responsibility to dig the ditches. God wants us to prepare for the blessing He intends to bring with simple acts of obedience.
 - Simply humble ditch diggers...yet God fills it.
- 3:18 – “And this is a simple matter” – God wants to do more than merely satisfy their complaint. He is going to use this as an opportunity to defeat the Moabites.
- 3:19 – “ruin every good piece of land” – This victory is for God’s name, not for the benefit of the people, so they are to make the land unusable.
- Moab is outside Canaan. They are in enemy territory.
- 3:20 – “when the grain offering was offered” – It would have been offered in Jerusalem.
- The time of the morning sacrifice was 9:00am.
 - “the land was filled with water” – It is typical for wadis in that part of the country to fill with water quickly.
- 3:22 – “red as blood” – It may be because of the sunrise or the red soil of Edom.
- 3:23 – “killed one another” – This had happened to the armies of Moab, Ammon, and Edom when they attacked King Jehoshaphat in 2 Chron. 20:22-30.
- 3:25 – “Kir Hareseth” – This is the capital city of Moab (see Isa. 16:7,11; Jer. 48:31,36) and is usually identified with present-day Kerak. The city was built on a plateau on a peninsula. They couldn’t take the city so they set slingers to continuously fire stones over the wall.
- 3:26 – “the battle was too fierce for him” – The king of Moab couldn’t stand in anymore.

- 3:27 – “eldest son” – Josephus records that this son was an adult.
- “offered him as a burnt offering” – The god of Moab was Chemosh/Molech. The Moabites believed they could appease their god by human sacrifice.
 - In August of 1868, a Moabite stone was found that included 34 lines written by Mesha in which he attributed this victory to Chemosh.
 - The people of the world are willing to sacrifice the future to secure the present, whereas the kingdom of God calls us to sacrifice the present to secure the future.
 - “against Israel” – Lit. “in Israel.” This sacrifice so appalls the men of Israel that they simply leave the battle to go home.

Chapter 4:

- 4:1 – “wives of the sons of the prophets” – These prophets had to care for wives and families while serving in an apostate nation.
- His ministry cost his family something. It requires a sacrifice from all.
 - “you know that your servant feared the Lord” – Evidently Elisha was familiar with this man.
 - This man was a minister of the Lord. He didn’t give himself over to the things of the world in sin or in a pursuit of money.
- 4:2 – “jar of oil” – This is likely anointing oil. The man was a prophet.
- 4:3 – “borrow vessels” – The measure of this miracle will depend on the degree of faith demonstrated before the miracle actually comes to pass.
- 4:6 – “the oil ceased” – The oil continued flowing as long as she had an empty vessel to receive it.
- 4:7 – “sell the oil and pay the debt” – This prophet may not have left his family much of an inheritance, but he left them a legacy of the faithfulness of God.
- God will cover the holes that public ministry leaves...as long as the holes aren’t there because of pride and selfish ambition.
 - God has a place in His heart for orphans and widows. (James 1:27) Later in 2 Kings, children will be killed and eaten by their parents as a nation deteriorates.
 - “pay the debt” – Elisha is constantly performing miracles to meet everyday needs. God is concerned with our everyday life.
- 4:8 – “Shunem” – Located in the Valley of Jezreel in the tribal territory of Issachar, Shunem was on the way from Samaria to Carmel.
- “notable” – This likely includes wealthy.
 - “he would turn in there” – Hospitality was, and still is, very important in the Middle East.
- 4:9 – “a holy man of God” – This is how Elisha was known among the common people.
- 4:10 – “bed...table...chair...lampstand” – It doesn’t take much to be hospitable.
- The prophet doesn’t demand extravagant living arrangements.
 - This is ministry in simplicity.
- 4:13 – “care” – This is not just duty, but it is motivated by real care on her part.
- “I dwell among my own people” – She is content. She is not serving Elisha to get something from him or God.

- 4:14 – “she has no son” – Having no children was considered a reproach in Israel. Having a male child would give parents the hope of being of the line of the Messiah as well as having a retirement to fall back on in the care of the children for their parents.
- Her barrenness has nothing to do with her sin.
- 4:16 – “do not lie to your maidservant” – She doesn’t want to get her hopes up.
- 4:17 – “the woman conceived, and bore a son” – God blesses her for her simple act of hospitality.
- God makes her fruitful.
- 4:18 – “grew” – Lit. “firm.” The son is no longer a baby, but he is certainly not a full-grown man.
- 4:19 – My head!” – This is possibly a sunstroke.
- 4:20 – “and then died” – What would it be like to hold your only child while he passes away?
- 4:23 – “neither the New Moon nor the Sabbath” – These were feasts and times of worship in the nation of Israel. Her husband doesn’t know where she is going if she isn’t going out to worship.
- “It is well” – (Heb. “shalom”) Lit. “peace, well-being.”
- 4:25 – “at Mount Carmel” – It is about 20 miles from Shunem to Carmel.
- “afar off” – There is great visibility on the Valley of Jezreel.
- 4:26 – “It is well” – (Heb. “shalom”) Lit. “peace.” The woman just brushes Gehazi off.
- This woman may be aware of Gehazi’s character.
- 4:27 – “has not told me” – Elisha is a man so in tune with the Lord that he is surprised when God doesn’t tell him these kinds of things.
- Revelation is a gift of God. It is not dependant on the spirituality of the man.
- 4:28 – “Did I ask a son of my lord?” – She seems to say that she would have preferred to not have ever had this son in the first place.
- 4:29 – “take my staff” – The staff was a symbol of authority.
- 4:30 – “I will not leave you” – This is what Elisha said to Elijah on the day Elijah was carried to heaven. (2 Kings 2:2,4,6)
- 4:31 – “The child has not awakened” – Gehazi seems surprised that this doesn’t work. But his lack of integrity inhibits the power of the method (the staff). The problem is not Elisha’s word or staff (or in God’s word), but in the man.
- Elisha seems to fail to recognize or point out the latent sin in Gehazi for years.
 - As a pastor, there are some things that your staff will not be able to do. You will have to deal with it yourself.
- 4:32 – “there was the child, lying dead” – There has been a good amount of time that has expired since the boy died. Yet within 15 hours after death, the blood in a body begins to separate.
- 4:33 – “prayed” – We are not told how long Elisha was there waiting on the Lord.

- 4:34 – “lay on the child” – Elisha must hear this from the Lord.
 - “the child became warm” – Elisha knows that God is at work.
- 4:35 – “walked back and forth” – Elisha is pacing and praying.
 - Resurrection is always more difficult than birth.
- 4:37 – “bowed to the ground” – This is an act of resurrection and regeneration.
 - Do you think this woman ever appreciated this son more than now?
 - The death and resurrection of this son will be a blessing to this woman in years to come.
 (2 Kings 8:1-6)
- 4:38 – “Gilgal” – There was a school of the prophets there.
 - “a famine in the land” – A famine in Israel was a result of their failure to follow the Lord.
 - The physical famine in Israel reflected the famine of the hearing of the word of God in the hearts of the people.
- 4:39 – “wild gourds” – This may have been colocynth. It was used in small amounts for medicinal purposes, but was actually poisonous.
- 4:40 – “they could not eat it” – They are getting sick, realizing that the stew is poisonous.
- 4:41 – “bring some flour” – There must be some conversation afterward about the state of the nation and the need of the meal to heal their nation.
- 4:42 – “Baal Shalisha” – This was the headquarters of Baal worship.
- 4:43 – “before one hundred men” – This isn’t enough food to feed 100 men.
 - This is very similar to Jesus’ feeding of the 5,000 found in Matt. 14.

Chapter 5:

- 5:1 – “by him the Lord had given victory to Syria” – This man has been used by God to punish those who were to be the people of God.
 - Ahab was killed by Syrians/Arameans. (1 Kings 22:35)
 - God is sovereign over the kingdoms of men. (Dan. 4:17; 25, 32)
 - “but a leper” – Leprosy was considered a punishment from God. There was no cure.
 - This man had everything the world could offer, but it couldn’t preserve his life and give him the ability to enjoy his stuff.
- 5:2 – “a young girl from the land of Israel” – This is God’s sovereignty for the benefit of Naaman.
- 5:3 – “she said to her mistress” – This little girl doesn’t seem bitter. She is helping her captors.
 - What makes this little girl believe that Naaman could be healed of his leprosy?
- 5:5 – “the king of Syria” – This is Ben Hadad II.
 - “the king of Israel” – That was Joram. (2 Kings 1:17; 3:1; 9:24)
 - “ten talents of silver, six thousand shekels of gold” – That is 750 pounds of silver and 150 pounds of gold.
 - Some estimate this at about \$2.5 million in value.

- 5:7 – “he seeks a quarrel with me” – Joram thinks Ben Hadad is looking for an excuse to attack Israel.
- 5:8 – “the man of God heard” – We are not told how he hears this. It may come directly from God.
- “Why have you torn your clothes?” – Elisha is rebuking the king of Israel.
 - “he shall know that there is a prophet in Israel” – This is what God wants those in Israel and those in Syria to know. God is still speaking to the nations.
- 5:9 – “Elisha’s house” – This is likely just a humble little shack.
- 5:10 – “Go and wash” – It was 32 miles from Samaria to the Jordan.
- “Jordan” – means “judgment.”
 - “your flesh shall be restored to you” – It seems like the leprosy has eaten away some of the flesh.
- 5:11 – “furious” – Lit. “flew into a rage.”
- Elisha doesn’t cater or cower to the pride or anger of Naaman.
 - “I said to myself” – Naaman has come with some preconceived ideas. He has his healing all planned out.
 - Naaman’s pride is offended. He thinks he is a great man, but Elisha treats him like a leper according to the Law. Naaman will need to humble himself to be healed.
 - Men like Naaman want to be treated as great men who just happen to have leprosy. Elisha treats him like a leper who just happens to be a great man. Naaman is concerned about his dignity. Elisha is concerned about his disease.
 - Naaman is treated as any other man with leprosy. “For all have sinned...” (Rom. 3:23)
- 5:12 – “Abanah and Pharpar” – The Abanah was termed the Golden River by the Greeks. It is usually identified with the Barada River today, rising in the Anti-Lebanon mountains and flowing through the city of Damascus. The Pharpar River flows east from Mount Herman just to the south of Damascus.
- He seems offended with the idea that there is only one way to be cleansed. He wants to do it his way.
- 5:13 – “do something great” – The problem with people like Naaman is that religion only poses as one more mountain to climb. Many times the way of God seems to humble and simplistic.
- It is pride that makes us want to deserve or earn God’s blessing.
- 5:14 – “he went down” – Naaman humbled himself and resigned himself to the muddy Jordan.
- “dipped seven times” – There must be some measure of faith here. Something is going on in his heart.
 - “like the flesh of a little child” – This is like being born again.
- 5:15 – “there is no God in all the earth, except in Israel” – This man has come to God. Naaman is a believer.
- Elisha’s humility and humble instructions allow Naaman to see God.
 - “please take a gift” – Naaman is a new believer, sincerely desiring to give something in return.
 - This makes the offer even more tempting. You wouldn’t want to deter a new believer.

