

5/29/11

2Kings 1-2

The book of Second Kings is a continuation of First Kings.

* The title the “book of the kingdoms” depicted the duality of kingdoms, the north and the south.

The historical events of 1-2 Kings cover from the days Solomon began to reign, very close to the death of David, until the reign of King Zedekiah, when Jerusalem was captured by the hand of Nebuchadnezzar., approximately 400, years, from 970-560 B.C.

Originally the Hebrew canon contained 1-2 Kings as one book, just as 1-2 Samuel and 1-2 Chronicles.

1. The book division originated with the LXX, the Alexandrian text, translated from Hebrew to Greek in the third century B.C.
2. First and Second Samuel, First and Second Kings were labeled as belonging to the “Book of the Kingdoms”, in order.
 - a. First Samuel was called First Kings.
 - b. Second Samuel was called Second Kings.
 - c. First Kings was called Third Kings.
 - d. Second Kings was called Fourth Kings.

The book of Second Kings gives to us the remaining years of both the Northern and Southern kingdom.

1. About 130 years roughly for the Northern Kingdom, captured by Assyria, in 722 B.C.
2. About 250 years roughly for Southern Kingdom, captured by Babylon in 606, 596, 586 B.C.

A simple outline for Second Kings.

1. The history of the Northern Kingdom till the fall of Samaria to Assyria. 2Kings 1-17
2. The history of the Southern Kingdom till its fall of Judah to Babylon, 2Kings 18-25

1:1-18 The rebuke of for inquiring from Baal about his illness.

1:1-8 The prophet Elijah is sent by God in intercept the kings messengers.

1:1-4 The prophet Elijah was to proclaim Ahaziah would die.

- 1) The period of time is when during the rebellion of Moab rebelled against Israel that took place after the death of Ahab. vs. 1
 - a) David had subjugated Moab. 2Sam. 8:2
 - b) The division of the kingdom of Israel and the death of Ahab prompted Moab to take advantage of the

weakened condition of the Northern Kingdom.

* We see the same today regarding the U.S. by smaller nations, emboldening themselves against us, I believe it is all due to turning our backs on God!

- c) Egypt was weak at this point, Syria to the north was their main enemy and Assyria was rising as a powerful empire.
- d) The famous Moabite stone recounts the liberation that Mesha, king of Moab successfully waged against Ahab.

* Ahaziah reigned for only 2 years, walking in the steps of his father Ahab, 853-852 B.C. 1Kings. 22:51-53

- 2) Ahaziah had been injured seriously through a fall. vs. 2
 - a) He fell through the lattice of his upper roof balcony in Samaria, a weak barrier for privacy and safety and he fell through. vs. 2a
 - b) His injury caused him to send messengers to inquire of Baal-Zebub, the god of Ekron, to see if he would recover from this injury. vs. 2b-e
- 1)) Baal-Zebub, means Lord of the flies.

2)) The Pharisees said Jesus cast out demons by the prince of Beelzebub. Matt. 12:24

- 3) The prophet Elijah is sent by God. vs. 3
 - a) The word “But” is in sharp contrast to the false god Baal. Zebub. vs. 3a
 - b) The angel of the LORD refers to a Christophany, found many times. vs. 3a
 - c) The phrase Elijah the Tishbite depicts his origin, as when he first proclaimed no rain to Arab. 1Kings 17:1
 - d) The message to the messengers was a rebuke to Ahaziah for not seek Yahweh, “Is it because there is no God in Israel that you are going to inquire of Baal-Zebub.” vs. 3b-e
 - e) The god of Ekron, one of the five cities of the Philistines, where the ark was taken, under capture.” vs. 3f
 - * A long distance south of Samaria, about 70 or so miles. 1Sam. 5-6
- 4) The judgment of God was that he would die and not recover and Elijah departed in his usual style, appearing and disappearing suddenly. vs. 4
 - * “And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the

LORD, but the **physicians.**" 2Chron. 16:12

1:5-8 The messengers delivered the message of Elijah to Ahaziah.

