

Notes on
2 Kings
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Introduction

Second Kings continues the narrative begun in 1 Kings. It opens with the translation of godly Elijah to heaven and closes with the transportation of the ungodly Jews to Babylon. For discussion of title, writer, date, and scope of 2 Kings, see the introductory section in my notes on 1 Kings.

MESSAGE¹

Second Kings is a sequel to 1 Kings. First Kings covers about one and a half centuries and 2 Kings about three centuries. In both books the two thrones are in view: the earthly and the heavenly.

First Kings emphasizes the *facts* of these thrones. The earthly throne consistently failed, but the heavenly throne consistently prevailed. Second Kings emphasizes the *consequences* that result from each of these situations. Its major value is its revelation of the failure of man and the victory of God.

The failure of man comes through the content of this book, but the victory of God comes through the pre-exilic prophets who wrote during the three centuries covered in 2 Kings. These prophets were Hosea, Amos, and Jonah in Israel. In Judah they were Isaiah, Jeremiah, Micah, Nahum, Habakkuk, and Zephaniah.

Notice first the revelation of this book concerning human failure.

The reason the nations failed was the people lost their vision of Yahweh. We can see this quite clearly in the attitudes and actions of the kings. Most of the kings were evil because they had no vision of the throne in heaven. They did not appreciate their position under God. A few of them were good, but even these fell short of the standard of devotion to God that David had set. Some of them conducted reforms, but none of them removed the places of pagan worship in the land (the "high places"). Essentially they conducted state business with little concern for God. Idolatry and foreign alliances are the evidence that the people lacked a vision of God. Another evidence of this is the people's inability to perceive their national setbacks as divine discipline. The prophets were constantly trying to help the people see this.

The method by which the nations failed was the people forgot their national vocation. They developed, on the one hand, an improper exclusiveness. They did not believe God

¹Adapted from G. Campbell Morgan, *Living Messages of the Books of the Bible*, 1:1:192-206.

could have any pity or mercy on any other people but themselves. Jonah demonstrated this attitude. On the other hand, they failed to be exclusive as God meant them to be. They formed alliances with other nations contrary to God's will. God intended His people to be a blessing to all other people and to trust in Him alone. The people not only lost their vision of God, they also lost their vision of their own vocation as a unique nation in the world (Exod. 19:5).

The evidence that the nations failed was the people lost their spiritual sensitivity. It is amazing but true that the ministry of the writing prophets that occupies so much space in the Old Testament was very ineffective in their own day (e.g., Isa. 53:1). The religious reformations that did take place were fairly superficial (cf. 2 Kings 22:8-20). When Hezekiah began his reform it took 16 days simply to carry the accumulated rubbish out of the temple (2 Chron. 29:17). In Josiah's day not even one copy of the Law was available until someone discovered one among the debris in the temple. When the people heard it read they were completely unfamiliar with it (2 Chron. 34:14-21).

Notice too in this book the revelation concerning the victory of God. There is much evidence of this as well.

The reason for God's victory is traceable to His promise, with an oath, to bless Abraham's descendants (Gen. 22:16-18). He will allow nothing to keep Him from fulfilling that promise. His covenant with Abraham underlies all of His dealings with the Israelites that this book documents. Remember that the Davidic Covenant grew out of the Abrahamic Covenant. God's covenants rested on His love.

The method by which God accomplished victory was by using the prophets as His messengers to communicate with His people and by using direct intervention to control their history.

The evidence of God's victory is the continued existence of the physical seed of Abraham. The Jews still exist today. Arnold Toynbe, the historian, called the Jews a fossil race. God has preserved them to fulfill His purposes on the earth. So even though they failed Him, He has not failed them.

I would summarize the message of 2 Kings, therefore, as follows. Though people fail God, God will not fail people. This is foundational to the doctrine of eternal security that the New Testament expounds more fully.

The main reason the Israelites failed God was they lost sight of Him. Proverbs 29:18 says, "Where there is no vision (of God) the people cast off restraint." When people lose sight of God their ideals deteriorate. They turn to idolatry to fill the vacuum left by God's absence. Also, their purposes suffer defeat. They do not achieve fulfillment or realize their destiny. Furthermore their consciences become dead. They become unresponsive to the Word of God. You have a high calling. Point people to God.

On the other hand, God will never fail humanity (Isa. 42:1, 4). The man who said this, Isaiah, could do so because He did not lose sight of God. His vision of God was clear and great (Isa. 1:1; 6:1). It enabled him to maintain confidence in the throne in heaven when the throne on earth was failing terribly (Isa. 40:27-31). Is your confidence in God? Many evangelicals are wringing their hand in distress because the Christian cause seems to be suffering in America. God is still on His throne.

If we are to serve our generation faithfully, we must see God. When we do, we will find inspiration in the certainty of His ultimate victory. How can we keep God in our view? Read the Word daily. Pray. Bring Him into all your decisions, your worries, your fears. Do not lose sight of Him for one day. Do not forget your vocation in life (Matt. 28:19-20). Ask God to keep you spiritually sensitive.

OUTLINE

(Continued from notes on 1 Kings)

3. Ahaziah's evil reign in Israel 1 Kings 22:51—2 Kings 1:18
 4. Jehoram's evil reign in Israel 2:1—8:15
 5. Jehoram's evil reign in Judah 8:16-24
 6. Ahaziah's evil reign in Judah 8:25—9:29
- C. The second period of antagonism 9:30—17:41
1. Jehu's evil reign in Israel 9:30—10:36
 2. Athaliah's evil reign in Judah 11:1-20
 3. Jehoash's good reign in Judah 11:21—12:21
 4. Jehoahaz's evil reign in Israel 13:1-9
 5. Jehoash's evil reign in Israel 13:10-25
 6. Amaziah's good reign in Judah 14:1-22
 7. Jeroboam II's evil reign in Israel 14:23-29
 8. Azariah's good reign in Judah 15:1-7
 9. Zechariah's evil reign in Israel 15:8-12
 10. Shallum's evil reign in Israel 15:13-16
 11. Menahem's evil reign in Israel 15:17-22
 12. Pekahiah's evil reign in Israel 15:23-26
 13. Pekah's evil reign in Israel 15:27-31
 14. Jotham's good reign in Judah 15:32-38
 15. Ahaz's evil reign in Judah ch. 16
 16. Hoshea's evil reign in Israel 17:1-6
 17. The captivity of the Northern Kingdom 17:7-41
- III. The surviving kingdom chs. 18—25
- A. Hezekiah's good reign chs. 18—20
1. Hezekiah's goodness 18:1-12
 2. Sennacherib's challenge to Hezekiah 18:13-37
 3. Yahweh's immediate encouragement 19:1-13
 4. Hezekiah's prayer 19:14-19
 5. Yahweh's answer 19:20-37
 6. Hezekiah's illness and recovery 20:1-11
 7. The prophecy of Babylonian captivity 20:12-19
 8. Hezekiah's death 20:20-21
- B. Manasseh's evil reign 21:1-18
- C. Amon's evil reign 21:19-26
- D. Josiah's good reign 22:1—23:30

1. Josiah's goodness 22:1-2
 2. Josiah's reforms 22:3—23:27
 3. Josiah's death 23:28-30
-
- E. Jehoahaz's evil reign 23:31-35
 - F. Jehoiakim's evil reign 23:36—24:7
 - G. Jehoiachin's evil reign 24:8-17
 - H. Zedekiah's evil reign 24:18—25:7
 - I. The captivity of the Southern Kingdom 25:8-30

Exposition

CONTINUED FROM NOTES ON 1 KINGS

3. Ahaziah's evil reign in Israel 1 Kings 22:51—2 Kings 1:1-18 (continued)

Second Kings begins with Ahaziah's reign that fell during the 33-year period of Israel and Judah's alliance (874-841 B.C.; 1 Kings 16:29—2 Kings 9:29). This period in turn fits within the larger context of the divided kingdom (931-722 B.C.; 1 Kings 12—2 Kings 17).²

"The typical Syrian upper balcony was enclosed with a jointed wood lattice-work that, while suitable for privacy, could easily be broken."³

One of the results of Ahaziah's decision to follow his father Ahab's idolatrous example (1 Kings 22:52-53) was that during his tenure Israel lost some of its control of Moab (v. 1; 3:5). It had held this since Omri's reign at least.⁴ King Mesha of Moab's rebellion was not completely effective at first, but later it proved successful.

We can see Ahaziah's failure to acknowledge his position under Yahweh, Israel's true King, in his seeking advice from a false god (v. 2; cf. 1 Kings 22:8). Ekron was on the Philistine border southwest of Samaria. Why would Ahaziah send to Philistia to inquire of Baal since Baalism was rampant in Israel? He may have done so to keep his illness a secret from his political enemies. Furthermore the Baal religious center had a reputation for divination and soothsaying (cf. 1 Sam. 6:2, Isa. 2:6). In addition, Ekron was not far from Samaria.

The angel of the Lord here (v. 3) was perhaps the preincarnate Christ (Gen. 16:9; 1 Kings 19:7; 2 Kings 19:35; et al.). Premature death was God's punishment for the king's insubordination (v. 4; cf. Saul). The people in the courts of Samaria knew Elijah well, of course (v. 8).

Ahaziah showed complete contempt for God's prophet and Yahweh, whom he represented, by sending soldiers to arrest Elijah. He apparently wanted to get a reversal of the prophecy against him and resorted to massive force to secure it.⁵ "Man of God" means prophet (v. 9; et al.). Elijah replied that he was indeed a servant of God. For this reason the king should have submitted to him. The issue in this thrice-repeated confrontation was, who is in charge and has more power, Yahweh or Ahaziah (cf. 1

²You may want to refer again to the diagram of the period of alliance near 1 Kings 16:29 in my notes on 1 Kings as you continue to study this stage of Israel's history.

³R. D. Patterson and Hermann J. Austel, "1, 2 Kings," in *1 Kings-Job*, vol. 4 of *The Expositor's Bible Commentary*, p. 172.

⁴Gary Rendsburg, "A Reconstruction of Moabite-Israelite History," *Journal of the Ancient Near Eastern Society of Columbia University* 13 (1981):67.

⁵D. J. Wiseman, *1 & 2 Kings: An Introduction and Commentary*, p. 193.

Kings 18)? Fire from heaven settled the controversy (v. 10; et al.; cf. 1 Kings 18:38; Luke 9:54-56). The third captain took the proper humble approach to God's prophet (vv. 13-14).

It is probable that Baal-zebul means "lord of the flies" bringing pestilence to mind.⁶ However it may mean "lord of the flame."⁷ If it means the latter, God may have been demonstrating His superiority to Baal as He had done previously on Mt. Carmel by sending fire from heaven. This time He did so to consume the soldiers (1 Kings 18:38).

"The issue is still the same as at Carmel."⁸

Ahaziah died as Elijah had announced as punishment for his failure to submit to Yahweh's authority over His people (v. 17). Since he had no son to succeed him—note the fertility motif—his brother Jehoram became Israel's next king (v. 18). There was also a contemporary king of Judah named Jehoram. The NIV translators have kept these two men distinct by spelling the Israelite king's name "Joram," a variant spelling, and the Judahite king's name "Jehoram."

God judged Ahaziah for his idolatry economically (1 Kings 22:47-48; cf. 2 Chron. 20:36-37), politically (v. 1), and personally (v. 2).

4. Jehoram's evil reign in Israel 2:1—8:15

Jehoram reigned 12 years in Israel (852-841 B.C.). His reign overlapped with Jehoshaphat and Jehoshaphat's son Jehoram's coregency (853-848 B.C.) as well as Jehoram of Judah's sole reign (848-841 B.C.). During these 12 years Elisha, whose name means "my God is salvation," was very active in Israel. In keeping with his theological purpose the writer of Kings again emphasized incidents of spiritual significance that took place at this time (cf. 1 Kings 17—19, the Elijah narrative).⁹

The transfer of prophetic power 2:1-14

The Gilgal in view may have been the one between Jericho and the Jordan, or it may have been one about seven miles north of Bethel since Elijah and Elisha went down to Bethel (v. 2).¹⁰ This account presupposes previous revelation, not in Scripture, that this day was to be Elijah's last on earth (v. 3). By granting Elisha permission to remain behind (v. 2, et al.) Elijah was testing Elisha's commitment to himself and to his calling as Elijah's successor (cf. Matt. 4:1-11; Luke 22:31-62; John 21:15-27). Elisha's refusal to speak of Elijah's departure (vv. 3, 5) probably reflects Elisha's sorrow at the prospect of losing his

⁶James R. Battenfield, "YHWH's Refutation of the Baal Myth through the Actions of Elijah and Elisha," in *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*, p. 26.

⁷F. Charles Fensham, "A Possible Explanation of the Name Baal-Zebub of Ekron," *Zeitschrift für die Alttestamentliche Wissenschaft* 79 (1967):363.

⁸Wiseman, p. 192.

⁹See Eugene H. Merrill, *Kingdom of Priests*, p. 352, for the chronological sequence of events in the Elisha narrative (2:1—8:15) and their dates.

¹⁰Wiseman, p. 195.

friend and mentor. It was not uncommon for prophets to give a valuable parting blessing (cf. Gen. 49; Deut. 33), and Elisha did not want to miss that. A prophet's mantle (cloak) was the symbol of his authority as God's spokesman (cf. 1 Kings 19:19). As Moses had parted the Red Sea with his rod, so Elijah parted the Jordan River with his mantle (v. 8; cf. Exod. 14:21-22). Israel's God was as able as ever to lead His people out of bondage and into promised blessing.

The double portion that Elisha requested was the privilege of God's richest blessing on his life that customarily went to the first-born son in the ancient Near East (cf. 1 Kings 3:3-9). It would be a hard thing for Elijah to guarantee this double portion since blessing with His Spirit was God's prerogative (v. 10). Evidently Elijah intended to reward Elisha's continued faithful commitment to him with this blessing, but if Elisha turned back from following him he would not get it (v. 10). The eldest son, whose role Elisha filled, was responsible to carry on his father's name and work.

The chariot and horses of fire symbolized God's powerful heavenly army (cf. 6:17). This display of the instruments of spiritual warfare separated the two prophets and apparently could have frightened Elisha into running away and losing his desired blessing (v. 11). The chariot and horses of fire had polemic value since the Canaanites called Baal "the rider of clouds."¹¹ The whirlwind (shekinah?) took Elijah miraculously into heaven, not the fiery horses and chariot (v. 11). Elijah had thought he was indispensable to God at one time (1 Kings 19:10, 14), but God had told him that he would remove him and work through others (1 Kings 19:11-18). Elijah's translation to heaven was a blessing for him since he entered heaven without dying.

"The contrast between the deaths of Elijah and his enemies could hardly be any more stark. Elijah, the faithful servant of God, ascends to heaven. Ahab and Jezebel, the sworn enemies of Yahwism and the prophets, die at the hands of their foes."¹²

Elijah had been Elisha's spiritual father and mentor (v. 12). Elisha mourned the departure of one of Israel's great spiritual warriors (v. 12). By referring to Elijah as "the chariots of Israel and its horsemen" (v. 12), Elisha probably meant that Elijah's prophetic powers and spiritual depth were the nation's true strength.¹³ By asking, "Where is Elijah's God?" (v. 14) Elisha was calling out to Yahweh to demonstrate His power through him as he had done through Elijah.

¹¹Battenfield, p. 27; et al. A polemic is a presentation of evidence designed to discredit someone or something.

¹²Paul R. House, *1, 2 Kings*, p. 210.

¹³M. A. Beek, "The Meaning of the Expression 'The Chariots and the Horsemen of Israel' (II Kings ii 12)," *Oudtestamentische Studiën* 17 (1972):1-10. See also Jack R. Lundbom, "Elijah's Chariot Ride," *Journal of Jewish Studies* 24:1 (Spring 1973):47-48.

