

7/3/11

2Kings 7-8

Jehoram has shown his true colors wanting blaming the severe famine and calamity on the city of Samaria on Elisha and God, when in fact it was his own fault for his rebellion against Yahweh.

The famine condition have resulted in a women agreeing with another to eat their children, they ate one and then the other woman reneged and hid her son.

Jehoram has taken an oath by God to remove the head of Elisha, but God warned Elisha of the coming of the messenger and the Jehoram.

1. This is a perfect example of a bad brake in the chapter because the last verse of chapter six leaves you hanging.

2. The better brake would be verse two of chapter seven, so that verse three would be verse one of the seventh chapter.

3. Or begin chapter seven at verse twenty-four of chapter six, till verse two of chapter seven.

7:1-20 The provisions of God in the midst of famine in Samaria.

7:1-11 The prophecy of deliverance.

7:1-2 *The King of heaven continued His mercy over Israel declaring His faithful provisions, despite the unbelief.*

- 1) The prophet Elisha declared the deliverance of the LORD. vs. 1
 - a) The words were not Elisha's, but God's speaking to Jehoram and the officer, "Hear the word of the LORD. Thus says the LORD." vs. 1a-c
 - b) The precise time was given, "Tomorrow about this time." vs. 1b
 - c) The provision to be given were specific, regarding four and barley, as well as the location. vs. 1b-d
- 2) The officer of king Jehoram mocked the prophesy of Elisha. vs. 2
 - a) The officer had no trust in God despite His ongoing mercy to Israel, becoming arrogant in his mockery. vs. 2a-d
 - b) The prophet Elisha pronounced the judgment of the officer, to see it, but not partake of it. vs. 2e-h

7:3-11 *The four lepers discover the Syrian camp abandoned, full of provisions.*

- 1) They reasoned about their perilous condition, outside the gate of the city. vs. 3
 - a) Lepers were condemned to live outside the city walls.

- b) Usually in the city dump.
- 2) Their conversation dealt with reality. vs. 3b-4-f
 - a) They were rational, “and they said to one another, “Why are we sitting here until we die?” vs. 3b-c
 - b) They were logical, “If we say, ‘We will enter the city,’ the famine is in the city, and we shall die there. And if we sit here, we die also.” vs. 4a-f
 - c) Their conclusion was unanimous, to surrender to the Syrians and if they killed them, they were going to die anyway. vs. 4g-1
- 3) The lepers stuck to their decision. vs. 5
 - a) They headed out at twilight to go to the camp of the Syrians. vs. 5a
 - 1)) Twilight most likely meaning the dawn of the day, not morning.
 - 2)) Verse nine confirms it was the dawn of the day.
 - 3)) Remember the prophecy was for the next day.
 - b) They were shocked, as they came to the outskirts of the Syrian camp, it was abandoned vs. 5b-c
- 4) The super-natural commentary to explain the unnatural condition of the Syrian camp. vs. 6-7
 - a) God had brought great fear on the Syrian army by a miracle, allowing

- the Syrians to hear themselves being overrun. vs. 6a-b
- b) The Syrians concluded Hittite and Egyptian mercenaries had been hired by Jehoram. vs. 6c-e
- c) God struck such fear in them, they immediately fled. vs. 7
 - * Don’t missed the correlation, when the lepers headed out and fleeing of the Syrian army, at the very same time “twilight”, God was directing all! vs. 5
- 5) The lepers began to take advantage of the great resources. vs. 8
 - a) They nourished themselves with food and drink. vs. 8a-b
 - b) They took wealth for themselves and hid it, two times. vs. 8c-f
- 6) The lepers were convicted of their selfishness. vs. 9
 - a) They confessed their wrong, “Then they said to one another. vs. 9a-b
 - b) They agreed their silence would condemn them by God is the implication. vs. 9c-e
 - c) They decided to tell the king. vs. 9f-h
- 7) They went to report it to the city gate. vs. 10
 - a) They called to the gatekeepers of the city.” vs. 10a

- b) They reported the abandoned camp with all the provisions. vs. 10b-h
- 8) The communication was reported to the King's house. vs. 11

7:12-20 The prophecy fulfilled.