- 5:16 – “he refused” – Elisha will take no credit, glory, or attention from God.
- Elisha could be turning down nearly \$2.5 million worth.
 - That can be quite an offense, especially in that culture, to refuse someone’s gift.
 - Elisha knows grace is free. He doesn’t want Naaman to think he ever did anything to earn this or that God would be appeased with money and clothes.
- 5:17 – “two mule-loads of earth” – Naaman wants to take a little bit of Israel home with him. This will allow him to worship on Jewish soil.
- 5:18 – “my master” – Ben Hadad is a bit older at this point and may need Naaman’s help as he worships.
- “Rimmon” – This god is also known as Hadad. The same god was called Baal by the Canaanites and Phoenicians.
- 5:19 – “Go in peace” – Elisha knows that the heart of Naaman has changed and that Naaman has been reborn.
- 5:20 – “my master has spared Naaman” – Gehazi thinks Elisha was too easy on Naaman. He thinks Elisha was wrong in not taking the gold and silver from Naaman.
- “this Syrian” – It sounds like Gehazi has some disdain for Naaman.
 - “as the Lord lives” – Gehazi omits the part that Elisha would say; “before whom I stand.” That is the primary difference between Gehazi and Elisha.
 - “take something from him” – Gehazi will use a move and work of God to seek financial gain for himself.
- 5:22 – “just now” – Gehazi makes the need so urgent. He doesn’t give Naaman time to go to the Lord on this one.
- Gehazi puts the pressure on Naaman as if God has failed to provide and now they need Naaman’s help to bail them out.
- 5:23 – “take two talents” – Naaman has the excitement and vulnerability of a new believer.
- Gehazi is taking advantage of a new believer, his eagerness and ignorance.
 - Gehazi’s play works. This is the justification used by so many in banging God’s people for money.
 - Judas sold Jesus for 30 pieces of silver. That is the power of covetousness.
 - Naaman is giving up more than gold or silver. He is giving up his pure perspective of the grace of God. God will bless Naaman’s sincerity, but it will affect and influence Naaman’s willingness and generosity in the long run.
- 5:24 – “they departed” – How many have been turned away from God and the church due to the hypocrisy of a Gehazi?
- 5:25 – “did not go anywhere” – This is how a guilty young child would answer his parents.
- 5:26 – “olive groves and vineyards” – Elisha is putting his finger on Gehazi’s desire.
- “Is it time?” – This is a good question for us in these days. Is it time to put the world’s things ahead of God’s things?
 - There are many godly people in the Scriptures who were wealthy, but it wasn’t the goal of their life.

5:27 – “the leprosy of Naaman shall cling to you” – Gehazi wanted Naaman’s wealth and instead received of his leprosy. You cannot seek the world’s blessings without also receiving the world’s curses.

- Naaman became the Israelite and Gehazi became the Syrian.
- Gehazi gets the money, but he won’t get to enjoy any of it.
- Gehazi parallels Ananias and Sapphira in Acts 5.

Chapter 6:

6:1 – “too small” – At a time of national apostasy, this work of the Lord is progressing. The work of God is not hindered, even in the worst of times.

- There were 3 schools of the prophets: Bethel, Gilgal, and Jericho.

6:3 – “go with your servants” – They don’t just want his blessing; they want his presence.

6:5 – “the iron ax head” – The cutting edge; that which allowed them to move forward.

- “it was borrowed” – Sometimes God lets it slip away to remind us that it was borrowed in the first place.
- “borrowed” – Lit. “begged.” The idea is that he continually asked someone until they loaned it to them.

6:6 – “he made the iron float” – Elisha’s miracles are so practical and they work in the context of everyday relationships.

- This is a story about getting something back. First, the man cries to his master. Next, the master makes the man consider where it was lost. Then, the master cuts down and casts in a stick (which is a picture of the tree). And finally, the iron floats on the water.

6:11 – “for the king of Israel” – Ben Hadad thinks he has a traitor or a spy in his midst.

6:12 – “Elisha, the prophet” – This servant may have heard of Elisha as a result of the healing of Naaman.

6:13 – “send and get him” – Did the king of Syria think Elisha wouldn’t hear that? It is no use trying to sneak up on Elisha if he can hear what you speak in your bedroom.

- “Dothan” – That is about 11 miles north of Samaria.

- 6:17 – “open his eyes that he may see” – Elisha prays that this man will be able to see the spiritual reality already around him.
- Elisha told his servant to “fear not.” He knew the spiritual reality around him carried a greater weight than the physical reality that they could see.
 - “The eyes of your understanding being enlightened.” (Eph. 1:18)
 - “But he who is spiritual judges all things...” (1 Cor. 2:15)
 - “We do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.” (2 Cor. 4:18)
 - Elisha seeing Elijah carried from the natural to the spiritual opened up Elisha’s eyes to the spiritual realm around him.
 - Many of God’s great servants in the Scriptures lived with a sense of the reality of the spiritual realm around them.
- “the mountain was full of horses and chariots” – The armies of the Lord stand between us and the real enemy.
- “The angel of the Lord encamps all around those who fear Him, And delivers them.” (Ps. 34:7)
- 6:18 – “blindness” – Lit. “blinding.” Maybe not just a physical blindness, but a loss of their senses.
- Brother Andrew’s prayer to “make seeing eyes blind” while smuggling Bibles.
- 6:20 – “they had some to Samaria” – Josephus says tradition is that the Israelite army surrounded Elisha and the Syrians as they came into Samaria. Joram, king of Israel, wasn’t sure of Elisha anyway and here is Elisha leading the Syrian army into Samaria. It may look as if Elisha is a traitor.
- 6:21 – “My father” – Here Elisha is Joram’s father. In the next scene, Joram will want to execute Elisha. It is a picture of the fickleness of the natural man.
- 6:22 – “You shall not kill them” – This is not Joram’s victory. This was God’s victory.
- The Syrians will never win over all of Israel. They are not the real threat. The greater danger by far was Israel’s failure to recognize and turn to God.
- 6:23 – “prepared a great feast” – This may have frightened the Syrian army more than if Israel would’ve turned to fight them.
- God is able to capture an entire army simply by confusing them. It is God who brings peace.
- “a great feast” – The meal created a unity between the two nations. That is, in effect, a peace treaty.
- 6:24 – “after this” – God has given Israel time to turn and they have refused, so then He lets Ben Hadad come.
- “Samaria” – Samaria was known for its silver, gold, and ivory palaces.
- 6:25 – “a donkey’s head” – According to the Law, a donkey was an unclean animal and not to be eaten. (Lev. 11:2-7; Deut. 14:4-8)
- This is hungry. Things are bad enough when you have to eat a donkey’s head for free. Here they pay for it.
- 6:27 – “If the Lord” – Joram is blaming God. All the while, this is a consequence of their sin.

6:28 – “eat my son” – Lev. 26:29 and Deut. 28:53-57 list this as one of the consequences of disobedience.

- God has brought this nation to its knees. These are the results of disobedience that God said He would bring if necessary.
- A mark of the last days is the loss of “natural affections.” (2 Tim. 3:30)

6:29 – “she has hidden her son” – She is asking the king to force this woman to provide her son so they could eat him.

- How many times in my lifetime have we seen parents sacrifice their children to their own appetites? Have there really been 40 million abortions in my lifetime?

6:30 – “sackcloth” – Joram was secretly grieving and afflicting himself.

- Even the ungodly king is appalled.

6:31 – “the head of Elisha” – They are blaming this situation on Elisha. He may be thinking that Elisha sending the captured army of the Syrians home has something to do with this. But in fact this famine is a punishment to the idolatry of the kings of Israel.

- This comment is not consistent with true repentance.

6:32 – “Elisha was sitting in his house” – He is not freaked out.

- “the elders” – They sit with Elisha rather than with the king.
- “before the messenger came” – Elisha knows all that is happening through revelation from the Lord. He is tuned in.
- “his master’s feet behind him” – Joram is following his servant to Elisha’s house.

Chapter 7:

7:2 – “could this thing be?” – He is mocking out of unbelief due to the impossibility.

- All these people are facing death, the king, his servant, the elders, the lepers, the women, and all they have is the word of the Lord.

7:3 – “four leprous men” – Jewish tradition says this was Gehazi and his three sons.

- “at the entrance of the gate” – Lepers sat outside the wall and ate the scraps people threw over the wall. But if they are eating donkey head and dove’s dung inside, there isn’t much left to throw outside.

7:5 – “at twilight” – They go to the Syrians as it is getting dark.

7:6 – “a great army” – Was this the same army as in 6:16-17?

- Nobody in Samaria heard these horses and chariots.

7:7 – “fled for their lives” – By the time the lepers got there, the enemy is all gone. There is nothing to worry about.

- The food is even set out ready for them to eat.

- 7:9 – “We are not doing right” – They are lepers and their conscience is still bothering them. They don’t get a break.
- “a day of good news” – Who are we to gorge ourselves with privilege while those around us are starving?
 - We need to ask ourselves “How can I give?” rather than “What can I get?”
- 7:12 – “hide themselves in the field” – They think this is a trick.
- They have disregarded the prophecy of Elisha given just the day before.
- 7:15 – “to the Jordan” – That is about 25 miles.
- That means God chased them all the way to the Jordan with His horses and chariots.
- 7:16 – “according to the word of the Lord” – That is how everything happens in our life too.
- 7:17 – “the officer” – This is the man who mocked Elisha and God’s word.
- 7:18 – “just as the man of God had spoken” – God is repeating this as a testimony to His word.
- 7:19 – “see it with your eyes, but you shall not eat of it” – Unbelief doesn’t keep God’s word from happening; it just keeps the person from partaking in and enjoying it. What a tragedy when God makes provision and one disqualifies themselves due to unbelief.
- Redemption is only accepted by belief.
- 7:20 – “he died” – This is a picture of how many treat the gospel. He heard the “good news,” but died before taking the opportunity to receive it.

Chapter 8:

- 8:1 – “the woman” – It seems as if this woman’s husband has died.
- It seems that Elisha and this woman have kept in contact for quite a long time.
 - “the woman whose son he had restored to life” – From 2 Kings 4:8-37.
 - “famine” – The nation of Israel remains disobedient even after the famine and siege and miraculous deliverance from the Syrians.
- 8:2 – “the woman arose” – She acted on the word of God she had received.
- God knows how to separate the godly from the ungodly for the day of judgment.
- 8:4 – “Gehazi” – How would this leper (5:27) come to be talking with the king?
- 8:5 – “as he was telling the king” – God brings the woman and Gehazi’s story together at the same time. God works both ends.
- “restored the dead to life” – God is now using the event of the death this child to restore the lost land to this woman. All things together for good...
- 8:6 – “and all the proceeds of the field” – She receives back pay accrued while she was away.
- This is a great reward for her faith and obedience. God will be the debtor to no man.
- 8:8 – “Shall I recover” – Elisha healed Naaman, the commander of Ben Hadad’s army. Here it seems that Ben Hadad is hoping that Elisha will heal him as well.