MIRACLES INVOLVING ELISHA		
Miracle	Reference	Elements
Fire called down from heaven	2 Kings 1:10, 12	Fire
Jordan River parted	2 Kings 2:8	Water
Jericho spring water purified	2 Kings 2:21	Water
Youths cursed	2 Kings 2:24	Animals
Water provided	2 Kings 2:20	Water
Widow's oil multiplied	2 Kings 4:6	Oil
Shunammite's dead son raised to life	2 Kings 4:35	Life
Poisonous stew purified	2 Kings 4:41	Flour
Prophets' food multiplied	2 Kings 4:44	Bread and grain
Naaman healed of leprosy	2 Kings 5:14	Water
Gehazi's leprosy cured	2 Kings 5:27	Disease
Ax head floated	2 Kings 6:6	Water
Horses and chariots surrounded Dothan	2 Kings 6:17	Fire
Aramean soldiers blinded	2 Kings 6:18	Sight
Aramean army scattered	2 Kings 7:6	Sound
Hazael's future predicted	2 Kings 8:13	Future

The evidence of Elisha's succession 2:15-25

Had Elijah still been alive on the earth Elisha could not have exercised authority as his successor. In this chapter note the parallels between the succession of the prophets and the succession of the kings that the writer recorded elsewhere in Kings. Elisha gave the skeptics opportunity to verify Elijah's departure (cf. 1 Kings 18:12). After all, Elijah had been known to disappear and reappear suddenly (cf. 1 Kings 18:12). The same Spirit that had empowered Elijah now rested on Elisha (v. 15).

The miracle that attested God's messenger and his message evidently took place at Jericho (v. 15). The physical condition in the town was symbolic of the spiritual condition of the nation (v. 19).¹⁴ Refreshment and fertility had suffered as a result of apostasy. Elisha was a new vessel in God's hand similar to the new jar he requested (v. 20). Salt seemed like the worst thing to add to brackish water to make it pure just as return to Yahweh must have appeared to be a backward step to many idolatrous Israelites. Nevertheless since salt is what God ordered it was effective. The use of salt may have symbolized a break with the past since this is what rubbing certain sacrifices with salt to sanctify them indicated (Lev. 2:13; Num. 18:19; Ezek. 43:24).¹⁵ Yahweh, not Baal, could restore blessing and fertility to His people. This miracle was another polemic against Baal

¹⁴Ian M. Blake, "Jericho (Ain es-Sultan): Joshua's Curse and Elisha's Miracle—One Possible Explanation," *Palestine Exploration Quarterly* 99 (1967):86-97, suggested that the Jericho spring had become contaminated by radio-active matter as a result of Joshua's curse (Josh. 6:26).

¹⁵John Gray, *I & II Kings*, p. 427.

worship (cf. 1 Kings 18; et al.). Baal's worshippers credited him with ruling over the waters on and beneath the earth including underground springs and fountains.¹⁶ God's permanent healing of the spring would have served as a continuing reminder of Yahweh's ability to bring fruitfulness and blessing out of the deadly sterility of idolatry.

Bethel was a center of idolatry in Israel, one of the golden calf sites (v. 23). Evidently Elisha's approach triggered a mass demonstration against him by many young men. The Hebrew word *na'ar* translated "lads" in 2:23 describes young men, not boys, in many other places in the Old Testament.¹⁷ "Baldhead" was and is a term of disrespect. The idolaters challenged Elisha to "go up" to heaven as Elijah had done if Elisha could.¹⁸ These youths were typical of a nation that "mocked the messengers of God, despised His words and scoffed at his prophets" (2 Chron. 36:16). Not motivated by personal pride but by a desire for God's glory, Elisha pronounced God's curse on them for their disrespect for His prophet and Himself (v. 24; cf. 1 Peter 3:3-7). As before, God used wild animals to judge the rebels (cf. 1 Kings 13:24). Wild bears were common in ancient Israel.¹⁹ These early miracles identified Elisha as God's spokesman who possessed His power to bless or to curse.

These two miracles set the tone of Elisha's whole ministry. He would be a source of blessing to the needy, but he would be a source of judgment to those who did not respect Yahweh.

God's victory for over the Moabites ch. 3

Even though Jehoram was better spiritually than Ahab (v. 2) he was still so much of an idolater that Elisha had no use for him (vv. 13-14).

Mesha had rebelled against Israel earlier (v. 3), but he continued to do so. This uprising led to the alliance and battle the writer described in this chapter. The southern approach to Moab through Edom apparently did not have as strong defenses as Moab's northern border (v. 8). Edom was now under Judah's authority. Jehoram regarded the water shortage as a judgment from Yahweh (v. 10). Elisha used to serve Elijah by pouring water on his hands as Elijah washed them, a menial task, as well as in other ways (v. 11; 1 Kings 19:21).

Music sometimes facilitated prophetic revelations (cf. 1 Sam. 16:23).

"It is more likely amid these calamitous circumstances Elisha simply wanted soothing music played so that he might be quieted before God and

¹⁶Battenfield, p. 27.

¹⁷Some of the individuals this Hebrew word describes were Gehazi, Elisha's servant (4:12), an unnamed young man (4:19), and the Shunammite's servant (4:24).

¹⁸W. C. Kaiser Jr., *Hard Sayings of the Old Testament*, p. 124.

¹⁹James A. Montgomery, *A Critical and Exegetical Commentary on the Books of Kings*, p. 366. For some other interpretations of this incident, see David Fass, "Elisha's Locks and the She-Bears," *Journal of Reform Judaism* 34:3 (1987):23-29.

thus to be brought to a mood conducive for God to reveal to him his will."²⁰

Elisha conceded to help because Jehoshaphat had humbled himself by seeking Yahweh's assistance (v. 12). God provided water (refreshment) supernaturally to His people, but He brought defeat and lack of fertility and productivity on Moab for opposing Israel. He began the deliverance at the time of the Israelites' daily sacrifice when they symbolically dedicated themselves anew to God (v. 20). God's deliverance was supernatural (vv. 22-23) and showed everyone present that Israel's victory was not her own doing.

"The dried-up river bed (probably the Wadi Hesa; River Zered) was to have many trenches (Heb. 'trenches trenches') dug to retain the flash-flood (Arab. *sayl*) which would result from rain falling out of sight on the distant Moabite hills. This form of irrigation is still common in central and southern Arabia."²¹

Kir-hereseth (modern Kerak) stood on an easily defended hill. In the ancient Near East nations generally viewed defeat in battle as a sign that they had offended their gods who were punishing them. For this reason Mesha offered the supreme sacrifice, his heir to the throne, to Chemosh, the Moabite god (v. 27). Mesha's sacrifice of his son was an integral part of an age-old Canaanite tradition of sacral warfare. It virtually guaranteed, from his point of view, that his god would save the lives of the entire population under siege.²²

This sacrifice expressed Mesha's great wrath against Israel. The battle meant everything to him. Nevertheless it was not that important to the members of the alliance that opposed him. All they wanted to do was keep Moab from revolting. Therefore the allies departed from Mesha and returned home having won the battle even though they could not take Mesha's stronghold.

"The object of the campaign had been attained; the power of Moab was broken, the rebellion suppressed, and the country again placed under the scepter of the king of Israel."²³

The Moabite Stone, a significant archaeological find, contains Mesha's own record of this battle and other battles with Israel. On it he claimed to have won with Chemosh's help. Though he lost the battle he did not lose his life or his capital.

This chapter shows that God was willing to give Israel victory because she allied with Jehoshaphat who humbled himself under God (cf. 2:23-25). God in His grace sometimes allows His blessings for obedience to spill over to those who are less worthy (cf. 1 Cor. 7:14).

²⁰Leon J. Wood, *The Holy Spirit in the Old Testament*, p. 118.

²¹Wiseman, p. 201.

²²Baruch Margalit, "Why King Mesha of Moab Sacrificed His Oldest Son," *Biblical Archaeology Review* 12:6 (November-December 1986):62-63. Cf. Montgomery, p. 363.

²³F. W. Krummacher, *Elisha*, p. 45.

God's care of the faithful in need 4:1-7

It was common in the ancient Near East for creditors to enslave the children of debtors who could not pay. The Mosaic Law also permitted this practice (Exod. 21:2-4, Lev. 25:39). However servitude in Israel was to end on the Year of Jubilee. God provided miraculously for the dire needs of this family that had put God first in contrast to the majority who did not do so in Israel (cf. Matt. 6:33). God's miraculous multiplication of oil symbolized the adequacy of God's Spirit to provide all the widow needed. This seems clear from the significance of oil elsewhere in Scripture. It is a symbol of the Holy Spirit (cf. Lev. 8; 1 Sam. 10:1; 16:13; Luke 11:13; et al.).²⁴

God's blessing of those who honor Him 4:8-37

In contrast to the incident above, this one shows God's blessing on a wealthy woman. She was not the marriage partner of a prophet but a simple faithful believer in Yahweh (cf. vv. 8-10, 16, 21-22, 24-25, 27, 30, 37). She was living among unbelievers in Israel (cf. Rahab, Ruth, et al.). Her husband appears to have been only a formal participant in Yahweh worship rather than thoroughly dedicated to Him (vv. 19, 23). His words may imply that he expected Elisha to be available only on holy days, but he showed genuine concern for his son's health.²⁵

The story illustrates the great blessing (fertility) God will bring on those who award Him the place He deserves (cf. Hannah). He went as far as giving this infertile woman (v. 14) a son and then restoring him to life when he died. Her respect for Yahweh is clear from her respect for His prophet (vv. 9-10, 13, 30, 37).

Shunem stood in the Jezreel Valley. Gehazi (v. 12) had become Elisha's servant as Elisha had been Elijah's. As such he was the potential successor to his ministry. "I live among my own people" (v. 13) translates an idiom that meant, "I am content." At first the woman found it hard to believe that God would reward her with a child (v. 16; cf. Sarah).

Evidently the woman concluded that it was better if her husband did not know about their son's death for some reason that the writer did not state (vv. 22-23). Though she had respect for Gehazi (v. 26) she had much more confidence in Elisha's ability to help her.

"Disciples can be an obstacle to the needy reaching the master (Mt. 19:13-14)."²⁶

Grasping his feet (v. 27) showed her desperate dependence on his power, her humility, and her veneration for Elisha (cf. Matt. 28:9). Perhaps Elisha told Gehazi to go and heal the lad to test the woman's faith (v. 29). The staff was a symbol of his power. However,

²⁴See Lewis Sperry Chafer, *Systematic Theology*, 6:47-50; and John F. Walvoord, *The Holy Spirit*, pp. 21-22.

²⁵Patterson and Austel, p. 186.

²⁶Wiseman, p. 204.

she said in the strongest terms that her confidence was in Yahweh and in Elisha (v. 30). The phrase "As the Lord lives" occurs seven times in 1 Kings and seven times in 2 Kings. It is always the testimony of true faith in Yahweh. Elisha probably intended that Gehazi's failure would teach him this lesson: God works in response to fervent, persistent prayer, not in response to some fetish or some formal act (v. 31; cf. Matt. 7:14-21).

Only God's power made active by petition could restore the boy's life (v. 33). Elisha's physical contact with him connected the power of God through the prophet and the miracle unmistakably (v. 34; cf. 1 Kings 17:21-23). Seven sneezes, not more or less, would have signified an act of God to ancient Near Easterners (cf. Gen. 1; 2 Kings 5:14).

"In our pericope Elisha acts as a sort of intermediary for childbirth, analogous to Baal's role in the Ugaritic tablets. YHWH, not Baal, not Elisha for that matter, grants the Shunammite a child. The child dies, bringing to mind the story of Elijah in 1 Kings 17. Prayer raises the child to life, illustrating not only that YHWH gives children, but that he can take them to himself or restore them to life."²⁷

If God could create new life and then revive it as He did here, He could also give Israel life (at the Exodus) and revive it (in Elisha's day). This story, as many others in Kings, is another powerful polemic against Baal and for Yahweh.

"This scene also shows that prophets not only are preachers of sin and repentance; they also are agents of God's healing mercy and kind compassion."²⁸

The deadly effects of apostasy 4:38-41

God again disciplined Israel by withholding fertility from the land and producing a famine (v. 38). The people were not only hungry for bread but also for what would truly satisfy their spiritual hunger, namely, the Word of God. The wild gourds were similar to Baalism. They looked attractive but proved disgusting and deadly when imbibed. Scripture compares meal or bread to the Word of God because it is what satisfies people's most basic needs (cf. Deut. 8:3; Matt. 4:4).

In Elisha's day the people of Israel had turned from God and His Law. This had resulted in a spiritual famine. The people were hungry spiritually and to satisfy their need had swallowed Baalism. It looked harmless enough, but it proved fatal. God's prophets helped counteract the deadly effects of Baalism by making the Word of God available to the people. People need the Word of God (Deut. 8:3; Matt. 4:4).

"This event shows the power to make the harmful innocuous (cf. Lk. 10:19) as well as God's care and provision for his own."²⁹

²⁷Battenfield, p. 28.

²⁸House, p. 268.

²⁹Wiseman, p. 205.

God's ability to multiply resources 4:42-44

Archaeologists debate the site of Baal-salishah. In obedience to the Mosaic Law the man in view brought Elisha his offering of first-fruits to honor God by giving this offering to His servants (Num. 18:13; Deut. 18:4). This simple act of obedience resulted in God miraculously multiplying these limited resources that the man committed to Him to produce enough for everyone in need (v. 43; cf. Matt. 14:16-21; 15:32-38). The people of Israel thus saw again God's ability to provide food in contrast to Baal. The people also learned that God's blessing is much greater than what people dedicate to Him.

God's ability to heal and cleanse ch. 5

Naaman (Aram. gracious) was commander of the Aramean army under Ben-Hadad II (cf. 1 Kings 15:18, 20). Leprosy in the ancient world degenerated the bodies of its victims and eventually proved fatal. At this time no one could cure this disease. In Israel the priests normally isolated lepers from non-lepers because the disease was contagious at least in certain stages (cf. Lev. 13—14). Naaman was able to carry on his duties as long as his illness permitted him to do so. Biblical leprosy evidently included modern leprosy, better known as Hansen's disease.³⁰ The Hebrew word translated "leprosy" and the disease it represented covered many afflictions of the skin.

The faith of the slave girl (v. 3) contrasts with the general unbelief that prevailed in Israel at this time (cf. Luke 4:27). This humble girl also contrasts with the great commander whom she helped.

"She is an Israelite, he is an Aramean; she is a 'little maiden' (*na'ara qetanna*), he a 'great man' (*'is gadol*); she is a captive servant, he a commander; he has fame in the king's estimation, . . . she has none, for she simply 'waited upon' . . . Naaman's wife (cf. Deut 1:38; 1 Sam 19:7)."³¹

Ben-Hadad's gift to King Jehoram amounted to 750 pounds of silver, 150 pounds of gold, and 10 changes of royal apparel, or perhaps bolts of cloth.³² Ancient peoples considered clothing much more valuable than modern Americans normally do. Ben-Hadad probably approached Jehoram rather than Elisha because he reasoned that any prophet with such power must enjoy the personal protection of the king. How ironic it was that Jehoram had no use for Elisha. The king of Israel, who really was Yahweh's vice-regent, resented Ben-Hadad's behaving as though Jehoram was just that (v. 7). He thought the Aramean king was trying to provoke another quarrel (cf. 1 Kings 20:1-3).

Even though Jehoram was not a faithful representative of Yahweh, Elisha was (v. 8). Elisha treated Naaman as a superior would treat an inferior (v. 10). Socially Naaman was

³⁰Rebecca and Eugene Baillie, "Biblical Leprosy as Compared to Present-Day Leprosy," *Christian Medical Society Journal* 14:3 (Fall 1983):27-29.

³¹B. O. Long, *2 Kings*, p. 70. Long's analysis of this chapter's plots and subplots is very good (pp. 66-77).

³²Wiseman, p. 207.

superior to Elisha, but really Elisha, as God's man, was superior to the vice-regent of Ben-Hadad. Elisha's coolness may have sent a message to Naaman that Elisha was not a wonderworker who expected payment or that he wanted no political involvement with Aramea. Possibly he may have been testing Naaman's faith.³³ Naaman's cure, of course, was not due to the quality of the Jordan River water but to his obedient trust in God's promise that His prophet delivered. Overcoming his pride Naaman obeyed and enjoyed cleansing (v. 14). Dipping seven times would have signified to everyone in that culture that his healing that followed was a work of God.³⁴ His flesh experienced healing from the leprosy and even returned to the texture of a child. Perhaps this was an evidence of Naaman's child-like faith. Furthermore God even cleansed the commander of the defilement of this fatal disease.