7:12-13 *The king of Israel, Jehoram, believed it was a trap by the Syrians.*

- 1) The news reached the king after dark. vs. 12
 - a) The king was in bed and arose. vs. 12a
 - 1)) Jehoram was an idolater.
 - 2)) Jehoram was only interested in getting help from God.
 - b) The king's words declared the deceptive plan of the Syrians, knowing their hunger, to draw them out and take the city. vs. 12a-d
- 2) The response of a servant was for men to go out to find out if it was a trap, they were going to die anyway. vs. 13
 - a) The logic and reasoning was like that of the lepers.
 - b) Don't miss these unnamed heroes. a servant of Jehoram to seek Elisha against Moab, the servant girl, the servant of Naaman, now this servant. 2Kings 3:11, 5:3, 13

7:14-16a *The king of Israel, Jehoram, permitted a few men to do some reconesans.*

- 1) The men went out to investigate the claims of the lepers by the order of the king. vs. 14
- 2) The men confirmed the truth of the news from the lepers, observing the trail of strewn clothes and weapons. vs. 15
- 3) The people of Samaria gathered the provisions, "Then the people went out and plundered the tents of the Syrians." vs. 16a

7:16b-20 *The king of Israel witnessed the fulfillment of the prophecy of Elisha.*

- 1) The prophecy of Elisha about the selling flour and wheat at the gate took place, literally fulfilled. vs. 16b-d
- 2) The prophecy of the death of the servant that mocked the prophecy took place, trampled at the gate, literally fulfilling that he would not eat of it. vs. 17c-d
- 3) The prophecy if affirmed to be fulfilled. vs. 18-20
 - a) The proclamation of Elisha is quoted. vs. 18
 - b) The mocking of the officer is quoted. vs. 19
 - c) The judgment of the officer is the fulfillment of seeing it, but not eating of it by his death. vs. 20

8:1-6 The Shunamite woman warned and assisted by Elisha.

8:1-2 The prophet Elisha warned the Shunnamite to flee the coming famine.

- 1) Elisha told the woman and her household, to flee the land to be protected from a seven year famine. vs. 1
* This is the same woman to whom God gave her a son and having died was raised by Elisha. 2Kings 4:8-37
- 2) The woman in obedience went to the land of the Philistines with her household for seven years. vs. 2
* She knew Elisha was a man of God.
- 3) The woman returned after the seven years and proceeded to appeal to the king for the restitution of her house and land. vs. 3
* The king was Jehoram.

8:4-6 The prophet Elisha aided the Shunnamite to reclaim her land.

- 1) At the time the king was speaking with Gehazi asking him to recount to him all the great things Elisha has done. vs. 4
a) Some believe this account is out of chronology, due to the fact that

Gahazi who had become leprous, is not indicated to be so.

- b) If it is in chronological order, we must assume that he was a leper, but like Naaman not contagious.
- c) Or God healed him.
- 2) As Gahazi and the king conversed, Gahazi realized the Shunnamite whose son Elisha had raise was waiting to petition the king for her land. vs. 5
- 3) The king heard her appeal and restored everything to her, including all the proceeds of the field from the day that she left the land until that day by the hand of an officer. vs. 6

8:7-15 The prediction of Elisha about the reign of Hazael over Syria.

8:7-9 The king of Syria sent his servant to enquire if he would recover from his illness.

- 1) Elisha traveled to Damascus, and Ben-Hadad king of Syria being sick was informed of Elisha's arrival. vs. 7
- 2) Ben-Hadad sent his servant Hazael with a present to enquired from Elisha if he would recover from this disease. vs. 8
* This is the third time Elisha is called a "man of God".