- 8:9 – “Your son Ben Hadad” – Earlier Ben Hadad wanted to kill Elisha. (2 Kings 6:13-18)
- Much can be learned about a man by watching who he runs to when he is sick.
- 8:10 – “certainly recover” – Ben Hadad would recover from his illness, but he will soon die from other causes.
- 8:11 – “in a stare” – Elisha could “see into the heart” of Hazael.
- “the man of God wept” – This is similar to Jesus weeping over Jerusalem. (Luke 19:41-44)
- 8:12 – “I know the evil that you will do” – God already knows, and here He tells Elisha.
- Hazael will be God’s judgment rod on Israel.
 - “rip open their women with child” – Israel was beginning to sacrifice their own newborns to Molech and Baal. They would be punished in much the same way.
 - The inconsistency in our culture...“fetus dies after women struck by car.”
- 8:13 – “a dog” – Hazael is surprised at the sin in his own heart.
- God is not surprised. The word of God knows our hearts more accurately than we do.
- 8:15 – “so that he died” – This is the end-product of selfish ambition.
- “Promotion comes neither from the east or the west, but only from the Lord.” (Ps. 75:6-7)
 - “Hazael reigned in his place” – Prophesied to Elijah in 1 Kings 19:15.
 - Hazael will rule Syria for 41 years (841-801 BC).
- 8:16 – “Jehoshaphat” – It is a parent’s responsibility to guard our kids from evil peers/friends. Jehoshaphat actually precipitated his son’s demise by encouraging friendship with evil friends.
- 8:18 – “in the ways of the kings of Israel” – Joram, king of Judah, introduced Baal worship in Judah as Ahab had done in the northern kingdom. (2 Kings 11:18)
- “the daughter of Ahab was his wife” – Jehoshaphat was a godly man with a bent to ungodly alliances. Those ungodly alliances established by Jehoshaphat with Ahab were a greater detriment to his son than they were to him.
 - This evil wife has a greater influence over Joram than does his godly father.
- 8:20 – “Edom revolted” – Edom tests the new king.
- 8:22 – “Libnah” – This was a city in Judah, in the heart of his country, and a priest’s city. It revolted “because he had forsaken God.” (2 Chron. 21:10)
- 8:24 – “Joram rested with his fathers” – God smote Joram after Elijah sent a letter to him to warn him. (2 Chron. 21:12-15)
- 8:28 – “he went with Joram the son of Ahab” – Joram was Ahaziah’s uncle.
- 8:29 – “went down to see Joram” – Biblically, when one leaves Jerusalem, they go down.

Chapter 9:

9:1 – “Ramoth Gilead” – The site of the current battle between Israel and the Syrians. (2 Kings 8:28)

9:2 – “Jehu” – Jehu becoming king was prophesied in 1 Kings 19:16.

- Jehu was raised up by God and called through a prophet to execute judgment on the house of Ahab.
- “Jehu is the instrument of Jehovah, but never becomes the servant of Jehovah” – Joe Focht.

9:6 – “poured the oil on his head” – Jehu is the only king of Israel said to have been anointed with oil.

- Jehu starts a new dynasty in the nation of Israel that lasts for 100 years and spans 5 kings (Jehu, Jehoahaz, Jehoash, Jeroboam II, and Zechariah). This is the longest and one of the most powerful dynasties in Israel.

9:7 – “avenge the blood of my servants” – “Precious in the eyes of the Lord is the death of his saints.” (Ps. 116:15)

9:10 – “he opened the door and fled” – He obeys Elisha’s orders quickly and completely.

9:11 – “You know the man” – Jehu is trying to shrug off their questioning.

9:15 – “let no one leave” – Jehu doesn’t want them to leak the news of his anointing to Joram in Jezreel before Jehu can get there himself.

9:16 – “Jezreel” – Located about 45 miles from Ramoth Gilead.

9:17 – “the company of Jehu” – Joram assumes Jehu is bringing back news from the war.

9:21 – “the property of Naboth” – The property is under the control of Ahab’s family, but God still sees it as the property of Naboth and his family.

- Jehu and Joram just happen to meet right on this plot of ground.

9:22 – “what peace” – Peace is not a cessation of problems that we can create through compromise. Peace is more than the mere cessation of hostility.

- God cannot make peace with wickedness. “There is no peace,” says my God, “for the wicked.” (Isa. 57:21)
- Jehu is removing the wrong king. That is always the first step to true peace.

9:24 – “shot Jehoram” – Joram escaped the battle with the Syrians with his life, but he did not escape judgment.

- Though the judgment of God may seem to tarry, it will always reach its target on time.

9:25 – “remember” – When Elijah pronounced judgment on Ahab in Naboth’s vineyard, Jehu and Bidkar must have been there.

9:27 – “Shoot him also” – More details of Ahaziah’s death are given in 2 Chron. 22.

9:30 – “Jezebel” – She must have been quite old at this time.

- “paint on her eyes” – In an attempt to seduce Jehu or simply desiring to die pretty.

9:31 – “Zimri” – Reigned in Israel 7 days after assassinating the king. (1 King 16:15-20)

- Jezebel knows what Jehu has done to her son, Joram.

9:32 – “my side” – Jehu is not afraid at all.

9:33 – “trampled her underfoot” – Jehu ran her over a few times with his chariot just to make sure.

- First, Jehu removes the wrong king. Now, Jehu is removing the wrong influences. It was her impact on the king that led the nation to ruin.
- Revelation 2-3 mention Jezebel in relation to the church, particularly the harlotry and idolatry.

9:36 – “this is the word of the Lord” – God’s word proves true once again. (1 Kings 21:23)

Chapter 10:

10:1 – “seventy sons” – This probably speaks of sons and grandsons.

- “Samaria” – The capital city of Israel.

10:3 – “fight for your master’s house” – Jehu is declaring war with the house of Ahab.

10:5 – “We are your servants” – They show no loyalty to the house of Ahab. They immediately surrender to Jehu.

- “Learn hence not to trust in a friend nor to put confidence in a guide not governed by conscience. One can scarcely expect that he who has been false to his God should ever be faithful to his prince” – Matthew Henry.

10:7 – “took the king’s sons and slaughtered seventy persons” – Jehu quickly and completely halts the progeny and progress of Ahab in the nation of Israel.

10:10 – “nothing shall fall to the earth of the word of the Lord” – Jehu recognizes that this has all come together because of God and His will being accomplished here.

10:13 – “to greet the sons of the king” – They are coming to party with those who were just executed by Jehu. They haven’t heard the news yet.

- The danger of ungodly alliances...3 generations from Jehoshaphat.
- “the queen mother” – They are speaking of Jezebel.

10:15 – “Jehonadab” – He was an honorable man and the leader of a conservative group of Jews marked by abstaining from Baal worship as well as from the building of houses, the sowing of crops, and the drinking of wine.

- “Rechab” – The Rechabites were a people that belonged to the Kenites, the descendants of Moses’ brother-in-law Hobab. (Judges 4:11)
- Jeremiah refers to the faithful Rechabites over 200 years later. (Jer. 35:5)
- “Is your heart right?” – Jehu is asking if they are together in this.

- 10:16 – “my zeal for the Lord” – Jehu was proud of his “zeal for the Lord,” but that zeal was a pious cloak that hid the egotism and anger that really motivated his service.
- Jehu seems better when he doesn’t realize that he has zeal. Zeal for the Lord is good when a person isn’t trying to prove he has zeal.
 - “For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, and bring an end to the kingdom of the house of Israel.” (Hosea 1:4) Jehu seems excessive in his use of violence and God will speak against him later in the history of Israel because of it.
- 10:17 – “he killed all who remained to Ahab” – It was typical in that culture for a new king to kill all of the former king’s family in an effort to eliminate any possible future uprisings from that family.
- 10:18 – “Jehu will serve him much” – Jehu will eliminate the worship of Baal in Israel. That is something that will come as a huge surprise to followers of Baal.
- 10:19 – “deceptively” – This isn’t necessary. God doesn’t need Jehu’s deception.
- Jehu is a man that does God’s will in his own strength and his own way.
- 10:22 – “vestments” – This will set apart the followers of Baal to prevent any non-Baal worshippers from being killed in this scene.
- 10:23 – “Search and see” – He is allowing them to determine whether there are any insincere Baal worshippers there who are only following the crowd. They will be removed and spared the judgment of Jehu.
- 10:27 – “the temple of Baal” – Ahab had this temple built for his wife Jezebel. (1 Kings 16:32)
- “refuse dump” – The NIV calls it a “latrine.”
- 10:29 – “the golden calves” – Baal was a foreign god. The golden calves were set up as a counterpart and a misrepresentation to the true God of Israel. Jehu treated these idols with acceptance.
- There is leverage with a half truth.
- 10:29 – “However” – Jehu was an instrument of Jehovah that never really became a servant of Jehovah. He was used by God, but never really surrendered to God or in fellowship with God.
- Jehu is one of those men who has great zeal for all that is wrong in someone else’s life. But he has little zeal for what is wrong in his own. Jehu cuts himself tremendous slack.
 - Jehu, like many others, focuses on the negative (what they shouldn’t be doing) and misses the positive (what they should be doing – like seeking the Lord).
 - Our standing with God is not dependant on how God is blessing our ministry, but it is dependant on the heart. God will not bless us based on the scope of the ministry, but on our faithfulness. So just because we are being used by God doesn’t mean we have the right to slack off in our faithfulness to Him and His call on our lives.
- 10:32 – “cut off parts of Israel” – Jehu followed Jeroboam’s practice of worshipping at Dan and Bethel to prevent Israel from returning to Judah. Whereas it might have kept Israel from Judah, it ultimately led some to be lost to the Syrians.
- Israel now begins to lose some of its strength.

10:33 – “Gad, Reuben, and Manasseh” – The tribes that settled outside of Canaan on the other side of the Jordan have their land taken away first. (Num. 32)

10:36 – “twenty-eight years” – That is from 841-814 BC.

Chapter 11:

11:1 – “Athaliah” – She is the daughter of Ahab and Jezebel, the wife of Joram king of Judah, and the mother of Ahaziah.

- Ahaziah, the king of Judah, was killed by Jehu when he was with Joram, the king of Israel. (2 Kings 9)
- “destroyed all the royal heirs” – Athaliah killed her own sons and grandsons to secure the throne for herself. She sees them as competition and removes them.
 - Joram had slain all his brethren, the sons of Jehoshaphat (2 Chron. 21:4). The Arabians had slain all Joram’s sons, except Ahaziah (2 Chron. 22:1). Jehu had slain all their sons (2 Chron. 22:8) and Ahaziah himself.
 - This is a Satanic attack against the line of the promised Messiah. All this is going against God’s will for Judah.

11:2 – “Jehosheba” – She is the sister of Ahaziah and the wife of Jehoiada, the priest. (2 Chron. 22:11)

- “took Joash” – This woman demonstrates the utmost character, strength, and bravery to save one child.
 - It just so happens that this one child is of the line of the Messiah.
- “the bedroom” – It seems that this is a room in the temple precincts.

11:3 – “he was hidden” – Evil always overlooks something. And it is that something that will in time kill the evil.

- “hidden with her in the house of the Lord” – Joash will be raised in the Temple under the godly leadership of Jehoiada.
- “for six years” – It seems that the line of David and the promises of God have been broken.
 - This is a very dark 6 years in the history of Judah.
- “Athaliah reigned” – She helped to establish Baal worship in Judah. (2 Chron. 24:7)

11:4 – “In the seventh year” – No doubt, they are sick of Athaliah by this time. They willingly comply with Jehoiada’s plan for insurrection.

- “made a covenant...showed them the king’s son” – Covenant and surrender come before revelation.

11:12 – “the Testimony” – The Law. They are establishing Joash’s reign on God’s word.

- “Long live the king!” – The lineage of David is preserved and the word of God is upheld.

11:15 – “slay with the sword” – It will be done to her as she did to her own children and grandchildren to secure the throne in the first place.

11:17 – “Jehoiada made a covenant” – This is a religious leader turning the heart of a nation at the God-appointed time. He is not the king or president, but he is still used to turn the nation.

- Jehoiada challenges them to turn to the Lord much like Moses, Joshua, and other great leaders of this nation have done.
- Jehoiada will die at 130 years of age. (2 Chron. 24:15) That means he lived during the days of Elijah and Elisha. He was a part of a great spiritual heritage in the nation. As long as Jehoiada was alive, Joash and the nation served the Lord.

11:19 – “the throne of the kings” – Evidently, a throne had been preserved from David’s time.

11:21 – “Jehoash was seven years old” – Joash has a right to the throne because of who he is, not because of anything he has done. He is in the line of King David.