Naaman's restoration convinced him that Yahweh's power was superior. This was a lesson Jehoram had refused to learn (v. 15). Jesus later made the point that Naaman's faith condemned most Israelites of his day since they had rejected the true God and embraced gods that could not heal (Luke. 4:23-30). Elisha did not accept a present from Naaman because to accept one would have implied that he personally had been responsible for the miracle (v. 16). False prophets were undoubtedly lining their own pockets and thus bringing contempt on the prophetic office. Elisha wanted to avoid conduct that might appear to be self-serving. Many polytheists believed that they had to worship their god in his own land or, if that was impossible, on an altar built on the dirt of that land (v. 17).³⁵ The chief god of Damascus was Hadad-Rimmon (v. 18).

Gehazi's decision to take a reward from Naaman was deliberate, not compulsive, as is clear from his statement, "As the Lord lives" (v. 20). He had to tell a lie to obtain the gift (v. 21). A talent weighed 75 pounds (v. 22). The hill (v. 24) was the one on which Samaria stood (cf. v. 3). Gehazi tried to cover one lie with another (v. 25). Elisha explained that since many people did not respect Yahweh's prophets it was inappropriate to receive gifts as Gehazi had done (v. 26; cf. v. 16). God had removed Naaman's leprosy from him for his trust in and obedience to the Lord. Now ironically leprosy would cling to Gehazi because he did not trust and obey God. His descendants would likewise suffer because of the seriousness of this failure (v. 27). Gehazi decided to join the ranks of Eli, Saul, and the kings who disregarded Yahweh and so forfeited what he could have inherited, the privilege of serving God as Elisha's successor. Elisha had valued that privilege and had consequently succeeded Elijah (ch. 2).

"One man goes away healed because of his obedience, while the other man, indeed the one who should have known what matters most, walks away with leprosy. Yet another Israelite has made the tragic mistake of choosing a substitute for the Lord, while a Gentile convert has discovered that what his servant girl said about the Lord's prophet is true."³⁶

³³Gwilym Jones, *1 and 2 Kings*, 2:416.

³⁴C. F. Keil, *The Books of the Kings*, p. 319.

³⁵Cf. Montgomery, p. 377.

³⁶House, p. 274.

"This text contains one of the great Gentile conversion accounts in the Old Testament. Like Rahab (Josh 2:9-13), Ruth (Ruth 1:16-18), and the sailors and Ninevites in Jonah (Jonah 1:16; 3:6-10), Naaman believes in the Lord. From Gen 12:2-3 onward in the Old Testament, God desires to bless all nations through Israel. This ideal becomes a reality here due to the witness of the Israelite servant girl and the work of the Israelite prophet."³⁷

This story contains many of the motifs we have been observing throughout 1 and 2 Kings: the fertility motif, the sovereignty motif, the faith motif, the reversal of fortune motif, and others. The unique contribution of this chapter is that it shows Yahweh's superiority over Baal in physical healing and ritual cleansing. The worshippers of Baal gave him credit for controlling both of these things. As in 1 Kings 17:8-24, we see that ironically faith in Yahweh was stronger in some individuals outside Israel than it was in Israelites in whom it should have been the strongest. God blesses those who obey His Word to some extent regardless of who they are or what else they may believe or do or be.

God's ability to revive the nation 6:1-7

"In contrast to Gehazi who had received the reward of his unfaithfulness, the account unfolded here is a demonstration of the reward of faithful labor."³⁸

The expensive³⁹ iron ax head was similar to Israel since it was an instrument used for constructive and destructive purposes (cf. Exod. 19:5-6). Like the ax, Israel had belonged to another, Egypt, but God used it for a temporary job He had to do since the Exodus. Unfortunately Israel had gone its own way (flown off the ax handle) and appeared lost to any further usefulness. Perhaps the water symbolized the nations among whom Israel had sunk since water often represents the Gentile nations elsewhere in the Old Testament. Nevertheless God was able to restore His people to a place of usefulness again even as Elisha restored the ax head to its user. I suspect that around the fireside that night, after this incident took place, Elisha explained the significance of this miracle for the sons of the prophets. From then on they passed this story along until it became part of the folklore of Israel.

God's ability to defend and deliver His people from her enemies 6:8-23

The king of Aram was probably Ben-Hadad II though the writer did not mention him by name (v. 8). Perhaps since he only identified Elisha and Yahweh by name, he wished to focus attention on them as the main characters in this drama. Dothan was about 12 miles north of Samaria (v. 13).⁴⁰ Here is another vain attempt by a king to silence prophecy (cf.

³⁷Ibid., p. 273.

³⁸Patterson and Austel, p. 192.

³⁹R. L. Hubbard Jr., *First and Second Kings*, p. 157.

⁴⁰Compare Gen. 37:17 where another hostile foreign foe, the Ishmaelites, surrounded another prophet, Joseph, at Dothan.

1 Kings 17:1-24; 18:1-15; 19:1-18; 2 Kings 1:1-15). The Aramean king tried again to surprise the Israelites (v. 14) after having failed many times in his previous attempts to do so (vv. 8-12). This shows that he did not really believe Elisha could predict his movements. The events that followed proved him wrong.

The Arameans surrounded Dothan (v. 15; cf. v. 13). Elisha realized that God's angelic army was in control (v. 17; cf. 2:11; Ps. 34:7). His protégé, whoever he may have been, needed to learn to see with the eyes of faith as Elisha could (v. 17). Elisha led the temporarily blinded Aramean army into Samaria because Dothan was not the city where God wanted them (v. 19).

King Jehoram referred to Elisha as his father (v. 21) because he realized this great victory had come from Elisha who was superior to him for accomplishing it. It was not God's purpose to kill the Arameans but to deliver the Israelites and to teach them a spiritual lesson (v. 22). In the ancient Near East eating together under one's roof constituted making a covenant of peace.⁴¹ Social custom now bound the Arameans not to attack the friend who had spared their lives and had extended the honor of hospitality. Consequently the Arameans did not invade Israel for some time (v. 23; cf. vv. 8-10; v. 24). Perhaps we should understand verse 23 to mean that the Arameans never again sent small companies of troops against Israel.⁴²

What the Israelite army could not have accomplished without much fighting and loss of life God did peacefully through one man. This should have been a clear lesson to everyone in Israel that Yahweh was her strong deliverer as well as her sovereign. God did not provide this victory because of the Israelites' obedience but to teach them lessons.

God's ability to preserve and provide for His people through famine 6:24—7:20

Aram's cessation of hostilities resumed after some time (v. 24; cf. v. 23), perhaps between 845 and 841 B.C.⁴³ The famine in Samaria resulted from the siege that was a punishment from the Lord for Israel's apostasy (cf. Lev. 26:27-29; Deut. 28:52-53, 57; Ezek. 5:10). "Dove's dung" (v. 25) is probably a better translation of the Hebrew word *hiryownim* than "seed pods" (NIV).⁴⁴ The two mothers who approached King Jehoram recall the two mothers who asked King Solomon for justice (1 Kings 3:16-28), but now the situation was more serious. Individuals could always appeal directly to the king.⁴⁵ Yahweh forced Jehoram to acknowledge His superiority over him (v. 27), but the king did not submit to God's authority. The Mosaic Law had warned of the extreme distress the Israelites were experiencing (v. 29; cf. Lev. 26:29; Deut. 28:53). The sackcloth Jehoram wore represented repentance, but that repentance was very superficial (v. 30; cf.

⁴¹J. Herbert Livingston, *The Pentateuch in Its Cultural Environment*, p. 157.

⁴²T. R. Hobbs, *2 Kings*, p. 78.

⁴³Alberto R. W. Green, "Regnal Formulas in the Hebrew and Greek Texts of the Books of Kings," *Journal of Near Eastern Studies* 42 (1983):178.

⁴⁴Jones, 2:432.

⁴⁵Wiseman, p. 210.

vv. 31, 33). As Jezebel had threatened to kill Elijah, her son now threatened Elisha (v. 31; cf. 1 Kings 19:2).

Jehoram planned to murder Elisha as his father Ahab had murdered Naboth (v. 32; cf. 1 Kings 21:1-16). He also grew impatient with the Lord as Saul had grown impatient with Samuel (v. 33; cf. 1 Sam. 15:11). We see the king's real wickedness in his behavior.

Jehoram's officer did not believe Yahweh could, much less would, do what Elisha predicted (7:1-2). In this he represented many others in Israel who had abandoned Yahweh for Baal.

The four lepers likewise represented many in Israel whose hopeless destiny was death because of their uncleanness (v. 3). They were, however, the undeserving recipients of God's grace. They became the source of blessing (life) to others when they reported what God had graciously provided for all the hopeless Samaritans (vv. 9-10). Understandably many preachers have used them as examples of sinners saved by grace.

God dispersed the besieging Aramean army supernaturally (v. 6; cf. 2:11; 6:17). He accomplished this deliverance through no work of those whom He saved.

Rather than asking Elisha what was going on (v. 12; cf. 6:21) Jehoram relied on his own wisdom, but that gave him no comfort. The writer concluded this story by emphasizing the judgment the royal officer experienced for his unbelief (vv. 17-20). His fate as God had previously announced happened exactly as predicted (vv. 17-18). Such would be the destiny of all in Israel who refused to believe what God had said in His Law and through His prophets.

Chapter 7 is one of many sections in Scripture composed in a chiasmic literary structure that stresses a particular point in the story. We could outline it as follows.

- A** The royal officer's unbelief vv. 1-2a
- B** Elisha's prediction of relief v. 2b
- C** The lepers' decision vv. 3-5
- D** Yahweh's salvation v. 6
- C'** The leper's deliverance vv. 7-10
- B'** The fulfillment of Elisha's prediction vv. 11-15
- A'** The royal officer's judgment vv. 16-20

This structure emphasizes the central element, Yahweh's salvation, and teaches other lessons in concentric circles of significance. These points include the role of the lepers in bringing news of deliverance to the doomed Samaritans. They were evangelists in the truest sense. The value of God's revelation is another lesson as is the folly of rejecting that revelation.

God's ability to control timing to bring blessing on the faithful 8:1-6

Several details in this incident hinge on timing that God supernaturally controlled to bring blessing on the woman as God had promised. God directed her away from the famine before it came on Israel for the nation's apostasy (v. 1; cf. Deut. 11:16-17; 28:38-40; 1 Kings 18:2; et al.). The timing of the length of the famine showed it was an act of God (v. 1; cf. 4:38; 6:25; 7:4). Evidently the woman had sold her property before she left Israel and now wished to buy back her family inheritance. This was a right that the Mosaic Law protected (Lev. 25:23-28; Num. 36:7; cf. 1 Kings 21:3). Another view is that the woman had left her property and the crown had taken it over. In such a situation the state held the land until the legal owner reclaimed it (Exod. 21:2; 23:10-11; Deut. 15:1-2).⁴⁶ Her position was similar to that of Naomi in the Book of Ruth. She had fled a famine, lost her male supporter, and was at the mercy of the political system.⁴⁷ Jehoram was responsible to enforce the Law, and he did so in this case. What God used to move him to grant the woman's request was the story Gehazi happened(!) to tell him about this woman (v. 5).⁴⁸ God blessed her for her obedience to God's instructions that came to her through Elisha (v. 1). He not only restored her house and land but also the produce of her land (its fertility; v. 6). Thus the Israelites saw that Yahweh is the lord of time who brings blessing on the faithful.

"Elisha wields as much political influence as any biblical prophet."⁴⁹

Elisha's preparation of God's instrument of judgment on Israel 8:7-15

Hazael was the governor of Damascus.⁵⁰ The Gentile King of Aram had more interest in inquiring of Yahweh than Jehoram's predecessor did (v. 8; cf. 1:2). It was customary in the Near East to make a great show of giving gifts. It was also common to have one camel carry only one gift to make the present appear even greater.

Ben-Hadad would have recovered (v. 10) if Hazael had not murdered him (v. 15). Elisha probably knew Hazael would murder him. The prophet fixed his gaze steadily on Hazael perhaps hoping to embarrass him out of doing the deed (v. 11). Hazael evidently became ashamed because he felt Elisha could read his mind (v. 11). Hazael would be God's instrument of judgment on Israel (v. 12; cf. 1 Kings 19:15). He referred to himself humbly as a mere dog incapable of such a feat (v. 13). Hazael did come from lowly stock. On one Assyrian record Shalmaneser referred to him as "the son of a nobody."⁵¹

Like Saul, David, and Solomon, Hazael learned he would be king by special revelation from the Lord (v. 13). Whether this announcement accompanied Elisha's anointing by Elijah (1 Kings 19:15) or whether that took place at another time we do not know. Rather

⁴⁶Jones, 2:440.

⁴⁷A. Graeme Auld, *I and II Kings*, p. 178.

⁴⁸This event evidently happened before Gehazi became a leper.

⁴⁹House, p. 281.

⁵⁰J. A. Brinkman, "Additional Texts from the Reigns of Shalmaneser III and Shamshi-Adad V," *Journal of Near Eastern Studies* 32 (1973):43-44.

⁵¹D. D. Luckenbill, *Ancient Records of Assyria and Babylonia*, 1:246.

than waiting for God to place him on Aram's throne at the proper time, as David so admirably did, Hazael murdered Ben-Hadad. He did so in a manner that made it look as though the king had died of natural causes (v. 15).

Ben-Hadad II died in 841 B.C. and Hazael ruled from 841-801 B.C. during the reigns of Jehoram, Jehu, and Jehoahaz of Israel, and Ahaziah, Athaliah, and Joash of Judah.

KINGS OF ARAM IN 2 KINGS⁵²		
<u>Kings</u>	<u>Dates</u>	<u>References</u>
Ben-Hadad II	860-841 B.C.	1 Kings 20; 2 Kings 6:24; 8:7, 9, 14
Hazael	841-801 B.C.	1 Kings 19:15, 17; 2 Kings 8; 9:14-15; 10:32; 12:17-18; 13:3, 22, 24-25
Ben-Hadad III	801-773 B.C.	2 Kings 13:3, 24-25
Rezin	773-732 B.C.	2 Kings 15:37; 16:5-6, 9 (cf. Isa. 7:1, 4, 8; 8:6; 9:11)

The incidents in this Elisha narrative (2:1—8:15) give us many insights into Jehoram and his reign over Israel. Like Ahab and Ahaziah before him he had little regard for Yahweh. Consequently he did not enjoy much blessing from God personally, and Israel experienced severe discipline in the form of famines, invasions by foreign neighbors, and lack of influence. Nevertheless there were a few in Israel who remained faithful to the Lord including the prophets (about 7,000 individuals; 1 Kings 19:18).

The meanings of the miracles Elisha performed that I have suggested rest on standard principles of historical grammatical interpretation. I have sought to understand what the original readers of Kings would have seen these miracles as signifying. The meanings of the words in the text, the relationship of the miracle to its context, and the meaning of symbols as biblical and extrabiblical references reveal are key interpretive factors. Commentators differ, of course, in their understandings of these matters as well as the interpretive problems. However on the basis of the study I have done the views expressed above seem to me to be what these miracles signified when they occurred.⁵³

5. Jehoram's evil reign in Judah 8:16-24

Jehoshaphat appointed his son Jehoram coregent the year Jehoshaphat went off to do battle with Ahab at Ramoth-gilead (853 B.C.). For the next five years Jehoram served

⁵²Adapted from *The Bible Knowledge Commentary: Old Testament*, p. 509.

⁵³Some evangelical expositors have seen Elisha's miracles as typifying Jesus Christ and His ministry. See, for example, Arno C. Gaebelien, *The Annotated Bible*, 1:307-26. There are many similarities.

with his father. In 848 B.C. he began ruling alone and did so for the next eight years (until 841 B.C.). His reign overlapped the reigns of Ahaziah and Jehoram (whom the NASB called Joram from now on) in Israel. It is quite possible that the writing prophet Obadiah ministered and wrote the Bible book that bears his name during Jehoram's reign.⁵⁴

Rather than following the godly example of his father, Jehoram chose to pursue idolatry and infidelity to Yahweh like his wife Athaliah, the daughter of Ahab and Jezebel. If it had not been for His promise to David (2 Sam. 7:12-15), God would have cut off Jehoram's line for his wickedness (v. 19). Instead he disciplined him and Judah by allowing Edom and Libnah to revolt successfully. Edom had come under Judah's control during Jehoshaphat's administration (2 Chron. 20:1-29; cf. 1 Kings 22:47). Zair is another name for Seir or Edom. Chariots did not save Jehoram from defeat (v. 21). Libnah was a town near the border between Judah and Philistia that seems to have revolted when the Philistines invaded Judah (2 Chron. 21:16-17). Judah became weaker under Jehoram because of his wickedness. The king himself died a painful death (2 Chron. 21:18-19).