- 1) Ahaziah seeing the messengers realized they had not gone to Ekron and asked them, "Why have you come back?" vs. 5
- 2) So they related the message of Elijah reproving him for seeking Baal and that he would die. vs. 6
- 3) Ahaziah asked, "What kind of man was it who came up to meet you and told you these words?" vs. 7
 - a) He had his suspicion, it might be Elijah.
 - b) He was well familiar with the accounts against his father Ahab and his mother Jezebel.
- 4) They proceeded to describe Elijah to a tee, "A hairy man wearing a leather belt around his waist." His response was, "It is Elijah the Tishbite." vs. 8

1:9-18 The seeking out of Elisha by the order of Ahaziah.

1:9-14 The King commanded three captains and soldiers to apprehend Elijah.

- 1) The first contingent was sent out. vs. 9

- a) Ahaziah sent out a captain with his fifty men on the assignment. vs. 9a
- b) The captain found Elijah sitting on the top of a hill and commanded Elijah, "Man of God, the king has said, 'Come down!'" vs. 9b-g

* Elijah was a mountain man, a loner!

- 2) Elijah responded that if he was a man of God, fire would come from heaven and destroy them and it did so. vs. 10
- 3) The second contingent was sent out and the captain told Elijah to, "Come down quickly!" vs. 11
- 4) Elijah responded the same and they were consumed. vs. 12

* The disciples misunderstood the age of grace and wanted to call down fire on the Samaritans. Lk. 9:52-56
- 5) The third contingent was sent out, but the captain this time fell to his knee pleaded for their lives. vs. 13-14

1:15-17 The Angel of the Lord command Elijah to go to king Ahaziah.

- 1) This is another Christophany, as verse 3, ordering Elijah to go down and go to Ahaziah without fear and did so. vs. 15
- 2) Elijah delivered to Ahaziah personally he had given to the messengers, he would die for seeking Baal for his injury. vs. 16

- 3) Ahaziah died just as Elijah stated and his brother Jehoram reigned in his place, having no son 852-841 B.C. , during the second year of Jehoram the son of Jehoshaphat, king of Judah. vs. 17
- a) We have two kings reigning at the same time with the same names, in the north and south. 1Kings 3:1
 - b) There was a co-regency of Jehoshaphat and his son, Jehoram.
 - c) Jehoshaphat had married his son Jehoram to the daughter of Jezebel and Ahab, Atheliah. 2Kings 8:26
- 4) We do not have the chronicles of the kings of Israel, only of Judah. vs. 18

2:1-25 The succession of Elijah the prophet by Elisha.

2:1-8 The prophet Elijah was well aware he was about to pass off his prophetic office to Elisha. vs. 1-8

- * Some suspect as many as ten years had passed since Elisha's call?
- 1) Elijah had been told by God of his soon departure to heaven in a whirlwind. vs. 1
- * Elisha has already moved into the leadership role indicated by the fact that Elijah went with Elisha from Gilgal.

- * Much like the leadership was transferred from Barnabas to Paul!
- 2) Elijah had been told by God to go to Bethel. vs. 2
 - a) Elijah tried to dissuade Elisha from going with him to Bethel. vs. 2a-d
 - b) Elisha would not stay behind by an oath. vs. 2e-i

* He was a faithful servant, stating this two other times! vs. 4f-h, 6d-f
 - 3) Elisha and Elijah arrived at Bethel. vs. 3
 - a) Elisha was approached by the student, revealing they also knew of Elijah's departure to heaven. vs. 3a-c
 - 1) Elijah had been occupied in the organizing and overseeing of the schools of the prophets started by Samuel. 1Sam. 19:18-24 2Kings 2:3, 5, 7, 12, 15
 - 2) Elisha would most likely continue the oversight of the school of the prophets.
 - b) Elisha mildly reproved them, not want Elijah not hear them. vs. 3d-g
 - 1)) God sent these men out to call the people to repentance and return to God.
 - 2)) Elisha, himself was in his last steps of training, to succeed Elijah.
 - 4) Elijah again was told by God to go to Jericho. vs. 4-5