- This is a 7-year-old king; the youngest king of Judah. But he is guided by a wise and godly man in Jehoiada.

Chapter 12:

12:1 – “Jehoash” – Joash is a chameleon. He becomes like whatever the people are around him. He has no spiritual integrity or character.

- Joash was around the things of God all his life without being personally or profoundly affected.
 - Who Joash is will be revealed when all the crutches are taken away. Joash will end up killing the son of the priest who raised him.
 - Instead of turning to God, Joash just jumps from one mediator/crutch to another with no real concern for the nature of the crutch and what it will do for his own character.
- “forty years” – That is from 835-796 BC.

12:2 – “Jehoiada” – He was the man God used to turn a nation. And he raised Joash.

- “the priest instructed him” – Joash lived off the spiritual strength of Jehoiada. Joash used Jehoiada as a spiritual mediator. (2 Chron. 24:15-23)

12:3 – “the high places” – They were worshipping God here, rather than going to Jerusalem.

- Beware of the religion of convenience. The kind of religion that doesn’t cost us anything is the kind of religion that doesn’t get anything done. Biblical Christianity is committed and active.

12:4 – “All the money” – No money is to go into the pockets of the priests or the king.

12:5 – “the damages” – Athaliah and her sons broke down, stole from, and desecrated the temple. (2 Chron. 24:7)

- Repairing the Temple is one of the noblest acts of Joash’s life.

12:6 – “had not prepared” – They were getting the money but not getting the work done. They are not faithful with the resources given to them.

- The religious leaders were not good carpenters. God gifts each to do different work...and all are needed for all the work to be done.

12:8 – “the priests agreed” – Joash takes this ministry from them without alienating them.

- 12:10 – “the king’s scribe” – He works directly for Joash. Joash has brought this project under his direct oversight.
- Joash is taking responsibility to see the job finished.
- 12:11 – “into the hands of those who did the work” – They are putting the money directly into the hands of the contractors.
- 12:13 – “However there were not made” – There is a time to invest in the location for the work and there is a time to invest in the tools of the work.
- 12:15 – “faithfully” – This is the number one requirement for ministry!
- Faithfulness entails: 1. being there, 2. doing what you were assigned to do how your supervisor desires it to be done, and 3. staying until your assigned work is done.
 - The construction workers were more faithful with these offerings than were the priests.
- 12:16 – “the priests” – They were still supported.
- 12:17 – “then Hazael” – 2 Chron. 24 tells us it was at this time that Jehoiada died and the elders of Israel turned Joash’s heart to worship idols.
- Zechariah, Jehoiada’s son, reprimanded Joash and was martyred for it.
- 12:18 – “the sacred things that his fathers” – Joash take 4 generations of treasures to buy off Hazael. He spends 4 generations of effort and riches in one day.
- Joash is trying to buy peace, but it is only a temporary fix. It would have been far better to turn to the Lord.
 - Many think that the prophet Joel came on the scene at this time.
- 12:20 – “killed Joash” – They do to Joash as he had done to Zechariah, Jehoiada’s son. (2 Chron. 24:25)
- 12:21 – “servants” – They were sons of Ammonite and Moabite mothers (2 Chron. 24:26), suggesting that they may have been mercenary military officers whose services could have been bought by others.

Chapter 13:

- 13:1 – “the son of Jehu” – Jehoahaz is 2nd in the 4 king dynasty of Jehu in Israel.
- “seventeen years” – That is from 814-798 BC.
- 13:3 – “Ben Hadad the son of Hazael” – Hazael killed Ben Hadad and then names his son Ben Hadad.
- 13:4 – “Jehoahaz pleaded with the Lord” – God’s reproof softens Jehoahaz’s heart.
- “the Lord listened to him” – God’s is very gracious to this otherwise wicked king.
- 13:5 – “a deliverer” – It seems at this time that Assyria begins to war against Syria which pulls Syria from warring against Israel.
- 13:7 – “fifty horsemen, ten chariots, and ten thousand foot soldiers” – This is all that is left of the once mighty army of Israel.
- 13:10 – “sixteen years” – That is from 798-782 BC.

13:12 – “Joash...fought against Amaziah” – More is recorded in 2 Chron. 25:17-24.

13:14 – “Elisha had become sick” – Even great men of faith and miracles get sick and die.

- “the illness of which he would die” – We will all die from the thing we were sick of last.
- “he would die” – Elisha is about 100 years old at this time and he has been off the scene for about 45 years.
- “my father, the chariots of Israel” – This is what Elisha said to Elijah when Elijah departed to heaven in the whirlwind. (2 Kings 2:12)
 - Joash realizes in his heart that Elisha is the defense of the defenseless nation. The chariots and the horsemen of God are with Elisha.
 - The man of God will pass off the scene while the work of God continues. Elisha will die; God will not.

13:17 – “the east window” – Looking in the direction of Syria.

- “he shot” – This is an act of war; like the first gunshot in a standoff.
- “you must strike the Syrians” – Elisha delivers the word of God one last time.
 - Elisha wanted to open up the promises of God to Joash.
 - Elisha’s body is dying, but his heart and prophecies are not.
- “Aphek” – This was the city where Ahab had defeated the Syrians years earlier. (1 Kings 20:26)
- “till you have destroyed them” – This is while the army of Israel has 50 horsemen, 10 chariots, and 10,000 foot soldiers.

13:19 – “the man of God was angry” – Elisha’s frustration of having great passion for the Lord and trust in the Lord, but without physical strength to be able to pull it off. Here Joash has the physical strength, but not the passion.

- “should have struck five or six times” – Striking the arrows on the ground shows Joash’s lack of faith or belief in the word of God. Joash’s half-hearted commitment would never give him victory over the Syrians.
 - It is by faith that we receive the work and promises of God for ourselves.

13:20 – “Then Elisha died” – Elisha dies preaching and prophesying. He is serving the Lord until the end.

- You never retire from serving the Lord.
- Elisha was not carried to heaven in the dramatic manner of Elijah.

13:21 – “burying a man” – In that culture, many times they bury the person the same day as the death.

- “touched the bones of Elisha” – Elisha’s ministry continued after he died. This is his last recorded miracle.

13:25 – “Three times” – After that third victory, no doubt Joash wished he hit those arrows on the ground a few more times.

Chapter 14:

14:2 – “he reigned twenty-nine years” – 29 years of doing what was right in the eyes of God.

- “twenty-nine years” – That is from 796-767 BC.
 - Amaziah’s 29-year reign included a 24-year coregent rule with his son Uzziah.

14:3 – “yet not like his father David” – God accurately measures our degree of faithfulness.

- 14:4 – “the high places were not taken away” – God had ordered them to worship in Jerusalem under the priests at the Temple.
- 14:5 – “he executed the servants who had murdered his father” – This fulfills the “eye for eye” laws of the OT.
- 14:6 – “according to what is written” – He is taking his instruction from the word of God. (Deut. 24:16; Ezek. 18:4)
- 14:7 – “Sela” – means “rock.” This is often regarded as the modern-day city of Petra.
- 2 Chron. 25 tells us that Amaziah hired men of Israel for this battle, but the prophet told him to send them back without allowing them to fight. Those hired men then pillaged cities of Judah. Yet God gave Amaziah victory according to the word of the prophet. But after the battle, Amaziah and his men brought back idols from the defeated Edomites.
- 14:9 – “Give your daughter to my son” – This is a claim to equality. Judah is lifted up.
- 14:10 – “your heart has lifted you up” – This is pride. He has come to believe that the previous victory over the Edomites has something to do with him.
- Pride led him to overextend himself in public warfare.
 - Amaziah must remember that he is as dependant on God after the victory as he was before the victory.
 - “meddle with trouble” – As Christians, we cannot appease of play with the flesh. Getting too close to the edge will only lead us to a fall.
- 14:11 – “Amaziah would not heed” – Pride blinds the proud.
- 14:13 – “four hundred cubits” – That is about 600 ft.
- This was the wall that guarded to the north, the most vulnerable part of the city.
- 14:16 – “Jeroboam” – That is Jeroboam II.
- Jonah, Amos, and Hosea prophesied during the time of Jeroboam II.
- 14:17 – “after the death of Joash” – After the death of Joash, Amaziah was released from captivity and went back to live the rest of his days in Judah.
- 14:19 – “a conspiracy” – It seems that Amaziah expected to simply return to the throne of Judah after his release, but the people had already recognized Uzziah as king and were unhappy with Amaziah for unnecessarily leading Judah to a defeat in war.
- 2 Chron. 25:27 connects the conspiracy against Amaziah with his turning away from the Lord.
- 14:21 – “Azariah” – He was also known as Uzziah.
- 14:23 – “Jeroboam...reigned forty-one years” – This was the longest reign of a king of Israel.
- This includes a period of time he served as a coregent with his father.
 - “forty-one years” – This is from 793-753 BC.

- 14:25 – “restored the territory of Israel” – Under the reigns of Uzziah and Jeroboam II, the nations of Judah and Israel nearly expanded to the size it was under David.
- And this is under the oversight of the wicked king Jeroboam II. It is a time of political prosperity, but also of spiritual adultery.
 - “Jonah” – This is the same prophet whose account we get in the book of Jonah.
 - At this time, The Assyrians are fast becoming the world’s premiere power. Initially, the Assyrians were a benefit to Israel by reducing Syria’s power over Israel. But later, it will be the Assyrians to finally overthrow Israel and deport their people. Jonah was sent to Nineveh, the capital of Assyria.
 - Hosea, Amos, Micah, and Isaiah prophecy about this time as well. God demonstrates His burden for His people as king after king passes off the scene. He is not left without witness.
 - “Gath Hopher” – This is just a few miles north of Nazareth.
- 14:27 – “He saved them by the hand of Jeroboam” – God used a wicked king to save Israel. This is all God’s grace!
- 14:28 – “Damascus” – They are taking Syrian territory, far to the north.
- 14:29 – “Zechariah” – He was the fourth generation of the Jehu dynasty. It was prophesied that Jehu’s dynasty would only continue to the fourth generation. (2 Kings 10:30)

Chapter 15:

- 15:1 – “Azariah” – He is called Uzziah in 2 Chron. 26.
- He reigned during the ministry of Zechariah the prophet.
 - Isaiah 6 is set in the year that king Uzziah died.
- 15:2 – “fifty-two years” – This is from 792-740 BC.
- The first 24 years of Uzziah’s reign was as a coregent with Ahaziah, his father, and the final 10 years of his reign was as coregent with Jotham, his son.
 - Uzziah’s reign is the longest of any king to date in Judah.
- 15:4 – “the high places were not removed” – This is a problem repeated throughout Kings.
- 15:5 – “the Lord struck the king” – This is at the end of a 52-year reign. There can be a great tendency to pride after a prolonged period of God’s blessings.
- “he was a leper” – 2 Chron. 26:16-23 says that Uzziah’s heart was lifted up so he went into the Temple to burn incense and was struck by the Lord with leprosy.
 - Pride led him to overextend himself in spiritual work. Uzziah presumed to take a position not granted to him by God. Uzziah was a king; he was not a priest.
 - The leprosy on the forehead is a picture of pride. Everyone else sees it before the one wearing it.
 - “Jotham” – He served as the king coregent while Uzziah was kept isolated in a separate house.
- 15:10 – “in front of the people” – This is a public murder, a coup. The nation is falling into anarchy.