6. Ahaziah's evil reign in Judah 8:25—9:29

There were two King Ahaziahs as there were two King Jehorams, one of each in each kingdom. Both Ahaziahs reigned only one year each, but their administrations did not overlap. Ahaziah of Israel reigned 11 years earlier than Ahaziah of Judah, who ruled from 853-852 B.C.

Ahaziah's wickedness 8:25-29

Ahaziah continued the policies and preferences of his great-grandfather Omri that his grandfather Ahab and his father Joram had perpetuated (v. 27). Israel and Judah were now still allies. The battle of Ramoth-gilead in which Ahaziah fought took place 12 years after the one in which Ahab and Jehoshaphat engaged the Arameans and in which Ahab died (1 Kings 22:3, 29). In the second battle of Ramoth-gilead the Israelite king Joram was wounded. He returned to his winter capital to convalesce (v. 29). Ahaziah then visited his uncle, the Israelite king, there (v. 29).

God's preparation of Jehu 9:1-13

God had told Elijah that he would anoint Jehu (1 Kings 19:16).⁵⁵ He did this through his successor Elisha who accomplished it by using one of his protégés (v. 1). Jehu would wipe out Omri's dynasty in Israel (v. 7-10). Jehu's father was a different Jehoshaphat from Judah's king of the same name (v. 2). Elijah had prophesied the end of Ahab's line (1 Kings 21:21-22, 29) and Jezebel's death (1 Kings 21:23). God had worked through prophets previously, especially Elijah and Elisha, and would continue to do so. However,

⁵⁴Walter L. Baker, "Obadiah," in *The Bible Knowledge Commentary: Old Testament*, pp. 1453-54.

⁵⁵For more information on anointing with oil (vv. 3, 6), see my note on 1 Samuel 16:13.

Jehu was just as much an instrument in God's hand as the prophets, though his methods were not always proper.⁵⁶

"At times the behavior of the prophet was unusual or abnormal, but a careful consideration of each of these instances will reveal some divine purpose or spiritual significance."⁵⁷

"Jehu is the only king of the Northern Kingdom (Israel) to have been anointed, perhaps to indicate that he should follow in the Davidic tradition, as Saul had been anointed by Samuel (1 Sa. 9:16; 10:1); David by Samuel, to mark the Spirit of God endowing him for the task (1 Sa. 16:12-13); and Solomon by the high priest Zadok and Nathan the prophet (1 Ki. 1:45). Such anointing was symbolic and probably confined to Hebrew practice (see also on 1 Ki. 1:34)."⁵⁸

Jehu's assassination of Joram 9:14-26

Israel had evidently retaken Ramoth-gilead after Ben-Hadad I had defeated Ahab there 12 years earlier. Israel was now defending it against the attacking Arameans (v. 14). The horsemen and Joram who asked Jehu, "Is it peace?" were asking if Israel had successfully defended Ramoth-gilead (vv. 17, 19, 22). Jehu's reply to the two horsemen, "What have you to do with peace?" (vv. 18, 19) meant, "Don't worry." He did not answer their question. They probably concluded that he did not want to say anything until he saw the king. When Joram asked him about peace, Jehu replied that there could be no peace for Israel as long as Israel's leaders allowed Jezebel's sins to continue (v. 22). Jezebel was a spiritual harlot having pursued many idols. Her witchcraft (Heb. *kesapim*, lit. sorceries) involved seeking information from demonic forces (cf. Isa. 47:9, 12; Micah 5:12; Nahum 3:4). This was a capital offense under the Mosaic Law (Exod. 22:18; Deut. 18:10-12). Joram realized Jehu's words spelled treason, and he began to flee. He had evidently not worn his armor, and Jehu killed him easily with an arrow (v. 24). Jehu desired to fulfill the prophecy of Ahab's punishment (v. 26; cf. 1 Kings 21:21-22). God had mitigated Ahab's judgment because he had repented (1 Kings 21:29), but now his descendants were reaping the consequences, as God had promised. Verse 26 adds that Jezebel had executed Naboth's sons, too. The writer did not record this earlier. Perhaps she sought to preclude any claims that Naboth's descendants could have made to his lands later. These additional murders also violated the Mosaic Law (Lev. 25:25; Num. 36:7).

Jehu's assassination of Ahaziah 9:27-29

Jehu executed Ahaziah because he was a member of Ahab's family. He died an ignominious death because of his wickedness as did the kings of Israel in Omri's dynasty. Nevertheless Ahaziah received an honorable burial (v. 28).

⁵⁶This is the only place in Kings where the writer emphasized Yahweh as avenging. Jehu was His instrument.

⁵⁷Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, p. 60.

⁵⁸Wiseman, pp. 218-19.

one interpreter believed she was trying to seduce Jehu.⁶⁰ Her greeting to Jehu may have been a sarcastic, derogatory threat (v. 31).⁶¹ She asked, "Is it peace?" as the two horsemen and Joram had (vv. 17, 19, 22). However she meant, "Have you established peace (by assassinating the king)?" She implied he had not by calling him Zimri. Zimri was the rebel who had assassinated his king, Elah, only to die seven days later at the hand of Jezebel's father-in-law, Omri (1 Kings 16:9, 18-19). Jezebel implied that Jehu would suffer a similar fate. This interpretation seems better than that Jezebel saw Jehu as a rebel but complemented him on being the one who pruned Omri's dynasty.⁶² "Zimri" may have become synonymous with "traitor" by this time.⁶³

In response to Jehu's question, "Who is on my side?" a few officers (Heb. *saris*) who acted as harem attendants threw Jezebel out of her upper-story window. The way Jehu treated Jezebel's body shows his complete lack of respect for her. Rather than mourning her death, he feasted. He fulfilled Elijah's prophecy of how God would end her life (1 Kings 21:23). She who had ordered the murders of Naboth and his sons died on the very ground she had stolen from them. This was the same plot of ground where Jehu had thrown Joram's corpse (vv. 24-26). Yahweh and the godly people of Israel shared Jehu's lack of respect. Jezebel had been responsible for much of the apostasy, wickedness, and consequent divine discipline that had plagued Israel for over 30 years. As always in Kings, the writer recorded the type of death a person died to document God's faithfulness in blessing the obedient and cursing the disobedient.⁶⁴

When Jehu occupied Jezreel, he had not yet established himself as Israel's king. Jezreel was only a secondary residence of Ahab's royal family after Samaria.⁶⁵

Jehu's purges of the royal families 10:1-17

Jehu challenged the nobles of Samaria and Jezreel who were rearing Ahab's 70 male descendants to select an heir and to battle Jehu. This would decide whether Ahab's house or Jehu's would rule Israel. Rather than fight a battle they were sure they would lose they submitted to Jehu and slew Ahab's sons. In the ancient Near East conquering kings sometimes piled the heads of their defeated foes at the city gate to show their power and to discourage future rebellion.⁶⁶ Jehu then proceeded to execute the nobles who had killed Ahab's sons. However in this purge Jehu demonstrated too much zeal. God judged his own dynasty later for these unlawful assassinations (cf. Hosea 1:4). Jehu was wise and obedient to kill Ahab's sons (cf. 2 Sam. 1:14-15), but he overstepped his authority by killing the nobles.

⁶⁰S. Parker, "Jezebel's Reception of Jehu," *Maarav* 1 (1978):67-78.

⁶¹Gray, p. 551.

⁶²Saul Olyan, "2 Kings 9:31—Jehu as Zimri," *Harvard Theological Review* 78:1 (1985):203-7.

⁶³Giorgio Buccellati, *Cities and Nations of Ancient Syria*, p. 203. Wiseman, p. 223, believed Jezebel wanted to reach a peaceful agreement with Jehu. By calling him Zimri she was not referring to Jehu as a traitor but as a hero (Ugar. *dmr*). This seems unlikely to me.

⁶⁴For interesting insights into the spirit of Jezebel and how to combat it, see Francis Frangipane, *The Three Battlegrounds*, pp. 97-120.

⁶⁵Siegfried Herrmann, *A History of Israel in Old Testament Times*, p. 221.

⁶⁶Luckenbill, 1:213; Gray, p. 500.

"Jehu's killings exceed reform and become atrocities, . . . a fact Hos 1:4-5 makes clear. Eventually, Jehu becomes very much like those he replaces, which makes him more of a political opportunist than a catalyst for change."⁶⁷

Jehu also wiped out the members of Ahab's family who were still alive in the Southern Kingdom whom God evidently brought together to make Jehu's job easier (vv. 12-14).⁶⁸

Jonadab also rejoiced in the destruction of Ahab's line, though he may not have approved of all Jehu's killing (vv. 15-17). Other Scripture describes Jonadab as a faithful follower of Yahweh who observed the Mosaic Law strictly (cf. Jer. 35:6-7).

Jehu's purge of Baalism 10:18-28

This purge evidently took place in Samaria (1 Kings 16:32). Jehu's true religious preferences had not yet become known publicly. The Hebrew words translated "pillar" in verses 26 and 27 are not the same indicating that Jehu desecrated two or more kinds of objects, probably flammable wooden and non-flammable stone idols. Jehu also converted the temple of Baal into a public latrine, the greatest possible insult to Baal, the god of fertility. His act made it an unclean place as well. Jehu thus effectively eradicated the Baal worship that Ahab and Jezebel had officially established as Israel's religion.

Jehu's assessment 10:29-36

God blessed Jehu for eliminating the line of Ahab and Baalism. However, Jehu did not go far enough. He allowed the cult of Jeroboam to continue. Furthermore he was not careful to obey the Mosaic Law with all his heart (v. 31). Consequently God cut his line off eventually, and Israel lost much Transjordanian territory to Hazael, king of Aram.

"Despite his cometlike beginning, spiritually speaking, Jehu was a falling star, so his reign is largely passed over in silence."⁶⁹

"Despite his attacks against Baalism, Jehu does not lead the nation into separatist Yahwism. He allows the worship instituted by Jeroboam to continue. In effect, then, he expels the foreign religion (Baalism) in favor of the long-standing Israelite state religion begun by Jeroboam. Apparently he believes reform beyond the elimination of Ahab's children, Ahab's wife, and Ahab's religion, that is, what secures his power, does not concern him. Indeed he acts as the instrument of punishment against the corrupt Omride dynasty, but he does not operate out of Elijah-like motives. Rather, he is, like Syria, Assyria, and Babylon, an instrument that punishes but exhibits few personal moral strengths. Israel is now back to

⁶⁷House, p. 287.

⁶⁸See J. M. Miller, "The Fall of the House of Ahab," *Vetus Testamentum* 17 (1967):307-24.

⁶⁹Patterson and Austel, p. 212.

where it was before Ahab and Jezebel assumed leadership, but it has certainly not come back to the Lord."⁷⁰

2. Athaliah's evil reign in Judah 11:1-20

Queen Athaliah usurped the throne of Judah. She was not a descendant of David. She was Judah's only reigning queen and the strongest Baal advocate among Judah's rulers.

God's preservation of a legitimate king 11:1-12

Athaliah was the mother of the Judean king Ahaziah whom Jehu assassinated (9:27-29). She was a daughter of Ahab and Jezebel and the sister of the Israelite kings Ahaziah and Joram who had succeeded Ahab. She was the wife of Judean king Jehoram who had died of intestinal disease (2 Chron. 21:18-19). Raiding Philistines and Arabians had killed her other sons beside Ahaziah (2 Chron. 21:17).

She proceeded to assassinate all potential successors to the throne totally disregarding God's will that David's descendants were to rule Judah (2 Sam. 7:16).

"It was one of the many attempts Satan made to exterminate the male offspring to make the coming One, the promised Savior, the seed of the woman, impossible. Had he succeeded through Athaliah in the destruction of the royal seed of David, the promise made to David would have become impossible."⁷¹

Jehosheba was a daughter of Athaliah's husband, King Jehoram. She may not have been Athaliah's own daughter, the half-sister of King Ahaziah of Judah, and the wife of the high priest in Judah, Jehoiada (2 Chron. 22:11).⁷² She hid Jehoash (Joash) as Jochebed had hidden Moses (Exod. 2). According to Josephus, Jehosheba hid Jehoash in a room used to store spare furniture and mattresses.⁷³

⁷⁰House, p. 295.

⁷¹Gaebelein, 1:330.

⁷²Flavius Josephus, *Antiquities of the Jews*, 9:7:1.

⁷³Ibid.

pagan worshippers' false belief that their temple area was a sacred sanctuary. The result of this return to Yahweh was joy and peace in Jerusalem (v. 20).

As Jezebel had promoted Baalism in Israel, so her daughter did in Judah. During Athaliah's six-year reign (841-835 B.C.) Baalism gained its most secure foothold in the Southern Kingdom. It was never as influential in Judah as it was in Israel, however, because of the stronger commitment to Yahweh that existed in the Southern Kingdom.

Athaliah's history is still another proof that those who disregard God's Word and will bring God's discipline on themselves and on those they lead.

3. Jehoash's good reign in Judah 11:21—12:21

With the beginning of Jehoash's reign Judah began to enjoy over 100 years of consecutive leadership by four men whom the writer of Kings judged good. None of these four (Jehoash, Amaziah, Azariah, and Jotham) was as good for Judah as Asa and Jehoshaphat had been or as Hezekiah or Josiah would be. Nevertheless together they provided the longest continuous span of God-approved leadership in Judah's history.

Jehoash's contributions 11:21—12:3

Jehoash was the youngest king to mount Judah's throne. He began reigning at age seven and ruled for 40 years (835-796 B.C.). His father was Ahaziah, the most recent male ruler of Judah, and his grandmother was Athaliah.

Jehoash followed the Law of Moses and ruled well as long as his mentor Jehoiada, the high priest, lived. However when Jehoiada died, evidently shortly after Jehoash's temple repairs were complete (2 Chron. 24:15), he began to follow the advice of certain Judean officials who led him into unfaithfulness to Yahweh. He stubbornly refused the warnings God sent him by prophets (2 Chron. 24:17-19) and by Zechariah who had replaced his father as high priest (2 Chron. 24:20-22). He even executed Zechariah. In the earlier years of his reign he was faithful to God, except that he allowed the high places of worship to remain in Judah (cf. Deut. 12:2-7, 13-14).

Jehoash's restoration of the temple 12:4-16

This was the first such project the writer recorded in Kings. Later Hezekiah and Josiah also repaired the temple. Until now temple expenses came out of the royal treasury, but Josiah moved this obligation into the private sector.⁷⁶ Jehoash's original plan was to use part of the money that the people contributed for the maintenance of the priesthood to pay for the restoration (cf. Exod. 30:11-16; Lev. 27; Num. 30). Apparently the priests did not cooperate with this plan, perhaps out of selfishness. Consequently the king adopted a completely freewill offering approach and appointed other men to supervise its administration. This plan proved effective. Many other ancient Near Eastern governments

⁷⁶Jones, 2:490.

used this approach to maintaining their temples at this time.⁷⁷ The administrators of the program proved trustworthy. Integrity returned to Judah partially when the people rededicated themselves to Yahweh (11:17).

Jehoash's unfaithfulness and assassination 12:17-21

King Hazael of Aram had defeated Israel during the reigns of Jehu and Jehoahaz (13:3, 22). He then pressed south along the Mediterranean coast toward Judah. He captured Gath (cf. 2 Chron. 11:8) and then sent soldiers against Jerusalem who killed many Judean leaders (2 Chron. 24:3). Rather than turning to Yahweh for deliverance, Jehoash bought Hazael off with gold from the renovated temple (2 Chron. 24:23).

The Arameans had wounded Jehoash who went to recuperate in a town named Beth Millo (2 Chron. 24:25). There several of his officials assassinated him (v. 20) primarily because he had slain the high priest Zechariah (2 Chron. 24:20-22). The king was buried in Jerusalem but not in the royal tombs (2 Chron. 24:25) because the people did not have great respect for him.

"Once a promising, God-fearing young ruler, Joash died a disappointment. By bribing Hazael with Temple treasures, he tarnished his one great achievement, the Temple restoration."⁷⁸

Jehoash's reign started off well but ended poorly because he turned from Yahweh. Instead of continuing to follow the high priest's counsel, he silenced him by killing him. Consequently God's blessing on his earlier years in office turned into chastening later in his life.