- a) Elijah again tried to dissuade Elisha from going. vs. 4a-e
- b) Elisha again would not stay by the same oath and they went together. vs. 4f-j
- c) The students at the school of the prophets at Jericho approached Elisha, like those of Bethel. vs. 5
 - 1)) These also knew about the translation of Elijah. vs. 5a-b
 - 2)) Elisha again reproved them mildly. vs. 5c-f
- 5) Elijah for the third time was told by God to go to the Jordan. vs. 6-7
 - a) Elijah for the third time tried to dissuade Elisha from going. vs. 6a-d
 - b) Elisha for the third time refused, so the two of them went on.” vs. 6e-h
* The number three is key and the Scriptures, for the Trinity!
 - c) The students went with both prophets, about 5 miles distance and gazed attentively at Elisha and Elijah from the distance. vs. 7
- 6) Elijah performed his last miracle at the Jordan. vs. 8
 - a) He used the object symbolizing his prophetic office, his mantle to divide the waters of the Jordan. vs. 8a-d
 - 1)) Elijah had wrapped his face in his mantle at Sinai when he heard the

voice of God and re-commissioned. 1Kings 19:13

- 2)) Elijah had thrown his mantle on Elisha to call him to be a prophet, as he was plowing. 1Kings 19:19
 - b) They crossed over together for the last time, on dry ground.” vs. 8e
* Elisha had proven to be a faithful servant to Elijah!
- 2:9-11** The prophet Elijah offered Elisha for his last request. vs. 9-11
- 1) Elijah indicated he was about to be translated to heaven. vs. 9
 - a) The location of the Jordan had a rich history, Joshua had divided the Jordan at flood season for all of Israel to cross over and possess the land, their temporary home on earth.
 - b) Elijah now, divided the Jordan to go to heaven, for a temporary period, till he returns as one of the two witnessed in the Tribulation.
 - c) Moses parted the Red Sea, but never entered to possess the land, yet both Moses and Elijah were with Jesus on the Mount of Transfiguration, a preview of the Second Coming to set up the Kingdom, so Israel can possess all the land promised to her.

- 2) The offer was the final test for Elisha, without a limit, revealing his character. vs. 9
- 3) Elisha's request marked his love, passion honor and humility, as a faithful servant.. a double portion of his spirit upon him vs. 9-10b
 - a) This was not a request to perform twice as many miracles or be twice as popular, that would have been an insult to Elijah.
 - b) This was a request for the portion of inheritance due to the oldest son, for Elisha saw himself as the adopted son of Elijah in his call by Elijah to succeed, having trained him as his disciple. Deut. 21:17
 - c) The response of Elijah was sobering and conditional. vs. 10a-g
 - 1)) Difficult in the sense that only God could bestow that blessing, not Elijah!
 - 2)) Elisha had to see him go up, being vigilant!
- 4) Elijah without warning was taken up to heaven. vs. 11
 - a) The heavenly angelic escort appeared the chariots of fire with horses of fire. vs. 11a-d
 - 1)) God sent these angelic warriors to protect Elisha from the King of

Syria, And Elisha prayed, and said, "LORD, I pray, **open** his **eyes** that he may see." Then the LORD opened the **eyes** of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha." 2Kings 6:17

- 2)) They are before the throne of God in the vision of Ezekiel. Ezk. 1, 10
- b) The prophet Elijah was translated to heaven by a whirlwind into heaven." vs. 11c
 - 1)) Not in the chariot of fire, but the whirlwind.
 - 2)) Elijah when taken, stood under the shadow of the mountains of Pisgah where Moses died and was buried by God. Deut. 34:1, 7
 - 3)) Elijah's departure was consistent with his introduction as a prophet, suddenly appearing before Ahab and others, suddenly he was gone!
- c) Elijah is a type of the rapture of the church, he went up in a whirlwind into heaven!