- 15:12 – “fourth generation” – With the downfall of Jehu’s dynasty, the northern kingdom entered a period of political instability. There will only be 5 more kings of Israel...3 will be executed and 1 will be deported. From the strength of wealth of the reign of Jeroboam II, the decline and fall of the northern kingdom was swift.
- The nation will be carried away by the Assyrians in just a little over 30 years.
- 15:13 – “Shallum” – He ended the dynasty of Jehu.
- There are about 30 years left in the nation of Israel.
 - “a full month” – Next to Zimri, whose reign lasted only 7 days (1 Kings 16:15), this is the shortest reign of the kings of Israel.
- 15:16 – “Menahem” – Josephus speaks of Menahem as the commander-in-chief of Jeroboam II’s army.
- “Tiphseh” – This is a city in the northern tribes of Israel.
 - “ripped open” – He is making an example of them to all who may think of rebelling against him.
 - He is treating his own people as the Syrians would treat them. This was to be the nation that was to be set apart and serve as a priest-nation to the countries around them.
- 15:17 = “ten years” – That is from 752-742 BC.
- 15:19 – “Assyria” – The brutal Assyrian style of warfare relied on massive armies, superbly equipped with the world’s first siege machines manipulated by an efficient corps of engineers. Psychological terror, however, was Assyria’s most effective weapon. It was ruthlessly applied, with corpses impaled on stakes, severed heads stacked in heaps, and captives skinned alive.
- “Menahem gave Pul a thousand talents of silver” – Menahem seeks the favor of the up and coming national power of Assyria.
 - The Assyrians were brutal and intimidating. In addition to their remarkably advanced and successful siege works, they would impale prisoners on stakes, stack heads of victims at city gates, and skin captives alive.
 - Menahem pays instead of prays.
 - Hosea denounced the policy of seeking aid from the Assyrians and predicted that it would fail. (Hosea 5:13-15)
 - “Pul” – That is Tiglath-Pileser III.
 - “thousand talents” – That is 37 tons of silver.
- 15:20 – “exacted the money” – Menahem had to tax the people to regain the money he gave to Tiglath-Pileser III.
- The problem with this nation was not financial, but spiritual. And the only thing that taxing the rich will do is delay the inevitable downfall.
- 15:23 – “two years” – That is from 742-740 BC.
- 15:25 – “conspired against him” – No doubt, the heavy taxation and the usurpation of the throne by Menahem led to some of this unrest and upheaval.
- All of these changing kings, coups, taxes, etc. create an atmosphere of anarchy, disorder, and craziness.

- 15:27 – “fifty-second year of Azariah” – This is the final year of Uzziah, king of Judah. (Isa. 6)
- “twenty years” – That is from 752-732 BC. (These dates are based on the assumptions that Pekah had established in Transjordan virtually a rival government to that of Menahem when Menahem assassinated Shallum, and that the number of regnal years given here includes this period of rival rule.)
- 15:29 – “Assyria came and took” – Pekah reversed the foreign policy of Menahem and chose to align Israel with Syria against Assyria. (2 Kings 16:5)
- “carried them captive to Assyria” – The trans-Jordan tribes will never be restored again to Israel. (1 Chron. 5:26)
 - The first deportation of the Assyrians came in 733 BC. (The next in 722 BC.)
 - At this time, Israel is reduced to the size of 30 miles wide and 40 miles long.
 - A lot of good that 37 tons of silver did. (v. 19)
- 15:30 – “Hoshea the son of Elah led a conspiracy” – Archeologists have found an inscription in Assyria stating that Tiglath-Pileser aided in Hoshea in overturning Pekah.
- 15:33 – “sixteen years” – That is from 750-735 BC.
- 15:35 – “the high places were not removed” – Jotham was unwilling to go that far in his service to the Lord. He was a good king, but the people were so set on idol worship that they ended up making Jotham compromise on this issue.
- “the house of the Lord” – Jotham was a king who cared for the Temple.
- 15:36 – “the chronicles of the kings of Judah” – We hear more about Jotham in 2 Chron. 27.
- 15:37 – “the Lord began to send Rezin” – This was because Ahaz was a wicked king.

Chapter 16:

- 16:1 – “Ahaz” – Isaiah’s prophesy of Isa. 7 comes at this time in history.
- Isaiah marks this time as very religious, but without the heart.
- 16:2 – “did not do what was right” – Ahaz is the most wicked king of Judah to date. (Micah 7:2-7)
- Manasseh, his grandson, will exceed him in wickedness.
 - Between Ahaz and Manasseh is the godly king, Hezekiah.
 - “sixteen years” – That is from 732-715 BC.
- 16:3 – “the way of the kings of Israel” – Ahaz is following the lead of a nation that is in the process of deteriorating.
- “son pass through the fire” – Sacrificing his children to the god, Molech.
 - Molech, the god of prosperity and fertility, was coupled with Ashtoreth, the goddess of lust and sexuality. The babies produced through the worship of lust were sacrificed for the sake of prosperity. And it is still the same; people still sacrifice their children for prosperity.

- 16:5 – “to Jerusalem to make war” – Isaiah is instructing Ahaz at this time to trust the Lord and not fear the Syria/Israel alliance. (2 Chron. 28; Isa. 7)
- It seems that Syria and Israel are trying to force Judah to align with them against the Assyrians.
 - Isaiah’s word to Ahaz...“If you will not believe, Surely you shall not be established.” (Isa. 7:9)
- 16:6 – “Elath” – This was a city to the northern end of the Red Sea on the Gulf of Aqaba. It was an important port city in Judah.
- Uzziah had just recovered Elath from the Syrians in 2 Kings 14:22.
- 16:7 – “Ahaz sent messengers to Tiglath-Pileser” – Ahaz, instead of trusting the Lord to deliver them, submits to Assyria in return for Assyria’s protection from Syria.
- Ahaz is willing to do anything but surrender to the Lord.
- 16:8 – “a present” – This is a pay-off.
- 16:9 – “killed Rezin” – Syria is defeated. It looks like Ahaz’s plan has worked.
- At this time, Tiglath-Pileser also removed Pekah from the throne of Israel and established Hoshea as king.
 - In 732 BC, Tiglath-Pileser III moved against Damascus and destroyed it. (Isa. 7:16; Amos 1:3-5)
- 16:10 – “an altar” – Ahaz is impressed with Tiglath-Pileser’s idol. He has come to the conclusion that Assyria’s god is more powerful than Judah’s God.
- All of this stands in contrast to the prophecy of Isaiah.
 - The Church of 2006 chases “the new.”
- 16:12 – “made offerings on it” – His sacrifices were not offered to the God of Israel, but to the gods of Damascus.
- “For he sacrificed to the gods of Damascus which had defeated him, saying, ‘Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me.’ But they were the ruin of him and of all Israel.” (2 Chron. 28:23)
- 16:14 – “the bronze altar” – Ahaz displaces the true worship with this idolatrous altar.
- 16:15 – “to inquire by” – He plans to use the altar of God for soothsaying or augury.
- 16:16 – “thus did Urijah the priest” – He refuses to stand against the king for God. He should have known better.
- 16:17 – “cut off the panels” – It seems that Ahaz is cutting up everything of value and hiding it in Jerusalem so Tiglath-Pileser won’t know it is there.
- 16:18 – “on account of the king of Assyria” – The NIV translates that “in deference to the king of Assyria.” Receiving Assyria’s help obligates Judah to Assyria’s worship.

- 16:20 – “buried with his fathers” – He was buried in Jerusalem, but not in “the tombs of the kings of Israel.” (2 Chron. 28:27) The people show their disapproval of what Ahaz has done.
- “Hezekiah his son” – He survived Ahaz’ idolatrous worship of Molech.

Chapter 17:

Chapter 17 details the death of a nation. 200 years and 20 evil kings later, they finally die. And all of it is unnecessary.

17:1 – “Hoshea” – He will be the last king of Israel.

- “nine years” – That is from 732-723 BC.

17:3 – “Shalmaneser” – The son of Tiglath-Pileser III.

- “Shalmanasar...is not only the same person as the Shalman mentioned in Hosea 10:14, but the same as Sargon is Isaiah 20:1.” (Keil & Delitzsch, p. 291)
- “tribute money” – The first mark of a vassal nation is that it exists to benefit foreign governments.
 - God had said that if Israel turned away from Him that their land would be given to foreigners.

17:4 – “conspiracy” – Hoshea is testing the new king and rebelling against the arrangements Tiglath-Pileser made when he deposed Pekah and appointed Hoshea king of Israel.

- “to So, king of Egypt” – Hoshea would rather turn to Egypt than to God.
 - It has been about 724 years since Israel’s exodus from Egypt.
- “bound him in prison” – The second mark of a vassal nation is the loss of self-determination.

17:6 – “the ninth year of Hoshea” – God measures time morally, not chronologically. And we can trace the course of a nation most clearly in Kings and Chronicles. It is there where we can most accurately gauge where the United States stands before God.

- “carried Israel away to Assyria” – The second deportation was in 722 BC.
- “the Medes” – Southern Iran and northern Iraq.

17:7 – “For” – God now lists the reasons Israel has been removed from its land. This is what Israel has done to evoke God’s wrath.

- “who had brought them up” – They turn against their heritage.

17:9 – “secretly” – There are no secrets with God. “All things are naked and open to the eyes of Him to whom we must give account.” (Heb. 4:13)

- “high places” – Alternate places and ways of worship.

17:10 – “wooden images” – These were the Asherim, the goddess of lust and sex. The worship of Asherah was very sensual and pornographic.

- We allow anything in this country, good or bad, in the name of free speech.

17:11 – “burned incense” – Sacrifice and devotion to false gods.

- “like the nations” – Israel will take on the same sins that God judged the nations before them for.
 - God’s judgment was not against the ancient Canaanites because of race or ethnicity; it was because of their conduct. As Israel shared the same conduct, they would share the same judgment.
- “wicked things” – This is perhaps a reference to the ritual prostitution that marked idol worship.

- 17:13 – “all of His prophets” – Jonah, Hosea, Isaiah, Micah, and Amos all came at this time, in addition to Elijah and Elisha.
- “Turn” – The heart of God was heard pleading for His people.
- 17:14 – “they would not hear” – It is not that they “could not.” They “would not.” It is a matter of their will.
- There was a “famine...of hearing the words of the Lord.” (Amos 8:11) They didn’t take the word of God seriously.
 - “stiffened their necks” – This speaks of their stubbornness and rebellion.
- 17:15 – “they followed idols, became idolaters” – A literal translation reads, “they worshipped emptiness and became empty.”
- “idols” – (KJV “vanities”) “Those who regard worthless idols forsake their own mercy.” (Jonah 2:8)
 - “went after the nations” – They established ungodly alliances.
- 17:16 – “two calves” – The national worship set up by Jeroboam.
- “host of heaven” – The Zodiac and astrology. This goes back to the worship of ancient Babylon.
 - “Baal” – The god of fertility and harvest.
- 17:16-17 – The progression is interesting. The worship of sex and lust with the Asherim combined with the desire for prosperity in harvest with Baal leads to sacrificing children to Molech.
- There were over 49.5 million abortions in the US since 1973 (in 2009). There are over 42 million abortions worldwide every year.
- 17:17 – “pass through the fire” – They are sacrificing children to Molech for prosperity.
- Instead of protecting their children, the parents have become the greatest personal danger to their children.
 - “witchcraft” – The use of mind-altering drugs to reach alternate spiritual experiences. (“Sorcery” in the NT is “pharmacia.”)
 - “soothsaying” – This is like the psychic hotline.
 - “sold themselves” – They paid to destroy themselves.
- 17:19 – “Also Judah did not keep the commandments” – Judah has the northern tribes and their judgment set before them as an example. They are sinning against great light.
- 17:22 – “sins of Jeroboam” – They justified their sin because their ancestor and forefather Jeroboam did those sins.
- 17:23 – “as He had said” – They were well warned. They forsook His word and warnings.
- 17:24 – “the king of Assyria brought people” – It was typical of the Assyrians to displace a conquered people. It allowed them more land and resources to use, but it also caused the displaced people to lose their cultural identity and solidarity.
- 17:26 – “the rituals of the God of the land” – The heathen are requesting proper knowledge of God to flourish in the land. This is exactly why Israel was removed.