4. Jehoahaz's evil reign in Israel 13:1-9

Jehoahaz reigned over the Northern Kingdom from 814-798 B.C. Because Israel continued to disregard the Mosaic Covenant God allowed the Arameans to dominate her. Hazael ruled Aram from 841-801 B.C. and his son, Ben-Hadad III, succeeded him. The date Ben-Hadad III's reign ended seems to have been about 773 B.C.⁷⁹

Aram's oppression moved Jehoahaz to seek Yahweh's help that He graciously provided in spite of the king's unfaithfulness. The deliverer God raised up (v. 5) was probably King Adad-Nirari III of Assyria (810-783 B.C.) who attacked Damascus as well as Tyre, Sidon, Media, Edom, and Egypt.⁸⁰ The Arameans consequently stopped attacking Israel and turned to defending themselves against their neighbor to the east. Another way God

⁷⁷A. L. Oppenheim, "A Fiscal Practice of the Ancient Near East," *Journal of Near Eastern Studies* 6 (1947):116-20; and Victor Hurowitz, "Another Fiscal Practice in the Ancient Near East: 2 Kings 12:5-17 and a Letter to Esarhaddon (Las 277)," *Journal of Near Eastern Studies* 45:4 (October 1986):289-94.

⁷⁸Hubbard, p. 185.

⁷⁹See the chart of Aramean kings named in 2 Kings in my comments on 8:7-15 above.

⁸⁰J. Barton Payne, *The Theology of the Older Testament*, p. 132.

disciplined Israel at this time was by reducing her army through casualties (v. 7). This had begun in Jehu's reign (10:32-36) but continued during Jehoahaz's administration.

NEO-ASSYRIAN KINGS⁸¹	
Adad-nirari II	911-891
Tukulti-Ninurta II	890-884
Assur-ansirpal II	883-859
Shalmaneser III	858-824
Shamshi-Adad V	823-811
Adad-nirari III	810-783
Shalmaneser IV	782-773
Assur-dan III	772-755
Assur-nirari V	754-745
Tiglath-pileser III	745-727
Shalmaneser V	727-722
Sargon II	722-705
Sennacherib	705-681
Esarhaddon	681-669
Ashurbanipal	668-627
Ashur-etil-ilani	627-623
Sin-sum-lisir	623
Sin-sar-iskun	623-612
Assur-uballit II	612-609

5. Jehoash's evil reign in Israel 13:10-25

Again two kings with the same name ruled over the Northern and Southern Kingdoms at the same time.

Jehoash's assessment 13:10-13

Jehoash of Judah (called Joash in v. 1 of the NASB) was already on the throne when Jehoash of Israel (called Joash after that in the NASB) came to power. The northern king ruled for 16 years (798-782 B.C.) the first five as sole ruler and the last 11 as coregent with his son Jeroboam II. Jehoash continued the policies of his predecessors in Israel.

Elisha's prophecy and death 13:14-21

Jehoash (Joash) had respect and affection for Elisha. He anticipated the loss that the death of God's spiritual warrior would be to Israel (v. 14). He recognized that Israel's real

⁸¹From Eugene Merrill, *Kingdom of Priests*, p. 336.

defense lay in Yahweh's angelic army and in Elisha's spiritual warfare for her (v. 14; cf. 2:12).

"The prophet is the man whose prayer is better than chariots and horsemen. Trust in the words of the prophet means that horses and chariots can be abandoned."⁸²

Elisha gave the king a prophecy of Israel's future deliverance because Jehoash had humbled himself before God (vv. 15-19).

"Elisha instructed Israel's king to pick up his bow (v. 15). When he had done so, the prophet placed his own hands on those of the king, thereby indicating that what he was about to do would be full of spiritual symbolism (v. 16)."⁸³

The bow and arrows were symbols of the strength and victory God would give Jehoash. By taking them in hand the king was symbolically becoming God's agent of power. Elisha put his own hands on the king's to illustrate that the king's power would come from Yahweh through Elisha. The east window opened toward Aram from Israel. By shooting the first arrow Jehoash was appropriating the victory symbolized by the arrow. As he shot, Elisha explained to him that the arrow represented victory over Aram at Aphek (cf. 1 Kings 20:30). The prophet then instructed Jehoash to shoot the remaining arrows at the ground. The Hebrew makes this translation preferable. He was to strike the ground by shooting the arrows at it.

"It is . . . a symbolic action, like that of Joshua thrusting with a spear at Ai (Jos. 8:18)."⁸⁴

Elisha was angry when Jehoash shot only three more arrows because in doing so the king was demonstrating weak faith. Jehoash knew what shooting the arrows signified (v. 17). Perhaps the king did not believe God could or would give him as much victory as Elisha had implied. He failed to trust God even though he knew what God had promised.

Elisha's ministry spanned at least 56 years.⁸⁵ When he died, friends evidently buried him in a cave or rock tomb as was customary then. Apparently the men who placed the body of their dead friend in Elisha's tomb observed this man's resuscitation. Undoubtedly they told their story everywhere, and probably King Jehoash heard it. Such a sign of God's power working even through His prophet's corpse would have encouraged the king as he looked forward to meeting Aram in battle. It would also have rebuked him for his lack of faith. The story would have impressed on everyone who heard it the great power of Yahweh that brought blessing (life) to others through His faithful servants. Since Elisha was dead there was no question that the power was Yahweh's, not the prophet's.

⁸²Beek, p. 8.

⁸³Patterson and Austel, p. 225.

⁸⁴Wiseman, p. 241.

⁸⁵Thomas L. Constable, "2 Kings," in *The Bible Knowledge Commentary: Old Testament*, p. 504.

"As he was a man of power in life (chaps. 2—7), moving and persuasive even in stories told about him (2 Kgs 8:1-6), so now his awesome powers continue working in death, confirming the prophet and foreshadowing the victory to come."⁸⁶

Jehoash's victories 13:22-25

The basis of God's continuing mercy to Israel was not her goodness but God's in remaining faithful to the Abrahamic Covenant (v. 23; cf. 8:47; Gen. 3:23). As Elisha had predicted, Jehoash defeated the Arameans three times (v. 25; cf. vv. 18-19), but he did not destroy them completely (cf. v. 19).

Why did the writer place the record of the resuscitation (vv. 20-21) within the story of the Aramean army's defeat (vv. 14-25)? Probably he intended the resuscitation incident to illustrate the fact that God would also revive Israel by defeating Aram as he had revived the dead man.

In this record of his life Jehoash appears to have been a spiritually sensitive man whose confidence in God was weak, but he also perpetuated the Jeroboam cult.

6. Amaziah's good reign in Judah 14:1-22

Amaziah reigned over Judah for 29 years (796-767 B.C.). He began reigning when Jehoash was king over Israel and died during the reign of Jehoash's son and successor Jeroboam II. The prophet Joel probably ministered in Judah during his reign.⁸⁷

Amaziah's policies 14:1-6

Amaziah's only act of goodness that the writer of Kings included was his obedience to the Mosaic Law in the matter of not executing children for their fathers' crimes (Deut. 24:16). Kings of other ancient Near Eastern countries commonly practiced such executions. Amaziah instead trusted God to control the potential rebels.

Amaziah's wars 14:7-14

God blessed Amaziah by allowing him to subdue the Edomites who had revolted from Judean control during the reign of Judah's king Jehoram (cf. 2 Chron. 25:5-16). The Valley of Salt lay south of the Salt (Dead) Sea in the Arabah. Sela was the capital of Edom at this time.

Amaziah's heart became proud because of this victory. He concluded that his superior power had gained it rather than God's might. This led him to challenge Israel in battle. King Jehoash's parable (vv. 9-10) hurt Amaziah's pride (cf. Jotham's fable, Judg. 9:8-15).

⁸⁶Long, p. 166.

⁸⁷Robert B. Chisholm Jr., "Joel," in *The Bible Knowledge Commentary: Old Testament*, pp. 1409-10.

Instead of backing down he insisted on a confrontation. God permitted this situation to punish Amaziah because after subduing the Edomites he had brought some of their idols into Jerusalem and worshipped them (2 Chron. 25:14, 20). The army of Israel took Amaziah prisoner (vv. 13-14). It was probably then that Amaziah's son Azariah began to reign in Jerusalem as his father's coregent (790 B.C.).⁸⁸ Azariah continued as coregent until his father died (in 767 B.C.).

Jehoash's death 14:15-16

The writer seems to have included this second mention of Jehoash of Israel's death here (cf. 13:12-13) because of the unusual situation that existed after the Israelites took Amaziah prisoner. When Jehoash died in 782 B.C., they released Amaziah who returned to Judah.

Amaziah's death 14:17-22

The text does not identify Amaziah's conspirators, but they were evidently Judahites who wanted to restore pure worship to their nation (2 Chron. 25:27). Lachish was a former royal city on Judah's western border. The king received an honorable burial. Elath was an Edomite port-city on the Gulf of Aqabah that Azariah restored after his father's death. Perhaps Amaziah's defeat of the Edomites made this event possible.

Amaziah's life is an example of how one who follows God's Word and consequently experiences His blessing can become proud when he or she forgets that his or her blessings come from God's grace.

7. Jeroboam II's evil reign in Israel 14:23-29

Jeroboam II's reign of 41 years was the longest in Israel's history (793-753 B.C.). For the first 12 of these years he was coregent with his father Jehoash.⁸⁹ He began ruling during the reign of Judah's Jehoash, outlived his successor Amaziah, and died during the reign of his son Azariah (Uzziah).

The writer whose interests were primarily theological passed over Jeroboam II's significant political accomplishments.

"The era of Jeroboam (northern kingdom) and Azariah (southern kingdom) would mark a significant change in the fortunes of God's people. These would be days of unparalleled prosperity for the twin kingdoms, both economically (as attested by the Samarian Ostraca) and politically."⁹⁰

⁸⁸Leslie McFall, "A Translation Guide to the Chronological Data in Kings and Chronicles," *Bibliotheca Sacra* 148:589 (January-March 1991):3-45, believed Azariah's coregency began in 792 or 791.

⁸⁹Edwin R. Thiele, "Coregencies and Overlapping Reigns Among the Hebrew Kings," *Journal of Biblical Literature* 93:12 (1974):192-93.

⁹⁰Patterson and Austel, p. 231.

Jeroboam II restored Israel's borders to approximately what they had been in Solomon's day and extended Israel's influence over her neighbors to an extent unparalleled in the history of the Northern Kingdom. Hamath was northeast of Israel, and the Sea of the Arabah was the Salt (Dead) Sea (v. 25). Jonah had prophesied Israel's territorial extension. He along with Hosea (Hosea 1:1) and Amos (Amos 1:1) ministered in Israel during Jeroboam II's reign.⁹¹ Gath-hepher and Nazareth stood on the north and south sides respectively of the same Galilean hill (v. 25).

Verse 26 means no one escaped from Israel's national affliction in Jeroboam II's day, neither servants nor free people. Damascus and Hamath belonged to Judah under Solomon (v. 28) in the sense that he controlled them.

Even though Jeroboam had a long and politically impressive career, spiritual conditions in his day were bad. The books of Hosea and Amos throw more light on this period of Israel's history. Unfaithfulness and selfishness marked the people. For these reasons Yahweh sent very bitter affliction on Israel in Jeroboam II's reign.

As Israel declined spiritually, God strengthened Assyria politically and militarily. The two periods of Israel's greatest decline correspond exactly to the two periods of Assyria's greatest growth, namely, during the Omride dynasty and shortly after Jeroboam II's reign. This is precisely what God had said He would do if His people forsook Him (Deut. 28:1, 25, 43, 44, 49-57). One writer correlated Assyria's rise to power with Israel's apostasy.⁹² The cause and effect relationship is unmistakable.

8. Azariah's good reign in Judah 15:1-7

Most Bible students know Azariah by his other name, Uzziah (vv. 13, 30, 32, 34; 2 Chron. 26; Isa. 1:1; Hosea 1:1, Amos 1:1; Zech. 14:5; et al.). His 52-year reign (790-739 B.C.) was longer than any other king of Judah or Israel so far. He reigned while seven of the last eight kings of the Northern Kingdom ruled, all but the last Israelite king, Hoshea. The first 23 years of his reign was a coregency with his father Amaziah, and the last 11 was another coregency with his son Jotham.

Azariah was one of Judah's most popular, effective, and influential kings. He expanded Judah's territories, fortified several Judean cities including Jerusalem, and reorganized the army (v. 22; cf. 2 Chron. 26:6-14). The combined territories over which he and Jeroboam II exercised control approximated those of David and Solomon.

Unfortunately he became proud and in disobedience to the Mosaic Law performed functions that God had restricted to the priests (2 Chron. 26:16-21). For this sin God punished him with leprosy (v. 5). History teaches us that few people have been able to

⁹¹Wiseman, p. 249, believed that Jonah visited Nineveh during the reign of Assur-dan III (772-755 B.C.).

⁹²See Paul Gilchrist, "Israel's Apostasy: Catalyst of Assyrian World Conquest," in *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*, pp. 99-113.

maintain spiritual vitality and faithfulness when they attain what the world calls success. As with Solomon, Azariah's early success proved to be his undoing.

9. Zechariah's evil reign in Israel 15:8-12

Zechariah reigned only six months (753-752 B.C.) before his successor Shallum assassinated him. Zechariah was the fourth and last king of Jehu's dynasty (v. 12; cf. 10:30). The fact that the people made Shallum king after he killed Zechariah suggests that Zechariah was not popular.

"Zechariah's reign also is noteworthy in that it begins an era of intrigue. Shallum becomes the first person of this current era to come to power through conspiracy and assassination."⁹³

"The death of this last king of the dynasty of Jehu (v. 12) saw the end of the Northern Kingdom proper. In the last twenty years six rulers were to follow each other, but only one was to die naturally. Anarchy, rivalry and regicide led to terminal bloodshed which fulfilled Hosea's prophecies (1:4)."⁹⁴

10. Shallum's evil reign in Israel 15:13-16

Shallum's reign was even shorter than Zechariah's. It lasted only one month (752 B.C.).

Menahem was the commander-in-chief of Jeroboam II's army.⁹⁵ He was serving in Tirzah, Israel's former capital. Menahem regarded Shallum as a usurper to the throne. He evidently believed that as commander of the army he should have succeeded Zechariah. Menahem probably attacked Tiphshah in Israel because its inhabitants refused to acknowledge his claim to the throne. He probably hoped that his violent destruction of that town (v. 16) would move other Israelite leaders to support him.

As the history of Israel unfolds, the reader cannot help noticing how increasingly the kings behaved as their Gentile neighbors who had no special regard for God's Law.

11. Menahem's evil reign in Israel 15:17-22

Menahem began Israel's seventh royal family. His reign lasted 10 years (752-742 B.C.).

Assyrian inscriptions have identified Pul as Tiglath-Pileser III (745-727 B.C.; cf. v. 29; 16:7, 10; 1 Chron. 5:26). Pul was the throne name that Tiglath-Pileser III took as Babylon's sovereign after he conquered that nation about 729 B.C.⁹⁶ This is the first

⁹³House, p. 329.

⁹⁴Wiseman, p. 252.

⁹⁵Josephus, 9:11:1.

⁹⁶W. W. Hallo and W. K. Simpson, *The Ancient Near East: A History*, p. 137.

explicit mention of Assyria in Kings. Tiglath-Pileser was a very strong Assyrian ruler. He invaded Israel in 743 B.C. and consequently Israel fell under Assyria's control.

Because of Israel's apostasy God delivered her over to the clutches of a foreign power that would one day swallow her up (cf. Deut. 28:32-33).

12. Pekahiah's evil reign in Israel 15:23-26

In 742 B.C. Pekahiah began his two-year reign (742-740 B.C.). It ended when Pekah, one of his military officers, assassinated him in Samaria along with Argob and Arieah, who were probably Israelite princes (v. 25).

13. Pekah's evil reign in Israel 15:27-31

Though the writer did not clarify this point, it seems that Pekah had been ruling over Israel in Gilead since 752 B.C., the year Menahem assassinated Shallum. This must be the case in view of the writer's chronological references.⁹⁷ He wrote that in the fifty-second year of Azariah Pekah became king over Israel in Samaria. Apparently Pekah never accepted Menahem's claim to Israel's throne and set up a rival government on the east side of the Jordan River in Gilead. In 740 B.C. he assassinated Pekahiah in Samaria, moved there, and reigned until 732 B.C.