2:12-14 The prophetic office of Elisha was confirmed by God. vs. 12-14

- 1) Elisha fulfilled the condition Elijah gave to him. vs. 12a

- 2) Elisha wailed over the loss of his spiritual mentor and close friend. vs. 12b-e
 - a) The deep loss was vocalized, “and he cried out”, “Esa’ aq”, meaning wailed aloud in grief. vs. 12b
 - b) The affectionate attachment was expressed, calling Elijah, “My father” and his witness to the angelic escort. vs. 12c-e
- 3) Elisha acted out his mental and emotional pain. vs. 12f-g
 - a) Knowing the parting was final, so he rent his garments, as a sign of grief and mourning. vs. 12f-g
 - b) This was a sign of grief and mourning, as Joshua and the spies expressed. Num. 14:6
- 4) Elisha declared he was Elijah’s successor. vs. 13
 - a) His vested authority from God was marked by Elijah’s mantle. vs. 13a
 - * God told Elijah at Sinai, in his re-commission, to anoint Elisha to take his prophetic place. 1Kings 19:16
 - b) His vested office from God was marked by his readiness to come back into the land of promise to do the work of God, having obtained the promise of God, “and went back and stood by the bank of the Jordan.” vs. 13b

- 5) Elisha demonstrated both his authority and prophetic office by his first miracle, the same as Elijah had preformed. vs. 14
 - * His confident action and word are recorded and the commentary.
- 2:15-18** The prophetic office of Elisha was affirmed by the sons of the prophets. vs. 15-18
- 1) The fifty spectators witnessed the entire event. vs. 15
 - a) The prophetic office of Elisha as successor was acknowledged by all the sons of the prophets. vs. 15a-c
 - * The law called for two or three witnesses to establish a matter. Deut. 19:15
 - b) The prophet Elisha was honored and revered by the fifty sons of the prophets, indicating their submission to him. vs. 15d-e
 - 1)) Not as a man.
 - 2)) But as a man of God!
 - 2) The fifty prophetic student were eager to demonstrate their devotion and commitment to the prophet Elisha, as they offer to search for the body of Elijah. vs. 16-18
- 2:19-22** The prophet Elisha healed the water of Jericho. vs. 19-22

- 1) This is the second miracle recorded in the ministry of Elisha. vs. 19
 - a) The men came to Elisha the prophet to present their problem of the water, the ground was barren.
 - b) The curse and fulfillment. Josh. 6:26, 1Kings 16:34
- 2) Elisha healed the waters and made sure they knew it was God who had done it. vs. 20-22
 - a) The prophet gave them a simple command. vs. 20
 - 1)) The bowl was not magical, but simply new.
 - 2)) The salt was common and ordinary.
 - b) The prophet demonstrated to the people the love and power of the God of Israel for His people. vs. 21
 - 1) Doing exactly what God told him, “Then he went out to the source of the water, and cast in the salt there.” vs. 21a-b
 - 2) Saying what God declared to him, “and said, “Thus says the LORD: `I have healed this water; from it there shall be no more death or barrenness.” vs. 21c-f
 - 3) This miracle was in contrast to Elijah’s miracle of shutting up the

heavens for three and a half years, Elisha provided relief.

- c) The prophet Elisha was only the instrument, God performed the miracle for their permanent benefit. vs. 22
- 2:23-25** The prophet Elisha declared God’s judgment on some young men. vs. 23-25
 * This is the third miracle of Elisha, bears as the instruments of God and that the men were not killed!
- 1) Elisha left Jericho and proceeded to go up from there to Bethel. vs. 23a
 - a) He headed slightly north, due west to Bethel.
 - b) The area was the heart of idolatry, where Jeroboam had erected one of the calf-worship centers, in Ephraim on the border of Benjamin.
 - c) The area where God had sent the prophet to prophecy against the altar at Bethel.
 - d) The idolatrous practice was a contradiction to the name Bethel “Beyth-El”, house of God.
 - d) The son of Ahab was king of Israel, Jehoram, following the steps of his Father and mother, Jezebel.
 - 2) Elisha encountered a group of hostile individuals. vs. 23b-i