17:28 – “Bethel” – One of the centers of Jeroboam’s calf worship is now used as the teaching center for God’s word and ways in the nation.

17:29 – “gods of its own” – These are the different gods they worshipped in the land of Israel with Yahweh. It was a spiritual smorgasbord

- “the Samaritans” – This is the origin of the Samaritans of Jesus’ day. They came from the mixing of the Assyrians, the displaced peoples, and some of Israel.

17:33 – “they feared the Lord, yet served their own gods” – This is the root of their intermingling.

- How many of our day fear God, and therefore give Him some form of worship, yet really serve others gods with their lifestyles?
- Mixture always leads to disaster.

17:41 – “to this day” – This speaks of the time of the writing of Kings.

Chapter 18:

18:1 – “Hezekiah” – means “the Lord is my strength.”

- Hezekiah is a Godly king, despite being the son of Ahaz, an ungodly king of Judah. Hezekiah somehow escaped Ahaz’ sacrificing of his sons to Molech.
- Hezekiah had a Godly mother, the daughter of a priest. Isaiah and Micah are also prophesying during the reign of Hezekiah.
- Hezekiah gets more print in the Bible than any king other than David.
- “Hezekiah...began to reign” – Hezekiah was co-regent with his father Ahaz from 729-715 BC.

18:2 – “twenty-nine years” – That is from 715-686 BC.

18:3 – “according to all that his father David had done” – No “but” or “except” as was evident in the lives of many others before him.

18:4 – “removed the high places” – Hezekiah takes the step every other kings of Judah failed to take. And he is merely 25 years old when he got started.

- “removed...broke...cut down...broke in pieces” – Much of Hezekiah’s life is involved in tearing down. Reversing what his father, Ahaz, had done.
 - Hezekiah is bringing the nation into compliance with the word of God. Everything contrary to God’s word is being removed.
 - This particular bronze serpent has been preserved and venerated for more than 800 years.
- “the high places” – These were left for the sake of convenience.
- “Nehushtan” – means “a thing of brass.” (Numbers 21)
 - The hardest idolatry to remove is religious idolatry. The worshipping of a shrine commemorating a past work of God is evidence of the loss of the present reality of God’s presence.
 - Hezekiah was man enough to deal with anything that interfered with the nation’s relationship with God.
 - In St. Ambrose Cathedral in Milan, Italy, they have a brass serpent they claim was from Hezekiah’s Nehushtan.

18:5 – “trusted in the Lord” – This is the mark of Hezekiah’s life.

18:6 – “held fast” – Lit. “to cling to, to be glued to, or to be woven into.” (Gen. 2:24) This is faith or trust.

- This is what faith looks like when living among ungodly people and an apostate nation.
- Hezekiah was a powerful man due to the fact that God was with him.
- “did not depart” – The Hebrew implies “not even for a time.”
- “kept His commandments” – Hezekiah is a man of the word of God.
- “kept” – Lit. “to guard.”

18:7 – “rebelled against the king of Assyria” – The end of this type of unconditional obedience to God and His word is true freedom, peace, and prosperity.

- Judah had become a vassal to Assyria under Ahaz. (2 Kings 16:7)

18:11 – “Assyria carried Israel away captive” – Hezekiah has to stand in faith despite seeing what Assyria just did to Israel.

- God is setting up a contrasting picture between Israel and Judah, as both are coming up against the same enemy.

18:13 – “Assyria came up” – The first invasion of Assyria into Judah came in 715 BC. (2 Chron. 32; Isa. 36-39)

- This is approximately 5 years after the fall of Samaria.
- “all the fortified cities of Judah” – Archeological findings have uncovered a record of Sennacherib taking 46 cities of Judah and over 200,000 captives.

18:14 – “three hundred talents of silver and thirty talents of gold” – That is about 11 tons of silver and 1 ton of gold.

- This is one of Hezekiah’s failures. He is afraid of Assyria as they are making advances against Judah. This is not God’s deliverance.
- “turn away...I will pay” – The lesson from this faltering move is that you cannot win a battle with the enemy by bribing him. It only makes the enemy hungrier and stronger.
- This is only a temporary solution; it doesn’t settle anything. The Assyrians will eventually come up against Judah to carry it away.
- God will eventually deliver Judah by a miracle and a slaughtering of the Assyrian army.

18:17 – “the Tartan” – He is the commander-in-chief of the Assyrian army.

- “the Rabsaris” – He is the chief officer of Sennacherib. It was his responsibility to oversee all the king’s eunuch-servants.
- “the Rabshakeh” – He is the chief of staff and the main spokesman.
- “with a great army” – There are at least 185,000 men in this army.
- “the Fuller’s Field” – This is the very spot where Isaiah had warned Ahaz to trust in the Lord rather than in the alliance with Assyria. (Isa. 7:3)

18:19 – “the great king” – An official title Sennacherib gave to himself. (Archeologists have found this inscription on Assyrian articles of the time.)

18:21 – “Egypt” – Hoshea, the king of Israel, tried to align with Egypt to escape Assyria.

- Hezekiah is being tempted to align with Egypt as well. (Isa. 19:11-17; 20:1-6; 30:1-7)

- 18:22 – “trust in the Lord” – The Rabshakeh is mocking God out of ignorance.
- Israel and Judah’s poor representation of God has contributed to the ignorance of God in the surrounding nations. Judah is a bit to blame for this confusing situation.
 - It should not be a surprise to us when the world sees our God as powerless when our lives so lack the supernatural.
 - “altars Hezekiah has taken away” – They are wrong; those aren’t Yahweh’s altars.
 - How often to those outside misunderstand true worship and devotion to the Lord?

18:24 – “trust in Egypt” – Hezekiah was tempted to trust Egypt as well.

- 18:25 – “Lord said to me” – He is claiming God’s approval of their attack on Judah. This is a lie; a false prophecy.
- They have to know God’s word well enough to discern this deception.

- 18:27 – “eat and drink their own waste” – They are threatening a very ugly siege.
- Assyria seems unaware of Hezekiah’s tunnel at this time.

18:31 – “Do not listen to Hezekiah” – They are trying to get the people to rebel against Hezekiah.

- 18:32 – “until” – The enemy makes promises and then cannot fulfill. Satan sets out the good stuff first in an attempt to deceive, but the poison is soon to follow. Sin is pleasurable for a season, and then it leads to death. (Heb. 11:25)
- The Assyrians would typically decapitate all the inhabitants of a city that surrendered to them. If a city refused to surrender, the Assyrians would take the city and then skin the inhabitants to line the walls of the city with human skin.

18:33 – “Has any of the gods of the nations at all delivered?” – This can be a very difficult internal battle.

18:35 – “Who among all the gods of the lands” – God is not to be compared with idols. Assyria will learn that first hand after 185,000 men will be killed by 1 angel in 1 evening.

18:36 – “held their peace” – They don’t argue...that is not where this battle will be won.

Chapter 19:

- 19:1 – “went into the house of the Lord” – He runs to God’s presence. God is the only sufficient One to run to at this time.
- Hezekiah already has a relationship with the Lord before the trouble comes and is therefore prepared to turn to the Lord when the pressure arises.
 - Many seem to run away from God when trouble strikes.

19:2 – “to Isaiah” – They search for Isaiah...and God’s heart in this.

19:3 – “no strength to bring them forth” – This is a very dangerous time when the child is nearly to the point of being born but the mother’s strength is failing. Both are in danger of dying.

- 19:6 – “Do not be afraid” – All Hezekiah has against 185,000 Assyrians is God’s word.
- This word will be fulfilled literally in Hezekiah’s life. He is not to worry.

- 19:7 – “a rumor” – God will bring all the great boasting of the enemy to nothing with a rumor.
- 19:8 – “Libnah” – This was a city that had revolted from Judah in 2 Kings 8:22.
- Sennacherib is lured away to Libnah and then to Ethiopia.
- 19:10 – “God in whom you trust” – Hezekiah’s faith is evident to the king of Assyria in these tough circumstances. Even Sennacherib can see it.
- “Christians are like tea bags; you don’t know what flavor they are until you put them into hot water” – Miles McPherson.
- 19:12 – “the gods of the nations” – Different gods produce different results. Our end is not the same as the end of the people with other gods, because our God is not as their gods.
- Just because the gods of the people around us are destroyed doesn’t mean that we cannot trust our God. Mammon, Asherah, Baal, and these gods must fall.
 - There is a lot of truth to this letter. The Assyrians were powerful and had conquered these other nations – including Israel.
- 19:14 – “spread it before the Lord” – Hezekiah gives this to God.
- When we do things God’s way, our problems become His problems.
 - Hezekiah knows every single thing around him is being threatened by his trust in Jehovah. Sennacherib has promised to spare them if they yield. But if they stand firm in Jehovah, Sennacherib says he will take it all away.
 - “The fear of man brings a snare, but whoever trusts in the Lord shall be safe.” (Prov. 29:25)
- 19:15 – “Lord” – (Heb. “Yahweh”) The name of the covenant-keeping God of Israel.
- 19:16 – “hear the words of Sennacherib” – Hezekiah makes this an issue between God and Sennacherib.
- 19:18 – “the work of men’s hands” – Isaiah is prophesying at this time about making gods out of wood, part of which goes into making a table, another part serves as firewood, and still another part becomes a god.
- 19:20 – “I have heard” – Isaiah wasn’t with Hezekiah when he prayed to God, but God confirms hearing Hezekiah’s prayer through Isaiah. It is a great encouragement.
- 19:21 – “The virgin” – This is speaking of the city of Jerusalem that Assyria was threatening to ravage.
- “laughed you to scorn” – God mocks the king of Assyria.
- 19:23 – “you have reproached the Lord” – God repeats Sennacherib’s boasting. He has been listening.
- 19:25 – “I have brought it to pass” – It was God who raised Assyria up in the first place.
- Assyria is a rod in the hand of God. God has been using them to prove that all the gods of the nations are nothing.
 - “The Most High ruled in the kingdom of men, and that He appoints over it whomever He will.” (Dan. 5:21)
- 19:28 – “My hook in your nose” – The Assyrians were famous for putting hooks in the noses and lips of their captives. They treated captives like cattle. Now they will reap what they have sown.

19:29 – “a sign to you” – God now turns to address Hezekiah and Judah.

- “as grows of itself” – Enough will bear fruit to sustain them through the hardship.
 - When the worst of circumstances are against us, there will be things that spring up on their own that will sustain us.
- “in the third year sow and reap” – The promise of God is that in three years they will be able to go outside their city to plant and harvest fields again.

19:30 – “take root downward...bear fruit upward” – This is as we, too, abide in the vine and bear much fruit.

19:32 – “Nor shoot an arrow there” – There are tens of thousands of archers standing outside the wall. This doesn’t seem possible to the natural mind.

- God knows how to protect His people. Isaiah wrote “No weapon that is formed against you shall prosper.” (Isa. 54:17)

19:34 – “defend this city” – And Jerusalem is still there to this day.

19:35 – “the angel” – This is just one angel.