Part of Pekah's reason for opposing Menahem seems to have been a difference in foreign policy. Menahem was willing to submit to Assyrian control (vv. 19-20). Pekah evidently favored a harder line of resistance since he made a treaty with Rezin, the king of Damascus, against Assyria. This resulted in Tiglath-Pileser invading Israel along with Philistia and Aram in 734-732 B.C. (2 Chron. 28:5-8). He captured much of Israel's territory (v. 29) and deported many Israelites to Assyria about 733 B.C.

"This was to be the beginning of the elimination of Israel as an independent state."⁹⁸

Israel's defeat encouraged Hoshea to assassinate Pekah and succeed him in 732 B.C. Tiglath-Pileser claimed to have had a hand in setting Hoshea on Israel's throne.⁹⁹ Obviously Assyria was in control of affairs in Israel at this time.

14. Jotham's good reign in Judah 15:32-38

Jotham's 16 year reign over Judah (750-735 B.C.) began while Pekah was in power in Gilead. He shared the last four of these years with his coregent son Ahaz.

⁹⁷See Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, pp. 118-40.

⁹⁸Wiseman, p. 256.

⁹⁹James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, p. 284.

Jotham added the upper gate of the temple (v. 35), an opening between the outer and inner courts on the north side of the temple near the altar of burnt offerings.¹⁰⁰ This shows his concern for Yahweh's reputation in Judah (cf. 2 Chron. 27:3-6).

The Syro-Ephraimitic alliance, to which the writer referred briefly in verse 37, features significantly in 16:5-8 and Isaiah 7:1-17. Judah's neighbors to the north and east were eager to secure Judah's help in combatting the growing Assyrian threat. They turned against Judah because Judah did not join them (v. 37). The reasons for this will follow in the discussion of Ahaz, Judah's king (ch. 16).¹⁰¹

15. Ahaz's evil reign in Judah ch. 16

Ahaz reigned for 16 years (732-715 B.C.). Before that he was his father Jotham's coregent for four years (735-732 B.C.).¹⁰²

Ahaz's assessment 16:1-4

Pekah's seventeenth year (v. 1) was 735 B.C. Ahaz did not follow David's example of godliness (v. 2). Rather he followed the kings of Israel and those of his pagan neighbors and went so far as offering at least one of his sons as a human sacrifice (Lev. 18:21; Deut. 12:31; cf. 3:27).¹⁰³ These sacrificial rites took place near the confluence of the Hinnom and Kidron valleys at a place called Topheth. This place developed a reputation for wickedness and then filth because it became a constantly burning garbage heap. Jesus compared it to the place of eternal punishment (Gehenna; cf. Matt. 5:22, 29-30; 10:28; et al).

". . . desperate to solve his political problems, Judah's king becomes a dedicated polytheist in hopes that some god may deliver him from his trouble."¹⁰⁴

Ahaz's folly 16:5-9

Aram had captured Elath from Judah (v. 6; cf. 14:22). When Aram and Israel threatened to invade Judah, Ahaz did not seek Yahweh but Tiglath-Pileser for deliverance. Rather than putting himself under Yahweh's direction he appealed to the king of Assyria as his "servant" and his "son" (v. 7). This reflects a failure to see his role under God and God's role over Israel. Instead of making sacrifices to Yahweh he sent these to Tiglath-Pileser (v. 8).

¹⁰⁰Other names for it were the upper Benjamin gate (Jer. 20:2), the new gate (Jer. 26:10; 36:10), the north gate (Ezek. 8:3), and the altar gate (Ezek. 8:5).

¹⁰¹See B. Oded, "The Historical Background of the Syro-Ephraimitic War Reconsidered," *Catholic Biblical Quarterly* 34:2 (April 1972):153-65.

¹⁰²For explanation of the complexities of dating Ahaz's vice-regency under Jotham (744-735 B.C.) and his coregency with Jotham (735-732 B.C.), see Merrill, pp. 402-5. See also Hubbard, p. 201.

¹⁰³See Wiseman, pp. 260-61.

¹⁰⁴House, p. 336.

Ahaz's apostasy 16:10-18

As Ahab had imported Baal worship from Phoenicia, so Ahaz imported a foreign altar from Damascus (cf. Jehoash's Edomite idols; 2 Chron. 25:14, 20). As Judah's king-priest, he led the nation in worshipping at an altar different from what Yahweh had specified (Exod. 27:1-8). Furthermore he removed the altar God had established from the place God had said it should occupy in the temple courtyard (Exod. 40:6, 29).

"Readers could hardly miss the similarities between Jeroboam, the father of institutionalized idolatry in Israel, and Ahaz, the Judahite king who makes polytheism acceptable nationwide."¹⁰⁵

He did not completely discard the worship God had prescribed, but he changed it according to his liking thus claiming God's authority (v. 15). The high priest unfortunately cooperated with the king. Ahaz likewise changed the other temple furnishings to please the Assyrian king (v. 18).¹⁰⁶

Ahaz's death 16:19-20

The godly people in Judah gave Ahaz a respectable burial (v. 20), but they did not honor him by burying him in the royal sepulchers with the good Judean kings (2 Chron. 28:27).

Ahaz reduced Judah to a new low politically and spiritually. The forces that influenced him were his culture and the people around him rather than God's Word.

"When Ahaz dies about 715 B.C., he is succeeded by Hezekiah, his son. He leaves a legacy of appeasement and syncretism unmatched to this time. Assyria can count on him for money, loyalty, and zealous acceptance of their gods. Judah's king seems genuinely pleased to serve a powerful master who can deliver him from regional foes. No doubt he feels safe, but the historian duly notes the ways in which he has exceeded Jeroboam's wickedness. If Jeroboam's practices are worth condemning, what will happen to a nation who rejects the Lord even more clearly?"¹⁰⁷

16. Hoshea's evil reign in Israel 17:1-6

Hosea was Israel's last king. He reigned in Samaria for 9 years (732-722 B.C.). He was a bad king, but he was not as bad as his predecessors.¹⁰⁸

¹⁰⁵Ibid., p. 337.

¹⁰⁶For a more favorable evaluation of Ahaz's actions, see Richard Nelson, "The Altar of Ahaz: A Revisionist View," *Hebrew Annual Review* 10 (1986):267-76.

¹⁰⁷House, p. 338.

¹⁰⁸A seal of Abdi, an official of Hoshea, was discovered fairly recently that bears the name of this Israelite king, who was heretofore unmentioned outside the Bible. See Andre Lemaire, "Name of Israel's Last King Surfaces in a Private Collection," *Biblical Archaeology Review* 21:6 (November-December 1995):49-52.

Shalmaneser V (727-722 B.C.) had succeeded his father Tiglath-Pileser III on Assyria's throne. Hoshea became the servant of Assyria rather than of Yahweh (v. 3). However he was not a faithful servant even of Shalmaneser (v. 4). This led to the end of his freedom and the siege of his capital (vv. 4-5). Samaria fell to Assyria in 722 B.C., and a second deportation of the population to various parts of the Assyrian empire followed in harmony with Assyria's policy toward conquered peoples (cf. 15:29).¹⁰⁹

"So" (v. 4) may be the Hebrew pronunciation of the Egyptian capital, Sais, rather than the name of a pharaoh.¹¹⁰ The verse so translated would read ". . . who had sent messengers to So [to the] king of Egypt," as in the NIV margin. Alternatively So may have been Pharaoh Tefnakht¹¹¹ or Pharaoh Piankhy.¹¹²

As God had promised, the Israelites' apostasy had resulted in their scattering among other peoples (Deut. 28:64). According to 1 Chronicles 7 some members of the ten northern tribes returned to the Promised Land at the end of the 70-year Babylonian Captivity. Apparently most of the Northern Kingdom exiles intermarried and lost their identity among the other Semitic people among whom they went to live. There is no evidence that the "ten lost tribes" became the American Indians, the Afghans, the Armenians, the Nestorians, or the English, as some cults claim.

Israel had suffered for 209 years under 20 different kings from 9 dynasties. Seven of these kings died at the hands of assassins. All of them were evil. They did not comply with the will of Yahweh as contained in the Mosaic Law and the revelations of His prophets.

17. The captivity of the Northern Kingdom 17:7-41

The writer of Kings took special pains to explain the reasons for and the results of Israel's captivity.

The reasons for the captivity 17:7-23

In this section the writer catalogued Israel's transgressions of God's Word that resulted in her going into captivity. Ironically Israel's last king had sought help from Egypt from which Israel had fled 724 years earlier.

They feared other gods (v. 7; cf. Exod. 20:3; Judg. 6:10).

They adopted Canaanite customs (v. 8; cf. Lev. 18:3; Deut. 18:9).

They adopted customs condemned by the Mosaic Law (v. 8; cf. 16:3; 17:19).

¹⁰⁹See Luckenbill, 2:2, 26-27.

¹¹⁰H. Goedicke, "The End of So, King of Egypt," *Bulletin of the American School of Oriental Research* 171 (1963):64-66.

¹¹¹John Day, "The Problem of 'So, King of Egypt' in 2 Kings 17:4," *Vetus Testamentum* 42:3 (July 1992):289-301.

¹¹²Alberto R. W. Green, "The Identity of King So of Egypt—An Alternative Interpretation," *Journal of Near Eastern Studies* 52:2 (April 1993):99-108. On Egyptian history during this period, see Hallo and Simpson, pp. 287-92.

They practiced secret sins (v. 9).
 They built pagan high places (v. 9; cf. Deut. 12:2-7, 13-14).
 They made many sacred pillars and Asherim (v. 10; cf. Exod. 34:12-14).
 They burned incense to other gods (v. 11).
 They did evil things that provoked Yahweh (v. 11).
 They served idols (v. 12; cf. Exod. 20:4).
 They refused to heed God's warnings (vv. 13-14).
 They became obstinate (v. 14; cf. Exod. 32:9; 33:3).
 They rejected God's statutes (v. 15).
 They rejected God's covenant (v. 15; cf. Exod. 24:6-8; Deut. 29:25).
 They pursued vanity (v. 15; cf. Deut. 32:21).
 They became vain (v. 15).
 They followed foreign nations (v. 15; cf. Deut. 12:30-31).
 They forsook Yahweh's commandments (v. 16).
 They made molten calves (v. 16; cf. Exod. 20:4).
 They made an Asherah (v. 16; cf. Exod. 20:4).
 They worshipped the stars (v. 16; cf. Deut. 4:15, 19; Amos 5:26).
 They served Baal (v. 16).
 They practiced child sacrifice (v. 17; cf. Lev. 18:21; Deut. 12:31).
 They practiced witchcraft (v. 17; cf. Lev. 19:26; Deut. 18:10-12).
 They sold themselves to do evil (v. 17; cf. 21:20).

Though God allowed Judah to remain, she was not innocent (v. 19).

The cult of Jeroboam was a major source of Israel's apostasy (vv. 21-22).

The results of the captivity 17:24-41

The immediate result of the captivity (vv. 24-33) was twofold. The Assyrians deported many Israelites to other places in the Assyrian Empire, and they imported other people from the empire into the newly formed Assyrian province that they called Samaria (v. 24). The king who did this was probably Sargon II (722-705 B.C.). Shalmaneser died either during or shortly after the siege of Samaria. These imported foreigners eventually intermarried with the Jews who remained in the land and probably were the ancestors of the Samaritans of Jesus' day (cf. John 4:9). As polytheists the Assyrians did not hesitate to worship Yahweh as well as their other gods (cf. Exod. 20:3). They had no priestly caste but appointed anyone as a priest (v. 32). The syncretistic worship of Yahweh and false gods prevailed (vv. 32-33). The writer again emphasized the judgment of God that came on the Israelites who remained in the land for their apostasy.

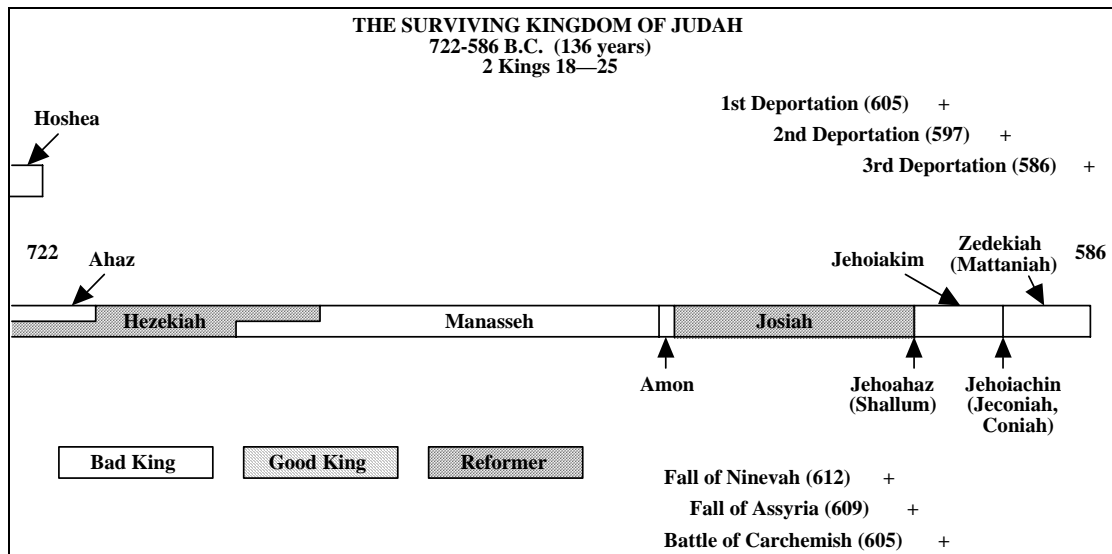
The continuing result of the captivity (vv. 34-41) was the same. In this section of verses the theme of Israel's disobedience reaches a climax. In verses 35-39 note the loose quotation of these passages from the Mosaic Law: Exodus 6:6; 9:15; 14:15-30; 20:4-5, 23; Leviticus 19:32; Deuteronomy 4:23, 34; 5:6, 15, 32; 6:12-13; and 7:11, 25.

This chapter concludes the second major section of Kings (1 Kings 12—2 Kings 17). The lessons of the history of the divided kingdom that the writer emphasized could not be clearer.

"God's people had become disloyal to their Suzerain who had brought them redemptively out of Egyptian servitude. They had expressed disloyalty by worshipping other gods (17:15-17). And they did all this despite his persistent reminders to them through his spokesmen, the prophets, that what they were doing constituted high treason. The inevitable result was the judgment of God, a judgment which took the form of exile from the land of promise."¹¹³

III. THE SURVIVING KINGDOM CHS. 18—25

In this third major section of 1 and 2 Kings the writer showed that the captivity of Judah was also a natural consequence of not following the covenantal relationship with Yahweh. The remaining kings in 2 Kings all ruled over the Southern Kingdom. This part of the book concludes with events that happened in Judah immediately following the Babylonian Captivity in 586 B.C.



A. HEZEKIAH'S GOOD REIGN CHS. 18—20

The writer of Kings devoted more attention to Hezekiah than to any Hebrew king except Solomon.

¹¹³Merrill, p. 399. See also Pauline Viviano, "2 Kings 17: A Rhetorical and Form Critical Analysis," *Catholic Biblical Quarterly* 49 (October 1987):548-49.

1. Hezekiah's goodness 18:1-12

Hezekiah began reigning as his father Ahaz's vice-regent in 729 B.C. and ruled as such for 14 years. In 715 B.C. he began his sole rule over Judah that lasted until 697 B.C. (18 years). He then reigned with his son Manasseh who served as his vice-regent for 11 more years (697-686 B.C.). His 29-year reign (v. 2) was from 715-686 B.C.¹¹⁴

The writer recorded that only three other kings did right as David had done: Asa (1 Kings 15:11), Jehoshaphat (2 Chron. 17:3), and Josiah (2 Kings 22:2). These were Judah's reforming kings. The only other king he said removed the high places (v. 4) was Jehoshaphat (2 Chron. 17:6). Someone must have rebuilt them after he removed them. Nehushtan (v. 4) was the name that someone had given to Moses' bronze serpent. This word in Hebrew sounds similar to the Hebrew words for bronze, snake, and unclean thing. The Israelites had come to worship the object that had been a symbol of Yahweh's healing grace.