- a) He was minding his own business going up the road and some young men coming from the city mocked him. vs. 23b-c
- 1)) The word youth “na’ar”, indicates young men, late teens to early twenties, not children or boys.
* The word is used of Isaac when he was call twenty-eight years old and Joseph when he was thirty-nine. Gen. 21:5-12, 41:12
 - 2)) They mocked “qalac”, scoff at and derided him. all forty-two. vs. 24c
 - 3)) The rebellious people in the centers of idolatry and paganism had no desire nor respect for Yahweh or the things of God.
- b) He was insulted personal and as a prophet of Yahweh, “and said to him, “Go up, you baldhead! Go up, you baldhead!” vs. 23d-h
- 1)) Elisha was a bit skimpy on top, a minor detail we would never had known, unless these arrogant air-heads had decided to mock him.
 - 2)) Elisha was not only mocked for being bald, but as a prophet, mocking that he might go up to heaven, as Elijah.
- 3) Elisha dispensed justice to the idolatrous young men. vs. 24

- a) Elisha did not vindicate himself in vengeance, this was from the hand of God, looking right into their eyes and pronouncing the curse in the name of the LORD. vs. 24a-b
- b) God used the animals He created to discipline and avenge His prophet, “And two female bears came out of the woods and mauled forty-two of the youths.” vs. 25c
- 1)) The two she-bears tore their clothes and scraped and bruised them.
 - 2)) The judgment was well deserved by the disrespectful youth.
 - 3)) The miracle has disturbed some people but it shouldn’t for it was comparable to that of Elijah calling fire down from heaven to consume those who came to arrest him.
 - 4)) The prophet Elisha was a reminder of Elijah’s power encounter on Carmel, the God of Elisha answered by judgment!
- 3) Elisha proceeded on his journey to the north to Carmel. vs. 25
- a) The purpose is not indicated, but perhaps to report to those who knew Elijah that he had gone to heaven? vs. 25a

- 1)) This was where Elijah had defeated and executed the 450 prophets of Baal. 1Kings 18:19, 40
 - 2)) This was the area of Elijah's ministry against Ahab and Jezebel.
- b) The final destination of Elisha was the city of Samaria, he would not be deterred or hindered from his prophetic circuit. vs. 25
- 1)) The capital of the Northern Kingdom.
 - 2)) The residence of the idolatrous King.

*** By Standly A. Ellisen, Knowing God's Word, , Interpretive charts and outlines.**

I. The Lord's Constant Warnings To Israel until its Collapse in 722 B.C. 2Kings 1-17

* Theme: The Lord's Great Judgment on Israel and Judah for their Idolatry.

- A. The judgment of Elisha the Prophet. 2Kings 1-8**
1. Elijah's final act of judgment. 2Kings 1
 2. Elisha's first acts of judgment. 2Kings 2
 3. Elisha's wide ministry of mercy and judgment. 2Kings 3-8
- B. The judgment Massacre of Jehu the King. 2Kings 9-10**

1. Jehu derives his commission from Elisha. 2Kings 9
2. Jehu destroys the whole house of Ahab. 2Kings 9
3. Jehu destroys the whole Baal system. 2Kings 10

C. The Judgment Ministry of Jehoiada the Priest in Judah. 2Kings 11-12

1. Jehoiada destroys the Baal-worship queen. 2Kings 11
2. Jehoiada destroys the Baal worshiper in Judah. 2Kings 11
3. Joash the king defects and is assassinated. 2Kings 12
4. The final destruction of the northern Kingdom. 2Kings 17

II. The Lord's Continued Warnings To Judah Until Its Collapse In 586 B.C. 2Kings 18-25

- A. The Enforced Reformation of Hezekiah. 2Kings 18-25**
1. His hurried revival saves the South. 2Kings 18
 2. His threat and deliverance from Assyria. 2Kings 18-19
 3. His illness and warning from Assyria. 2Kings 20
- B. The Evil Reigns of Hezekiah's sons. 2Kings 21**

C. The Enforced Reformation of Josiah. 2Kings
22-23

D. The Entire Destruction of the southern
kingdom. 2Kings 25

*These are the simple outlines of the books of
First and Second Kings!*