- 3) Hazael went to meet Elisha with a very large amount of gifts of every good thing of Damascus and made inquiry if the king would recover. vs. 9

8:10-13 The prophet Elisha prophesied of Hazael's treachery.

- 1) Elisha affirmed he would recover, but ultimately die. vs. 10
- 2) Elisha stayed staring at Hazael until he was ashamed; and Elisha wept. vs. 11
* Again he is called "man of God".
- 3) Hazael asked Elisha why he was weeping and he declare the evil he was about to commit against Israel. vs. 12
- 4) Hazael took offense, "But what is your servant--a dog, that he should do this gross thing?" And Elisha said God had shown him that Hazael would become king over Syria. vs. 13
 - a) Then the LORD said to Elijah: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria." 1Kings 19:15
 - b) This was fulfilled through Elisha.

8:14-15 The murder of the king of Syria by Hazael.

- 1) Hazael departed and told the king he would recover. vs. 14

- 2) The very next day that Hazael smothered Ben-Hadad to death with a thick cloth dipped it in water and Hazael reigned in his place. vs. 15

8:16-24 The reign of Jehoram over Judah.

8:16-19 The evil of Jehoram.

- 1) In the fifth year of Joram the son of Ahab, king of Israel, Jehoram the son of Jehoshaphat began to reign as king of Judah. vs. 16
* Both kings of the north and south have the same name, Joram or Jehoram. 2Chron. 21:5-7
- 2) Jehoram king of Judah was 32 years old when he became king, and he reigned 8 years in Jerusalem. vs. 17
- 3) Jehoram of Judah walked in the way of the kings of Israel, like the house of Ahab had done, being married to the daughter of Ahab Athaliah, doing evil in the sight of the LORD. vs. 18
- 4) But the LORD would not destroy Judah, for the sake of his servant David and his descendents. vs. 19

8:20-24 The revolt of Edom against Judah.

- 1) The Edomites revolted against Judah, making a king over them, as part of God's judgment. vs. 20

* The Edomites were the descendents of Esau, the brother of Jacob. Gen. 36

- 2) Joram the king of Judah went to Zair, and all his chariots with him by night and attacked the Edomites, they surrounded him and the captains of the chariots; and the troops fled to their tents. vs. 21
- 3) Edom continued in revolt against Judah's authority to this day and Libnah also revolted at that time. vs. 22
* 2Chron. 21:8-11
- 4) Now the rest of the acts of Joram, and all that he did, are in the book of the Chronicles of the kings of Judah. vs. 23
- 5) Joram died and was rested buried in the City of David and Ahaziah his son reigned in his place. vs. 24
* He died of a horrible intestinal disease by the Lord, he reigned 848-841 B.C. 2Chron. 21:18-22:4

8:25-29 The reign of Joram over Judah.

8:25-27 The evil reign of Joram.

- 1) Azariah reigned in his place in the twelfth year of Joram the king of the north, Israel. vs. 25
* 841 B.C.
- 2) Ahaziah was twenty-two when he became king and he reigned one year in

Jerusalem and his mother's name was Athaliah the granddaughter of Omri, king of Israel. vs. 26

- 3) HE walked in the way of the house of Ahab, doing evil before God, after the custom of the house of Ahab, for he was the son-in-law of the house of Ahab. vs. 27
* The daughter of Ahab and Jezebel, being unequally yoked, compromised Judah.

8:28-29 The kings of Judah and Israel unite against Hazael.

- 1) Ahaziah went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram. vs. 28e
* It was under Syrian control. 1Kings 22:29-36
- 2) Joram went back to Jezreel to recover from the wounds inflicted on him at Ramah and Ahaziah king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick. vs. 29
 - a) The very place where Ahab had Naboth stone to steal his vineyard.
 - b) This fulfilled God's prophecy against the house of Ahab and became the downfall of Azariah, 2Chro. 22:5-9