Regarding his faith Hezekiah was the greatest Judahite king (v. 5). He did not depart from Yahweh later in life (v. 6). Consequently God's blessing rested on him (v. 7; cf. 2 Chron. 29—31). His rebellion against Sennacherib (v. 7) precipitated Assyria's invasion of Judah (18:3—19:36). This was a reversal of his father Ahaz's policy of allying with Assyria (16:7-9). God gave him consistent victory over the Philistines (v. 8).

Verses 9-12 serve a double purpose. They relate the Assyrian defeat of Samaria to Hezekiah's reign, and they explain again the spiritual reason for that defeat (v. 12). Hezekiah's fourth year (v. 9) was 725 B.C., the fourth year of his coregency with Ahaz.

2. Sennacherib's challenge to Hezekiah 18:13-37

Samaria's conqueror, Shalmaneser V, died in 722 B.C. shortly after his conquest. His successor, Sargon II (722-705 B.C.), carried out the deportation of the Israelites. The king who followed him was Sennacherib (705-681 B.C., v. 13). Hezekiah's fourteenth year (v. 13) as sole ruler over Judah was 701 B.C.

Sennacherib's inscriptions claim that he conquered 46 strong cities of Hezekiah plus many villages. In preparation for his siege of Jerusalem the Assyrian king set up his headquarters at Lachish, 28 miles to the southwest. Hezekiah had joined an alliance with Phoenicia, Philistia, and Egypt to resist Assyria. He admitted to Sennacherib that this was a mistake (v. 14). Hezekiah offered to pay whatever Sennacherib would take to avoid a siege of Jerusalem. Sennacherib demanded about 11 tons of silver and one ton of gold, which Hezekiah paid. He did so by stripping the palace and temple that the king had previously re-overlaid to glorify Yahweh (v. 16).

¹¹⁴See J. Barton Payne, "The Relationship of the Reign of Ahaz to the Accession of Hezekiah," *Bibliotheca Sacra* 125:501 (1969):40-52; and Andrew Steinmann, "The Chronology of 2 Kings 15—18," *Journal of the Evangelical Theological Society* 30:4 (December 1987):391-97.

"In Judah silver appears to have been more valuable than gold."¹¹⁵

Sennacherib accepted the ransom but would not abandon his goal of taking Judah's capital. The upper pool (v. 17) was the pool at the Gihon spring on Jerusalem's east side. From this pool water ran down into the Kidron Valley to a field where the people did their laundry. This was close to the wall of Jerusalem and was a busy area. Rabshakeh stood at the very spot where Isaiah had stood when he warned King Ahaz against making an alliance with Assyria (cf. Isa. 7:3). Hezekiah sent three of his officials to negotiate with the three representatives Sennacherib had sent.

"Rabshakeh" was an Assyrian title equivalent to commander-in-chief of the army. The commander assumed Hezekiah was trusting in his Egyptian alliance and that Judah's gods were no better than those of the other nations. He said that even if the Assyrians provided 2,000 horses for Hezekiah, perhaps what Egypt might have contributed, Judah could not win. The commander's claim that Yahweh had sent Sennacherib against Judah (v. 25) may or may not have been true (cf. Isa. 45:1-6).

Because many Judahites were hearing the negotiations taking place and would have become fearful as a result, Hezekiah's officials asked that they proceed in the Aramaic language. Only the educated leaders of Israel understood Aramaic (v. 26).

"Aramaic was the language of international diplomacy and . . . the normal medium of communication in such a situation."¹¹⁶

However the Assyrians wanted all the people to know that surrender would be better than resistance. The commander's references to the inability of the gods of Samaria would have been especially intimidating since many in Israel had worshipped Yahweh (v. 35).

The writer recorded this lengthy incident in Kings because it shows the central issues Judah faced. Would she trust in Yahweh or herself? God's enemies challenged Him again (cf. Exod. 7—11; 1 Sam. 17).¹¹⁷

3. Yahweh's immediate encouragement 19:1-13

Hezekiah's response to this crisis was to turn to Yahweh in prayer and to His prophet for an answer. He sensed his position under Yahweh's authority, humbled himself, and sought God's help (cf. 2 Sam. 7; 1 Kings 8). God rewarded Hezekiah's attitude and assured him of success because the Assyrians had challenged the reputation of Yahweh.

God's method of deliverance involved harassing the Assyrian army. First Libnah, a town a few miles northeast of Lachish, needed Sennacherib's attention. Then he received word that the king of Cush (southern Egypt) was coming to attack from the southwest, the

¹¹⁵Wiseman, p. 274.

¹¹⁶Auld, p. 240.

¹¹⁷Isaiah also recorded these events (18:13, 17—20:17) in Isaiah 36:1—38:8 and 39:1-8.

direction opposite from Libnah and Jerusalem. These divinely sent diversions caused Sennacherib to suspend his siege of Jerusalem.

4. Hezekiah's prayer 19:14-19

Sennacherib sent another warning to Hezekiah (vv. 10-13) that led him to pray again. His model prayer shows the king's proper view of Yahweh, himself, and their relationship all of which were in harmony with God's revelation. Hezekiah's concern was more for God's glory than for Judah's safety. Furthermore he viewed deliverance as an occasion for Israel to fulfill the purpose for which God had raised her up (v. 19; cf. Exod. 19:5-6).

"God is the one Being in all the universe for whom seeking his own praise is the ultimately loving act. For him, self-exaltation is the highest virtue. When he does all things 'for the praise of his glory,' he preserves for us and offers to us the only thing in all the world which can satisfy our longings. God is for us! And the foundation of this love is that God has been, is now, and always will be, for himself."¹¹⁸

5. Yahweh's answer 19:20-37

God sent Hezekiah the news of what He would do and why through Isaiah. The "virgin" daughter of Zion (v. 21) refers to Jerusalem as a city that a foreign foe had never violated. The "Holy One of Israel" (v. 22), a favorite name of God with Isaiah (cf. Isa. 5:24; 30:11-15; et al.), stresses His uniqueness and superiority. On some monuments Assyrian conquerors pictured themselves as leading their captives with a line that passed through rings that they had placed in the victims' noses.¹¹⁹ God promised to do to them as they had done to others (v. 28; cf. Gal. 6:7).

An immediate sign helped Hezekiah believe in the long range deliverance God promised (v. 29). Signs were either predictions of natural events, which came to pass and thus confirmed the prediction (cf. Exod. 3:12; 1 Sam. 2:34; Jer. 44:29), or outright miracles that proved God's work in history (cf. Isa. 7:14; 38:7).¹²⁰ The Israelites had not been able to plant crops around Jerusalem because of the besieging Assyrians. God promised to feed His people for two years with what came up naturally. This was a blessing of fertility for trust and obedience (cf. Deut. 28:33). In the third year they would again return to their regular cycle of sowing and reaping. Like the crops, the remnant of the people left after the invasions of Israel and Judah would also multiply under God's blessing. As for Sennacherib, God would keep him away from Jerusalem (vv. 32-33). Ironically the Assyrian king suffered assassination in the temple of his god who was not able to deliver him. This was the very thing he had charged Yahweh with being unable to do for Judah.

¹¹⁸John Piper, *Desiring God: Meditations of a Christian Hedonist*, p. 37.

¹¹⁹Cf. Luckenbill, 2:314-15, 319.

¹²⁰Keil. p. 454.

6. Hezekiah's illness and recovery 20:1-11

"In those days" (v. 1) refers to the year Sennacherib threatened Jerusalem (701 B.C.) since Hezekiah died 15 years later in 686 B.C. His response to his illness was proper. He sought help from Yahweh primarily (v. 2). God had promised long life to the godly under the Mosaic Covenant, and that promise was the basis of Hezekiah's appeal and God's answer. Fig poultices were a common treatment in the ancient world as a remedy for boils.¹²¹ Hezekiah's physicians apparently did not prescribe this treatment.

"Despite his recovery, Hezekiah asks for a sign that he will in fact go back to the temple in three days. Rather than an indication of unbelief, his request should be viewed against the background of Ahaz's refusal of a sign in Isa 7:12. Isaiah gladly offers Hezekiah a choice of signs . . ."¹²²

God's sign guaranteed what He had promised. This was evidently a local miracle as were some others involving sunlight (cf. Exod. 10:21-23; Josh. 10:12-13).¹²³

7. The prophecy of Babylonian captivity 20:12-19

Merodach-baladan ruled as king of Babylon for two terms, 721-710 and 703-702 B.C. The event recorded in these verses evidently took place in 702 B.C.¹²⁴ Hezekiah appears to have let his visitors know the extent of Judah's financial strength because he favored Merodach-baladan and Chaldean affiliation. In pride, as a result of his healing, he evidently wished to impress them with his wealth and power (cf. 2 Chron. 32:25, 31). Isaiah prophesied that Babylon would take Judah into captivity one day (vv. 17-18). While Hezekiah would have been sorry to hear this prophecy, he evidently accepted it as the Lord's will for Judah and was glad it would not happen in his lifetime (v. 19). Other interpretations are that he made a smug, self-serving comment, or that he took the message as a prayer that the disaster would be delayed as long as possible.¹²⁵ The first interpretation seems most consistent with Hezekiah's character. Babylon's future invasion came primarily as a result of Judah's sins. Hezekiah's unwise exposure of Judah's wealth on this occasion was not the major cause.

8. Hezekiah's death 20:20-21

Hezekiah's 1,777 foot long tunnel was a noteworthy accomplishment. It brought water from the Gihon spring outside the city wall, under the wall of Jerusalem, and into the city, specifically to the pool of Siloam. This made Jerusalem much more self-sufficient in times of invasion than it would have been otherwise.¹²⁶

¹²¹Cf. *Ibid.*, pp. 462-63; Wiseman, p. 287.

¹²²House, p. 373.

¹²³John Davis and John Whitcomb, *A History of Israel*, p. 464.

¹²⁴John Martin, "Isaiah," in *The Bible Knowledge Commentary: Old Testament*, p. 1090.

¹²⁵Peter R. Ackroyd, "An Interpretation of the Babylonian Exile: A Study of 2 Kings 20, Isaiah 38—39," *Scottish Journal of Theology* 27:3 (August 1974):338-39.

¹²⁶See Kathleen Kenyon, *Jerusalem*, pp. 69-71.

Hezekiah's reign was one of the best in Judah's history because of the king's humility and dependence on God evidences of which the writer of Kings provided in abundance. Judah declined from then on, however, because most of the subsequent kings were wicked. Judah fell to the Babylonians exactly 100 years after Hezekiah died.¹²⁷

"Perhaps Hezekiah's only serious flaw is his inability to prepare Manasseh, his successor, to be like himself. On the other hand, how can anyone guarantee the quality of their children's life choices?"¹²⁸

B. MANASSEH'S EVIL REIGN 21:1-18

Manasseh began reigning as vice-regent with his father Hezekiah when he was 12 years old in 697 B.C. This arrangement continued for 11 years until Hezekiah died in 686 B.C. For a total of 55 years Manasseh was king of Judah. He reigned longer than any Hebrew king, and he was Judah's worst king spiritually.

"Manasseh was 'the Ahab of Judah' and the antithesis of the great David."¹²⁹

Among his other serious sins Manasseh built idol altars in Yahweh's temple (v. 4). This diminished the reputation of Yahweh considerably. Canaanite idolatry, Ahab's Baalism, Canaanite astral worship, Ahaz's human sacrifice, and Saul's spiritism were all heresies he revived even though the Law of Moses condemned them (Exod. 20:3-5). He did not follow David's example, he defiled the temple with idolatry, and he rejected the Mosaic Covenant. Thus he not only acted opposite to Hezekiah, but he also scorned the examples of Moses, Joshua, David, and Solomon. In his day the people were more wicked in their religious practices than even the Canaanites had been (v. 9).

Isaiah and Micah were two of the prophets that God had used to warn the nation before Manasseh's reign, and their influence undoubtedly continued after their deaths. According to Jewish tradition Manasseh sawed Isaiah in two (cf. Heb. 11:37).¹³⁰ But we have no record that any prophets ministered during Manasseh's reign with the possible exception of Nahum whose ministry was against Assyria.¹³¹

Not only did Manasseh apostatize himself, he also led the nation in departing from God (v. 11). The "line of Samaria" (v. 13) refers to the righteous standard God had used to measure Samaria's fidelity to His will. The "plummet of Ahab's house" (v. 13) was the

¹²⁷The prophet Isaiah ministered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Isa. 1:1). Micah ministered during the reigns of Jotham, Ahaz, and Hezekiah (Mic. 1:1). Both eighth century prophets ministered in the Southern Kingdom.

¹²⁸House, p. 376.

¹²⁹Wiseman, p. 291.

¹³⁰The early church father Justin Martyr (ca. A.D. 150) wrote that the Jews sawed him to death with a wooden saw. See also *The Martyrdom of Isaiah* 5:1ff.

¹³¹Some scholars believe Nahum ministered at about the same time as Jeremiah, Zephaniah, and Habakkuk, namely, after Manasseh's reign.

same plumb line of righteousness by which God had judged Ahab's family. God would abandon His people temporarily but not permanently (v. 14; cf. Deut. 28:63-64).

Manasseh's murders included those of his own children (v. 6) as well as Isaiah. Manasseh's many sins stained Judah deeply. Even Josiah's later reforms could not avert God's judgment (23:36). His burial reflects the fact that his behavior resulted in his people esteeming him lightly. God had disciplined him personally (cf. 2 Chron. 33:11-13), and he had become a channel of God's discipline for Judah.

Perhaps we should view the fact that God allowed such a wicked king to rule his people so long as an evidence of His longsuffering desire that Manasseh and Judah would repent. The king did repent later in life (2 Chron. 33:15-19). His long life was not a blessing for faithfulness as Hezekiah's had been but an instrument of chastening for Judah.

C. AMON'S EVIL REIGN 21:19-26

Amon reigned two years (642-640 B.C.). Rather than continuing the repentance his father began, Amon reverted to the policies of Manasseh's earlier reign and rebelled against Yahweh completely. This provoked some of his officials to assassinate him (v. 23). Again we see that rebellion against God often leads to one's premature personal destruction (cf. 1 John 5:16). To their credit the leaders of Judah executed the king's assassins and so prevented anarchy.

Amon may have been the only king of either Israel or Judah who bore the name of a foreign god. Amon-Re was the sun god of Egypt. His father may have named him in honor of this god. However the Hebrew word *amon* means "faithful" so his name may not connect with Amon-Re.

D. JOSIAH'S GOOD REIGN 22:1—23:30

Since Josiah was eight years old when his father died at age 22, he must have been born when Amon was only 14. It was very common both in the ancient Near East generally and in Israel for kings to marry very young and to father children when they were early teenagers.¹³²

The years Josiah ruled were 640-609 B.C., 31 years. During his reign Ninevah, the capital of Assyria, fell in 612 B.C., as did the Assyrian Empire in 609 B.C., to Babylon. Thus world leadership passed from Assyria to Babylon during Josiah's reign.¹³³

¹³²Nadav Na'aman, "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the Eighth Century B.C.," *Vetus Testamentum* 36 (1986):83-91.

¹³³For a detailed study of the chronology of this period, see A. Malamat, "The Last Kings of Judah and the Fall of Jerusalem," *Israel Exploration Journal* 18:3 (1968):137-56.

1. Josiah's goodness 22:1-2

Josiah was one of Judah's best kings. He was one of the reformers who followed David's good example (v. 2) all his life.

2. Josiah's reforms 22:3—23:27

Josiah began to seek Yahweh when he was 16 years old and began initiating religious reforms when he was 20 (2 Chron. 34:3-7). His reforms were more extensive than those of any of his predecessors. One of them was the repair of Solomon's temple (v. 5; cf. 12:4-16). He began this project when he was 26.