- Jesus said He could have called down 12 legions of angels if He so desired. And a Roman legion was 6,000 soldiers.
- “killed” – That is without a noise.
- “one hundred and eighty-five thousand” – These are some of the most powerful soldiers on the planet who have previously annihilated other peoples.
- “when people arose” – This is speaking of those inside the city.
 - What was Jerusalem like in the morning? Who cleaned up all the dead bodies? Did this stir up a revival of God in the city? Isaiah tells us that the people, sinners and hypocrites especially, feared inside the walls recognizing that they could not dwell in the fire of the presence of the Lord.

19:36 – “Sennacherib...returned home” – This is despite all his boasting against Jerusalem and Yahweh.

19:37 – “it came to pass” – 20 years pass between vv. 36 and 37.

- “struck him down with the sword” – History says these sons were upset that Sennacherib was giving the throne to another son.
 - God protects Israel from 185,000 soldiers; Nisroch didn’t protect Sennacherib from his own sons.

Chapter 20:

20:1 – “In those days” – 2 Chron. 32:25 says that in those days “Hezekiah did not repay according to the favor shown him, for his heart was lifted up.”

- Hezekiah is proud of something God alone has done.
- “Hezekiah was sick” – Illness comes upon this Godly king, even after everything else he has been through.
- “Isaiah” – The prophet doesn’t bring good news this time.
- “Set your house in order” – What would that mean for us; a will, last instructions to the kids, saying something that needs to be said to a spouse, time alone with God?

- 20:2 – “turned his face to the wall” – He is turning his back to the people and looking to God alone.
- He is not able to go to the Temple (v. 5), so he just turns.
- 20:3 – “a loyal heart” – That is a remarkable thing to bring before God.
- “wept bitterly” – Isa. 38 relates that Hezekiah was praying with an eye to the facts that he had no heir, no son. Hezekiah knows his work isn’t done; David’s line isn’t complete and he hasn’t passed on these things to the next generation.
- 20:5 – “go up to the house of the Lord” – The illness must be preventing Hezekiah from going to the Temple in some way.
- 20:6 – “add fifteen years to your life” – Hezekiah died in 686 BC. The beginning of the extension of his life is thus to be placed no later than 702 BC (during or before the last Assyrian siege of Jerusalem).
- 20:7 – “a lump of figs” – God is using modern medicine to bring about this healing.
- Jesus said even the sick are in need of a physician. (Matt. 9:12)
 - “he recovered” – Some speculate that Hezekiah was wrong in asking for this healing because it led to Manasseh’s birth three years later. But Manasseh was Hezekiah’s only son...and of the line of the Messiah.
 - Even the best fathers can have prodigals. God the Father has prodigals.
- 20:8 – “what is the sign” – Hezekiah is looking for confirmation.
- Isaiah has flip-flopped in his messages from the Lord. Hezekiah must be a little bit confused.
- 20:11 – “ten degrees backward” – We are not told how, but God makes the shadow to move backwards.
- God can turn back the clock.
 - “sundial of Ahaz” – This is the big series of steps that served as a sundial.
- 20:12 – “Babylon” – They were the rising world power of the time. Babylon will eventually deport Judah in 586 BC.
- “a present to Hezekiah” – Babylon is either thanking Judah for killing the Assyrians or looking to Judah for an alliance against the remaining power of Assyria.
 - It seems that word concerning Hezekiah’s illness and subsequent recovery has gotten out. (2 Chron. 32:31) And other nations come to check up on or appease Hezekiah so that same thing doesn’t happen to them that happened to the Assyrians.
- 20:13 – “showed them all” – This is because of pride. At the end of his life, after these miraculous deliverances from illness and from the Assyrians, we see Hezekiah’s failures.
- “all his armory” – He seems to be attributing his strength to his military might.
 - If he wanted to show them the real wealth of Jerusalem, he should have taken them to the house of God. God was the only reason why they were still there.
- 20:14 – “far country” – He says this as if this makes them of no concern or danger.
- 20:17 – “Babylon” – Even though Assyria is the domineering world power at this time. (2 Kings 24:10-13; 25:11-17)
- Isaiah’s prophecy comes at least 115 years before Babylon actually takes Judah.

20:19 – “at least in my days” – Josiah will not be content to hear that destruction will come upon Jerusalem only after his lifetime. Josiah, in some ways, is a much greater man than was Hezekiah.

- It is a great danger sign when a generation is no longer concerned about the consequences of its behavior on the generations to follow.

20:20 – “a tunnel” – Hezekiah’s tunnel runs from the Gihon Springs outside the city walls to the Pool of Siloam inside the city walls about 20 feet deep through 1,777 feet of solid rock. It would allow the city to have water during a siege.

Chapter 21:

21:1 – “Manasseh” – means “forgetting.”

- Throughout Deuteronomy, God repeatedly instructed the people to “beware and do not forget.” To forget means literally “to set aside.” It doesn’t mean that one simply will not remember, but that they will devote more time and energy on something else.
- “he reigned fifty-five years” – Manasseh is the most wicked king Judah ever had and he has the longest reign.
 - Manasseh was born three years after Hezekiah was told he was going to die. Manasseh never saw the Hezekiah who was deeply and sincerely trusting God.
 - Manasseh is of the line of the Messiah.
- “fifty-five years” – That is from 697-642 BC and includes a ten-year co-regency (697-686 BC) with his father, Hezekiah.
- “Hephzibah” – means “my delight is in her.”

21:3 – “he rebuilt the high places” – Manasseh undoes all the good Hezekiah had done

- “Baal” – Manasseh has brought Baal and Asherah back into Judah.
- “the host of heaven” – The use of astrology.
 - God “made the stars also.” (Gen. 1:16)

21:4 – “in the house of the Lord” – Manasseh is bringing idolatrous worship and altars into the Temple.

21:6 – “through the fire” – He is sacrificing his children to Molech.

- “witchcraft” – (“enchantments” – KJV) This could speak of the use of mind and state-altering drugs in sorcery.

21:7 – “My name” – Manasseh is taking the name of the Lord in vain.

21:9 – “they paid no attention, and Manasseh seduced them” – Both, the people and the leader, are accountable.

- “Manasseh seduced them” – This speaks of an agenda. He is intentionally attempting to make the people sin and turn from God.
 - Manasseh broke all the commandments with an agenda.

21:10 – “the Lord spoke by his servants” – Many will be martyred for so speaking.

- “servants the prophets” – Plural. God is never left without a witness.

- 21:12 – “calamity upon Jerusalem” – God’s judgment is just. It didn’t come without warning.
- The progression of Manasseh’s sin: 1. Idolatry is tolerated among God’s people, 2. Idolatry is promoted, 3. Idolatry is supported and funded by the leadership, 4. The worship of the true God is undermined, 5. The true worshippers of God are persecuted, 6. The judgment of God is soon to come.
- 21:13 – “the measuring line of Samaria” – Judah has seen what results from rebellion against God and they go against God anyway. They are sinning against great light.
- 21:16 – “innocent blood” – Manasseh is persecuting believers in Judah.
- Tradition says Manasseh killed Isaiah by sawing him in half. (Heb. 11:37)
- 21:17 – “the rest of the acts of Manasseh” – 2 Chron. 33:10-17 tells of Manasseh’s capture by the Assyrians and his subsequent repentance. He attempted to undo his sin later, but much of the sinful legacy was passed onto Amon and continued in Judah.
- God gets more glory in His grace than in His judgment.
- 21:19 – “two years” – That is from 642-640 BC.

Chapter 22:

- 22:1 – “Josiah” – means “my foundation is the Lord.”
- “eight years old” – That means that Amon was 16 years old when Josiah was born.
 - Josiah comes to reign in a nation that has been in apostasy for some 50 years. And he takes over a nation with a death sentence; God has already pronounced judgment on Judah. Yet his heart brings revival, reform, and reprieve.
 - Josiah was born to a godless father and into a dysfunctional family and yet he still turns out Godly.
 - Josiah is the fulfillment of a 300 year prophecy. (1 Kings 13:2)
 - Jeremiah comes into his ministry during the 13th year of the reign of Josiah.
 - “thirty-one years” – That is from 640-609 BC.
- 22:2 – “all the ways of his father David” – 2 Chron. 34:3 says that Josiah turned to God at 16 years old and began a national reformation of purification at 20 years of age. And at 26 years old, they will find the Scriptures in the Temple and bring them to Josiah.
- “he did not turn aside” – Josiah walked a straight path.
- 22:5 – “deliver it in the hand of those doing the work” – Josiah used the method devised by Joash for collecting funds for the restoration of the Temple. (2 Kings 12:1-16)
- 22:7 – “faithfully” – God has raised up faithful men to help Josiah with the work.
- The carpenters dealt more faithfully than the priests. These lower income, blue-collar men had enough integrity to overcome any temptation to steal this money.
 - Manasseh had desecrated the Temple. Now Josiah is building it back up. This is a work of restoration.

22:8 – “found the Book of the Law” – Tradition says Manasseh went throughout the land finding and burning the copies of the Law. Some priest might have hid this book in the Temple before dying or being martyred by Manasseh.

- “Book of the Law” – This is either the entire Torah or simply the book of Deuteronomy.
 - This may be the only surviving copy of the Law. Josiah may have heard lines from the book, but this is likely the first time he ever heard from the Scriptures itself.
- “in the house of the Lord” – It is a sad thing when the Book of the Law is lost in the House of the Lord – whether in Josiah’s day or in ours.
 - The Word of God was lost and they didn’t even realize it. They must have replaced the Word with religious activity.

22:11 – “the king heard the words of the Book” – 2 Chron. 34:8 says Josiah was 26 years old when they found the Book.

- The Book is not laid up in the king’s cabinet as a piece of antiquity, a rarity to be admired, but it is read before the king. Those put the truest honor upon their Bibles that study them and converse with them daily.
- “he tore his clothes” – Traditionally a sign of grieving, for a man in leadership to tear his clothes brought horror and astonishment.
 - “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.” (Isa. 8:20)
 - “But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word.” (Isa. 66:2)

22:13 – “obeyed” – It is not enough to simply hear the Word, but we must do it as well.

- “all that is written concerning us” – Josiah sees himself and the nation in light of the truth of God’s word and realizes judgment is coming.
 - Josiah and his men demonstrate a beautiful humility before the Word of God.

22:14 – “Huldah the prophetess” – She has such a heart that the king sends to her rather than to Jeremiah and Zephaniah.

- “keeper of the wardrobe” – He fulfills the role of a tailor.

22:19 – “your heart” – God is looking to the heart of the king of Judah.

- Josiah’s heart is not perfectly reflected in the people. And God is willing to delay judgment based on the heart that one man.
- “I also have heard you” – This implies that Josiah has been hearing God.

22:20 – “in peace” – Josiah will die before the judgment of God comes upon Judah.

- Josiah will be killed by Pharaoh-Neco in battle. But from God’s perspective, Josiah died in peace.

Chapter 23:

23:2 – “prophets” – These include Jeremiah and Zephaniah, and possibly others.

- “he read” – Josiah didn’t call a priest or a scribe to read this. He is taking up the leadership of this himself.
 - Josiah will bring everything in the sphere of his influence under the standard of the word.
 - Josiah won’t just read the word, he will follow through in obedience all the way.
- “all the words of the Book of the Covenant” – This is either all of the Torah or just the book of Deuteronomy. Either way, it is still a rather long Bible study.