". . . Josiah rules during years in which Assyria fades but also those in which Babylon is not yet ready to rule as far west as Judah and in a time when Egypt does not yet attempt to rule the smaller nations north of the border. Judah thereby gets a rest from its constant role as political football."¹³⁴

It seems probable that Manasseh or Amon had destroyed existing copies of Israel's covenant constitution since there is every reason to believe that Hezekiah knew the Mosaic Law (cf. chs. 18—20). This would not have been difficult because in ancient times there were few copies of even official documents. Josiah's shock at hearing the Law read points to the fact that people had been unfamiliar with it for a long time. Verse 13 is especially helpful in understanding Josiah's perception of and response to God's will. He was a genuinely humble man who trembled at the Word of the Lord. Josiah made monotheism the official theology again, but it is hard to say how many of the people abandoned other gods. The prophets who wrote then bewailed the lack of true godliness in the nation.

Other prophets beside Huldah lived in and around Jerusalem at this time: Jeremiah (Jer. 1:1), Zephaniah (Zeph. 1:1), and perhaps Nahum and Habakkuk. Nevertheless for reasons unexplained in the text the king sought this prophetess in her residence in Jerusalem's Second Quarter (v. 14; i.e., the southern, lower part of the city topographically). His willingness to seek guidance from a woman demonstrates Josiah's humility. God would judge Judah, but He would spare Josiah because he humbled himself under Yahweh's authority (v. 19). The king would die in peace (v. 20). His death in 609 B.C. was four years before King Nebuchadnezzar's first attack on Jerusalem in 605 B.C.

Josiah died in battle (vv. 29-30). The promise of his dying in peace therefore probably means that he would die before God ended the peace of Jerusalem by bringing Nebuchadnezzar against it. Some commentators have taken the promise as referring to the fact that Josiah evidently died at peace with God.¹³⁵

¹³⁴House, p. 382.

¹³⁵E.g., Patterson and Austel, p. 284.

Josiah did not wait for the completion of the temple renovation before he assembled the people and personally read some parts of the Mosaic Law to them (23:2). Perhaps he read the portions that dealt with God's covenant with Israel (i.e., Lev. 26; Deut. 28-30) or perhaps Deuteronomy 12—26 or 5—30.¹³⁶ He then rededicated himself to Yahweh, and the people renewed their commitment to the covenant as a nation (v. 3; cf. 2:3; Exod. 19:8; Josh. 24:21-24).

Putting the ashes that burning the relics connected with Baal worship created on the Bethel altar would have made it unclean (v. 4). Evidently Josiah scattered more ashes on the graves of the common people because they had been idolaters (v. 6). Male prostitutes had apparently been living in the side rooms of the temple (v. 7). The king excluded the Levitical priests who had offered sacrifices on the high places from serving at the rededicated altar. Nevertheless he permitted them to eat the unleavened bread the worshippers brought to the temple (v. 9; cf. Lev. 6:9 10, 16). Topheth was the place where child sacrifice had taken place (v. 10; cf. 16:3; Josh. 15:8). The people had also used horses and chariots to honor the sun (v. 11). This was a common practice in the ancient Near East.¹³⁷ The Mount of Destruction was the southern hill of the Mount of Olives, later known as the Hill of Corruption (cf. 1 Kings 11:5, 7).

Josiah finally destroyed Jeroboam's altar at Bethel (v. 15) and desecrated the site. The young prophet from Judah had predicted Josiah's actions back in Jeroboam's day (v. 16; cf. 1 Kings 13:2-3). The king even extended his purges into Israelite territory (vv. 19-20).

Josiah also replaced pagan worship with revived Yahweh worship. He conducted his Passover celebration with more attention to the Law than anyone had done since the days of the judges. Teraphim (v. 24) were household gods that some people thought were oracles and sources of prosperity. Josiah was Judah's most careful king regarding the Mosaic Covenant (v. 25). Hezekiah was remarkable for his trust in Yahweh (18:5), and Josiah excelled in obedience to Yahweh.

Notice that in the sequence of reforms that the writer narrated the discovery of the Law (22:8-13) that took place during the repairing of the temple (22:3-7) led to the other reforms. This order is another indication of the writer's purpose. He emphasized the centrality of the Law in Israel's life.¹³⁸

3. Josiah's death 23:28-30

The king seems to have preferred Babylon to Assyria. When Egyptian armies moved up the Mediterranean coast to join Assyria in resisting Babylonian advance westward, Josiah intercepted Pharaoh Neco II (619-595 B.C.) at Mediggo and tried to stop him. Unfortunately for Judah the Egyptians killed Josiah there in 609 B.C. Egypt continued north, united with Assyria, and met Babylon at Carchemish on the upper Euphrates River.

¹³⁶Auld, p. 222.

¹³⁷Patterson and Austel, p. 287.

¹³⁸See Lyle Eslinger, "Josiah and the Torah Book: Comparison of 2 Kgs 22:1—23:28 and 2 Chr. 34:1—35:19," *Hebrew Annual Review* 10 (1986):37-62.

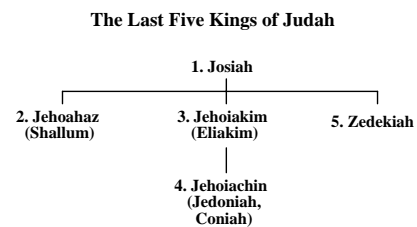
There Babylon defeated the allies and broke the domination of the Assyrian Empire over the ancient Near Eastern world. The Battle of Carchemish in 605 B.C. was one of the most important in ancient Near Eastern history for this reason.¹³⁹

Josiah was a strong influence for righteousness in his day and a very capable ruler. The success of his far-reaching reforms indicates his ability to overcome much popular opinion that must have opposed his convictions. His influence for good extended even into the fallen territory of Israel.¹⁴⁰ Unfortunately he died prematurely as a result of his unwise decision to challenge Pharaoh Neco (cf. 2 Chron. 35:20-27).

E. JEHOAHAZ'S EVIL REIGN 23:31-35

Jehoahaz, whose other name was Shallum, was the middle of Josiah's three sons all of whom ruled Judah after Josiah. Jehoahaz was the people's choice (v. 31), but he reigned for only three months in 609 B.C.

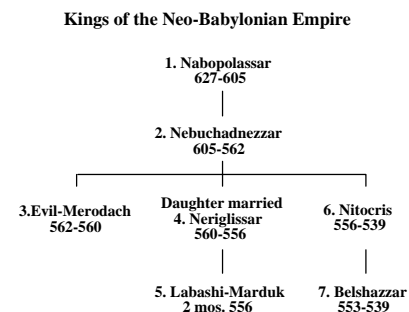
When Pharaoh Neco defeated Josiah at Megiddo (v. 29) Judah fell under Egyptian control. Neco summoned Josiah's successor Jehoahaz to meet him at Riblah. This town stood about 65 miles north of Damascus in central Aramea. The meeting took place before the battle of Carchemish. Neco found Jehoahaz obstinate, as his father had been, so he imprisoned him and sent him back to Egypt (v. 34) where he died later (Jer. 22:10-12). Neco also imposed a heavy tax on Judah (v. 33) and installed Jehoahaz's older brother Eliakim (Jehoiakim) on Judah's throne as his puppet. The naming of a person shows superiority over that person. Neco was declaring his sovereignty over Judah's king by renaming him Eliakim.



F. JEHOIAKIM'S EVIL REIGN 23:36—24:7

Jehoiakim reigned as a puppet king for 11 years (609-598 B.C.). He was a weak ruler who did not stand up for Judah's interests against her hostile enemies.

In 605 B.C. Prince Nebuchadnezzar led the Babylonian army of his father Nabopolassar against the allied forces of Assyria and Egypt and defeated them at Carchemish. This victory, as previously explained, gave Babylon supremacy in the ancient Near East. With Babylon's victory Egypt's vassals, including Judah, came under Babylon's control. Shortly after that same year Nabopolassar died, and Nebuchadnezzar succeeded him. Nebuchadnezzar then moved south and invaded Judah (605 B.C.). He



¹³⁹See the map "The Babylonian Empire" in Merrill, *Kingdom of . . .*, p. 434.

¹⁴⁰See the map of his kingdom in Wiseman, p. 295.

took some captives to Babylon including Daniel (Dan. 1:1-3). This was the first of Judah's three deportations in which the Babylonians took groups of Judahites to Babylon.

Jehoiakim submitted to Nebuchadnezzar for three years but then rebelled. He appealed to Egypt for help unsuccessfully (24:1, 7). Foreign raiders who sought to take advantage of her weakened condition besieged Judah (24:2). The Babylonians then took Jehoiakim to Babylon (2 Chron. 36:6). Later they allowed him to return to Jerusalem where he died (Jer. 22:19).

Jehoiakim did little to postpone God's judgment on Judah for her previous sins. The prophet Jeremiah despised him for his wickedness (Jer. 22:18-19; 26:20-23; 36).

G. JEHOIACHIN'S EVIL REIGN 24:8-17

Jehoiakim's son Jehoiachin, whose other names were Jeconiah and Coniah, succeeded him on the throne but only reigned for three months (598-597 B.C.). When Nebuchadnezzar's troops were besieging Jerusalem the Babylonian king personally visited Judah's capital, and Jehoiachin surrendered to him (v. 12). The invasion fulfilled the Lord's warning to Solomon about apostasy in 1 Kings 9:6-9. A large deportation of Judah's population followed in 597 B.C. None of Jehoiachin's sons ruled Judah, as Jeremiah had prophesied (Jer. 22:30). Rather Nebuchadnezzar set up Jehoiakim's younger brother, Zedekiah, on the throne as his puppet and exercised his sovereign prerogative by changing his name (v. 17). The Jewish people, however, seem to have continued to regard Jehoiachin as the rightful heir to David's throne until his death.¹⁴¹

H. ZEDEKIAH'S EVIL REIGN 24:18—25:7

Zedekiah (Mattaniah) was Josiah's third son to rule over Judah. He rebelled against Nebuchadnezzar (v. 20) by making a treaty with Pharaoh Hophra (589-570 B.C.) under pressure from nationalists in Judah (cf. Jer. 37—38).

"Clearly, he lacks the moral fiber to be more than what he is, a man who gauges each situation by how long its results can keep him in power."¹⁴²

Jerusalem was under siege for about eighteen months (588-586 B.C.; 25:1-2). The resulting famine that the residents experienced (v. 3) was only one of many that the Israelites underwent for their rebellion against God. Yahweh again withheld fertility as a punishment for apostasy. Jerusalem finally fell in 586 B.C. The Babylonians captured King Zedekiah while he was trying to escape and took him to Riblah (cf. 23:33) where Nebuchadnezzar passed judgment on him. Nebuchadnezzar killed Zedekiah's heirs to the throne ending his fertility, blinded him (cf. Rev. 3:17), and bound him with bronze shackles (v. 7). All of these measures also represented the fate of the nation the king led.

¹⁴¹William Albright, "Seal of Eliakim," *Journal of Biblical Literature* 51 (1932):91-92. Cf. 25:27-30.

¹⁴²House, p. 395.

The Israelites were now without royal leadership, spiritually blind, and physically bound. The blinding of prisoners was a common practice in the ancient East.¹⁴³

"The lesson of Samaria's fall and exile should have been learned."¹⁴⁴

I. THE CAPTIVITY OF THE SOUTHERN KINGDOM 25:8-30

Nebuzaradan, Nebuchadnezzar's commander-in-chief, returned to destroy Jerusalem more thoroughly and to preclude any successful national uprising in Judah.

His burning of Yahweh's house (v. 9) was a statement that the Babylonians had overcome Yahweh as much as it was an effort to keep the remaining Judahites from worshipping Him. This act would have thoroughly demoralized even the godly in Judah since in the ancient Near East the condition of the house (temple) of a god reflected on that god's reputation. The breaking down of Jerusalem's walls (v. 10) prevented the inhabitants from defending themselves but also visualized the fact that Judah no longer had any defense. Yahweh had been her defense. The third deportation removed all but the poorest of the people from the land (vv. 11-12).

The writer's emphasis on the desecration of Yahweh's temple (vv. 13-17) illustrates God's abandonment of His people (cf. 1 Kings 9:7-9). His special interest in the pillars (v. 17) draws attention to the fact that Israel, which God had established (Jachin), had suffered destruction. Israel's strength (Boaz) had also departed from her because of her apostasy (cf. Samson). Most scholars believe the Babylonians either destroyed the ark of the covenant or took it to Babylon from which it never returned to Jerusalem (but cf. 2 Chron. 5:9). A few believe the Jews hid it under the temple esplanade.

The Babylonians also cut the priesthood back (vv. 18-21) so the people could not unite around it and rebel. Its temporary termination also meant that Israel was no longer able to worship God as He had prescribed because she had been unfaithful to Him. Access to God as the Mosaic Law specified was no longer possible. Both the temple furnishings and the priesthood that God had ordained for access to Himself were no longer available to the people. Israel could no longer function as a kingdom of priests as God had intended her to live (Exod. 19:5-6).¹⁴⁵

Gedaliah (v. 22) was a descendant of Josiah's secretary (of state? 22:3). He was a friend of Jeremiah (Jer. 39:14) who followed that prophet's advice to cooperate with the Babylonians. Ishmael (v. 25) possessed royal blood and evidently wanted to rule over Judah (cf. Jer. 41:2). Mizpah, the Babylonian provincial capital, was just seven miles north of Jerusalem (cf. 1 Sam. 7:5-12). It is ironic that the Judahites who rebelled against the Babylonians and God's will in an attempt to secure their independence ended up

¹⁴³Andre Parrot, *Babylon and the Old Testament*, p. 97. Cf. Judg. 16:21.

¹⁴⁴Wiseman, p. 312.

¹⁴⁵Ezekiel and Daniel both ministered in Babylon during the Captivity, Ezekiel to the exiles in their settlement and Daniel to the Babylonians and Medo-Persians in their capitals. The context of the Book of Esther is also the Babylonian captivity and the Persian capital.

fleeing back to Egypt. Their forefathers had been slaves there, and God had liberated them from Egypt 850 years earlier (v. 26; cf. Deut. 28:68).

In 560 B.C. Evil-Merodack (562-560 B.C.) permitted Jehoiachin to enjoy a measure of freedom. Perhaps the writer of Kings chose to end his book on this note because in the Abrahamic Covenant God had promised He would never abandon His chosen people completely (Gen. 12:1-3, 7). In the Mosaic Covenant He also assured them that if they repented He would bring them back into their land (Deut. 30:1-5; cf. 1 Kings 8:46-53). God's mercy to Jehoiachin also points to the continuation of the Davidic dynasty that God had promised would never end (2 Sam. 7:16). God's mercy to His people is one of the persistently recurring motifs in Kings.

Conclusion

The Books of Kings teach that failure to honor the revealed will of God always brings ruin and destruction. The writer traced this theme through the 411 year monarchy, from Solomon to the Babylonian Captivity. He did so both in the national affairs of Israel and Judah and in the lives of representative individuals, notably the kings.

"The entire history of the monarchy in Israel hinges on the word of the Lord. Having established the basis of his covenant relationship with David, God faithfully demonstrates the veracity of his word. From the first chastisement against Solomon to the ultimate deportation of the nation, God's word of the covenant controls history."¹⁴⁶

The united kingdom attained its largest extent geographically as well as its greatest influence under Solomon. However it ended in discord and ruin because of Solomon's failure to honor the Mosaic Covenant faithfully.

In the period of the divided kingdom the writer evaluated each king by his allegiance to that covenant. He showed that Yahweh either blessed him for his fidelity or cursed him for his infidelity to it. Also the writer opened windows into the lives of the ordinary citizens. God dealt with them as He did the kings. He consistently applied these principles to the common people's lives as well as the kings' reigns. As the people departed from God, He raised up His servants the prophets to call them back to trust and obedience.

In the history of the surviving kingdom the writer emphasized that ultimately deportation (unrest) and captivity (enslavement) are the inevitable consequences of persistent departure from God.

The church operates under a different covenant than Israel did, and what God requires of us is different in many respects from what He required of the Israelites. Nevertheless He still deals with us the same way He dealt with Israel. He blesses those who trust and obey Him, and He disciplines those who do not (cf. Rom. 11:21-22). God has preserved the Books of Kings to teach us how consistently He deals with people on this basis.

"What does the writer tell the reader? Trust the Lord and find hope in him. If God can give the land once, God can give it again. If the Lord can raise up one David, another can come to take his ancestor's place. If people could be faithful in Hezekiah's and Josiah's reigns, then they can be obedient again."¹⁴⁷

¹⁴⁶O. Palmer Robertson, *The Christ of the Covenants*, p. 266.

¹⁴⁷House, p. 402.

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