- 23:3 – “a covenant before the Lord” – Josiah commits himself to the Lord, even in the midst of an apostate and judged nation.
- Josiah determines that if the people won’t receive revival in their hearts that they will at least have reform in their government.
 - Even though the nation is going to be judged, individuals could still be spared.
 - “all the people took a stand for the covenant” – For the people, it is more an outward show than in inward heart change. They will turn from this position when Josiah moves off the scene.
- 23:4 – “the articles that were made for Baal” – Josiah is removing the opportunity for idolatry.
- If there isn’t a true revival, then the next best thing is to limit the opportunity for rebellion.
 - These are the things that are causing Judah to go into judgment.
 - “carried their ashes to Bethel” – He apparently deposited the ashes at Bethel in order to desecrate the very place where golden calf worship had originally polluted the land.
- 23:6 – “threw its ashes on the graves” – This makes these ashes doubly unclean.
- 23:7 – “hangings” – These were pornographic tapestries.
- 23:10 – “Topheth” – This word comes from the root for “drum.” Apparently, they would beat drums loudly to energize the people and drown out the cries of the babies as they died on the arms of statue of Molech.
- 23:11 – “the chariots of the sun” – Part of the Egyptian sun-worship included a chariot pulling the sun through the sky.
- 23:13 – “Solomon king of Israel had built” – These are leftovers from Solomon’s reign.
- 23:15 – “at Bethel” – Josiah is moving north into Israel-Samaria territory.
- Josiah isn’t content to only reform what he is directly responsible for.
- 23:17 – “these things which you have done” – Josiah was named by the prophet in 1 Kings 13:2, which was prophesied about 325 years before Josiah.
- This prophecy concerning Josiah was given when idolatry was just beginning in Israel under King Jeroboam.
 - God’s word is being fulfilled.
- 23:20 – “executed all the priests” – This was as the Law commanded. (Deut. 13; 17:2-7)
- 23:23 – “Passover” – There hasn’t been a Passover in Judah since Hezekiah over 100 years earlier.
- More information about this Passover celebration is given in 2 Chron. 35:1-19.
 - The prophecies of Jeremiah indicate that many are honoring God through this celebration with their lips, but they still have their hearts far from Him.
 - All this is with Nebuchadnezzar rising on the horizon.
- 23:24 – “that he might perform the words of the law” – Josiah is not accountable for the obedience of his people, but for his own personal obedience. He didn’t wait on a priest to lead. He didn’t wait on the people. He moves forward in what he knew he was to do.
- “written in the book” – The Scriptures are dictating Josiah’s actions.

23:25 – “with all his heart...soul...might” – Love is the ultimate fulfillment of the Law. (Matt. 22:37)

23:26 – “Manasseh had provoked” – And Judah followed in his example.

23:29 – “in his days” – This is 609 BC. Assyria is still the major world power. Nebo-Pilasar is the king of Babylon and Nebuchadnezzar is a brilliant general in his army.

- In 605 BC, Nebuchadnezzar will defeat Egypt at Carchemish.
- “Euphrates” – Assyria still ruled Babylon at this time.
 - The Via Mare trade route goes from Egypt to the Euphrates through Israel.
- “Megiddo” – This is the area we know as Armageddon.
- “Josiah went against him” – Josiah seems to be trying to protect the Babylonians.
 - Pharaoh Necho tried to dissuade Josiah from coming against him. (2 Chron. 35:21)
 - Josiah’s zeal is his strength. But it also proves to be his weakness. One can be zealous to the Lord to a fault; when the Holy Spirit is no longer directing that zeal.

23:31 – “Jehoahaz” – He is Josiah’s fourth and youngest son. His original name was Shallum. (1 Chron. 3:15; Jer. 22:11)

23:33 – “tribute” – This is a taxation. Judah is now a vassal state of Egypt.

- “100 talents of silver and 1 talent of gold” – 3¾ tons of silver and 75 lbs of gold.

23:34 – “Eliakim” – He is the second son of Josiah. His name is changed by the king of Egypt to Jehoiakim.

- Jehoiakim is established as a vassal-king to Egypt.

23:35 – “Jehoiakim” – He was the one who cut and burned Jeremiah’s prophesy in Jer. 36.

- Jehoiakim’s actions toward the word of God do not alleviate the standard from the word of God that Jehoiakim is held to.

23:36 – “eleven years” – That is from 609-598 BC.

Chapter 24:

24:1 – “Nebuchadnezzar king of Babylon came up” – This is the first deportation (of three) in 605 BC.

- Daniel was taken to Babylon in the first deportation of Judah. Daniel was a prince, of the family line of David. He was likely made a eunuch when taken to Babylon. (2 Kings 20:18)
- The second deportation comes in 597 BC. The third and final deportation comes in 586 BC.

24:3 – “because of the sins of Manasseh” – He left a permanent stain on the nation.

- “Manasseh” – means “forgetting.” This is a picture of the sins and consequences of forgetting.

24:4 – “innocent blood” – God doesn’t miss a murder on the face of the planet. Abel’s innocent blood (Gen. 4:10) cried out to the Lord from the ground.

- There have been nearly 50 million abortions in the US since 1973.

24:6 – “Jehoiakim rested with his fathers” – Jeremiah said they didn’t even bury him. The people treated him as they would a dead donkey.

- 24:8 – “Jehoiachin” – He was also known as Jeconiah or Coniah.
 - He is the son of Jehoiakim and the grandson of Josiah.
- 24:10 – “Babylon came up against Jerusalem” – This will be the second deportation which happened on March 16, 597 BC.
 - Ezekiel was taken to Babylon in the second deportation.
- 24:15 – “Jehoiachin captive to Babylon” – This fulfilled Jeremiah’s prophecy. (Jer. 22:24-27)
- 24:17 – “Zedekiah” – The third son of Josiah to sit on the throne of Judah.
 - Jeremiah wrote much about Zedekiah.
- 24:19 – “He also did evil” – This is unthinkable in light of the other deportations.
- 24:20 – “Zedekiah rebelled against the king of Babylon” – Zedekiah, going against the word of God given through Jeremiah (Jer. 37-38), allied himself with Pharaoh Hophra of Egypt.
 - Babylon will defeat Egypt and then come back and take Judah too.

Chapter 25:

- 25:1 – “a siege” – The final Babylonian siege started on January 15, 588 BC.
- 25:2 – “besieged until the eleventh year” – Jeremiah speaks of the condition of Jerusalem during this 2-year siege in Jer. 38:2-9. One-third will die by the sword, one-third will go into captivity, and one-third will die of famine.
- 25:3 – “the famine had become so severe” – The people were turning to cannibalism.
- 25:4 – “the men of war fled” – The leaders flee before the people knew what was happening.
 - “by way of the plain” – He is attempting to cross Jordan River.
- 25:5 – “Jericho” – “It seems ironic that here, at the very spot where Israel first set foot on the Promised Land, the last of the Davidic kings was captured and his monarchy shattered. Here, where Israel experienced her first victory as the walls of Jericho fell before unarmed men who trusted in God, was the scene of her last defeat.” (Dilday, as quoted by David Guzik)
- 25:6 – “Riblah” – Nebuchadnezzar’s field headquarters were north of Damascus on the Orontes River.

- 25:7 – “they killed the sons of Zedekiah” – They are killing all the heirs to the throne.
- The final image Zedekiah will see with his own eyes is his sons being killed before him.
 - The thing continually before the eyes of God is the blood of His Son.
 - “took him to Babylon” – Jeremiah prophesied that Zedekiah “shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you face to face, and you shall go to Babylon.” (Jer. 34:3) However, Ezekiel said Zedekiah would go “to the land of the Chaldeans; yet he shall not see it, though he shall die there.” (Ezek. 12:13)
 - Sometimes God gives us words and promises that seem to conflict...but some of the greatest lessons in life are learned in the resolution of two seemingly contradictory words of God. These often reveal things previously unable to be seen by us.
 - “to Babylon” – Jerusalem finally fell to the Babylonians on July 18, 586 BC.
 - God finally said to the nation of Israel/Judah, “you love idols; I will take you to the land of idols.” God will cure Israel from its idolatry.
 - The land was owed 70 Sabbaths for the last 490 years that wasn’t permitted a rest.
- 25:8 – “the fifth month, on the seventh day” – That is August 14, 586 BC.
- It is observable that the second Temple was burnt by the Romans the same month, and the same day of the month, that the first Temple was burnt by the Chaldeans, which, Josephus says, was the tenth of August.
 - “Nebuzaradan” – He is the commander-in-chief of the Babylonians.
 - “Babylon, came to Jerusalem” – This begins “The Times of the Gentiles.” It will be over 2,000 years before the nation of Israel will be sovereign over their own land again.
 - At the point that the Temple is torn down and Jerusalem is taken that God begins to mark the flow of civilization from Babylon to Medo-Persia to Greece and then to Rome. Ultimately it will be a revised Roman Empire intermingled with the rest of the world that will mark “The Last Days” of our currently history.
 - On May 14, 1948 David Ben-Gurion named the land Israel after the prophecies of Ezekiel.
- 25:9 – “burned the house of the Lord” – The people thought that because they had the Temple they would be spared defeat by the Babylonians. (Jer. 7:4) They had turned the place of meeting with God into a relic void of God.
- This was Solomon’s Temple built over 400 years earlier. What would David think?
 - God let them burn it. He would rather have a pagan king burn His Temple than have His people meet there in hypocrisy.
 - This was all so needless; it didn’t have to happen. (1 Kings 2:1-4; Lev. 26; Deut. 28)
 - “Wickedness is always weakness” – Damian Kyle.
- 25:12 – “poor” – Israel was always taking advantage of the poor.
- “vinedressers and farmers” – They are to maintain the land.
 - Nebuchadnezzar shows more concern for the land did the people of Judah.
- 25:16 – “two pillars” – These were the pillars Boaz and Jachin. The irony is that Boaz means “to strengthen” and Jachin means “to establish.”
- No mention is made of the Ark of the Covenant. Some think Jeremiah hid it on Pisgah. Some claim it to in Ethiopia due to Solomon’s dealings with the Queen of Sheba. Some think Titus Vespasian carried it back to Rome and it now sits in the basement of the Vatican. Those in the Temple Institute claim that they have seen the Ark under the Temple Mount in a sealed chamber.

- 25:18 – “Seraiah the chief priest” – Seraiah was the grandson of Hilkiah (1 Chron. 6:13-14). His son, Jehozadak, was taken captive to Babylon. Ezra was one of Jehozadak’s descendants (Ezra 7:1).
- 25:21 – “put them to death” – Nebuchadnezzar executes these 72 leaders of Judah together to quench any future rebellion.
- “Judah was carried away captive” – This is about 860 years after they took Canaan by Joshua.
- 25:22 – “Gedaliah” – He was a godly man and a friend to Jeremiah. He was willingly submitting to the Babylonians because of God’s word through Jeremiah.
- Gedaliah’s father, Ahikam, was one that countenanced and protected Jeremiah when the princes had vowed his death. (Jer. 26:24)
- 25:23 – “Ishmael” – Elishama, Ishmael’s grandfather, was the royal secretary under Jehoiakim. (Jer. 36:12)
- 25:25 – “Ishmael” – Gedaliah was warned concerning Ishmael. (Jer. 40:13-16)
- Ishmael is jealous and has royal blood, so he thinks he should have the position.
 - “killed Gedaliah” – This is October 586 BC.
- 25:26 – “went to Egypt” – Tradition says that the remnant took Jeremiah to Egypt against his will and against his advice. (Jer. 43:41)
- 25:27 – “in the year that he began to reign” – That is in 561 BC.
- 25:28 – “the kings who were with him” – These are the other kings from other lands that were also defeated and captured by the Babylonians.
- 25:29 – “Jehoiachin” – He was carried away in the second deportation over 36 years earlier.
- Jesus’ lineage comes through Jehoiachin (Jeconiah) to Shealtiel.
- 25:30 – “a portion for each day” – This is a continual, daily provision by grace.
- The historical account ends with a picture of God’s grace.