

7/24/11

2Kings 13-14

The period of history now is when Syria is in the decline and Assyria is rising as a great power.

It will be about 92 years from this point that the Northern Kingdom of Israel will go into captivity by Assyria, in 722 B.C.

God's love for His people is still very evident by his patient mercy and blessing, despite their disobedience to His word.

There are 12 Minor Prophets and 4 Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel.

13:1-25 The judgment of God through Syria and the death of Elisha.

13:1-9 The reign of Jehoahaz King of Israel.

- 1) The year and date of the king of the north, Jehoahaz the son of Jehu, is correlated to Joash the son of Ahaziah, king of Judah. vs. 1
 - a) On the 23 year of Joash of Judah and he reigned for 40 years. 2Kings 12:1
 - b) Jehoahaz of Israel reigned for 17 years, 814-798 B.C.

c) So he reigned till the 40th year of Joash, his last year.

- 2) Jehoahaz did evil before the LORD, continuing in the sins of Jeroboam, who had made Israel sin, being unrepentant. vs. 2
- 3) The anger of the LORD was stirred up in judgment against Israel by the hand of Hazael king of Syria, and his son Ben-Hadad, all their days. vs. 3
 - * Elisha prophesied to Hazael about his gruesome butchery. 2Kings 8:12
- 4) So Jehoahaz pleaded with the LORD, and the LORD listened to him; for He saw the oppression of Israel, because the king of Syria oppressed them.
 - a) Pleaded "chalah", means to beseech and be dependent on God. Jer. 26:19
 - b) God always sees the oppression to His people. Ex. 3:7, Judges 2:18
 - c) God listened out of His compassion for apostate Israel, giving them another opportunity to repent, though he knew they would not.
- 5) God gave Israel a deliverer to escaped the hand of the Syrians; and dwelt in their tents as before. vs. 5
 - a) Some say the deliverer was Joash, the son of Jehoahaz, then Jeroboam II. vs. 9, 14:23

- b) Others believe it refers to the Assyrian emperor, Adad-nirari III, that came against Aram or Syria?
- 6) The mercy of God did not alter their lives, they continued to walk in their idol image centered in Samaria. vs. 6
* The Ashera, a symbol of the Canaanite goddess of fertility. 1Kings 14:15, 18:7-19
- 7) The army of Jehoahaz was reduced drastically by Syria, signified by the phrase “like the dust at threshing”. vs. 7
* God allowed them to be severely chastened by Syria for their idolatry, as before. 2Kings 10:32-33
- 8) The remaining acts of Jehoahaz and his might are written in the book of the chronicles of the kings of Israel, which we do not have. vs. 8
- 9) Jehoahaz was buried in Samaria and Joash his son reigned in his place.
* The name of the king of Israel is the same as the king of Judah, Joash or Jehoash for a few years, 798-796 B.C.

13:10-13 The reign of Jehoash King of Israel.

- 1) In the 37th year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, reigning for 16 years. vs. 10

- a) Some say this should read 38-39 years, due to verse one, again the two kingdoms calculated the ascension different.
 - b) He reigned from 798-782 B.C.
 - 2) Jehoash continued in all the sins of Jeroboam the son of Nebat, nothing would change! vs. 11
* The calf worship at Dan and Bethel!
 - 3) The acts of Joash, all that he did, as he fought against Amaziah king of Judah, are written in the book of the chronicles of the kings of Israel, which we do not have. vs. 12
 - 4) Joash the king of Israel was buried in Samaria and his son Jeroboam II reigned in his place as King of Israel, 782-753 B.C.
* Jonah, Amos and Hosea come on the scene in the north at this time, during Jehoahaz and Jeroboam II.
- 13:14-19** The visit of Jehoash with Elisha prior to his death.
- 1) The prophet Elisha came to the end of his life. vs. 14
 - a) Elisha became ill and as a result would die of the sickness. vs. 14a
 - b) Joash the evil king of Israel came down to visit Elisha, due to his illness. vs. 14b

- c) Joash demonstratively his affection for Elisha by his weeping over the face of Elisha. vs. 14c
- d) Joash revealed the great loss to the nation by the death of Elisha by his words, “and said, “O my father, my father, the chariots of Israel and their horsemen!” vs. 14d-f
 - 1)) The phrase is of respect and honor, first ascribed to Elijah by Elisha, prior to his ascension to heaven. 2Kings 2:12
 - 2) The prophet Elisha was both a protection and blessing to the nation and would be a great loss to the nation, for about 60 years.
 - 3)) Elisha is all alone, there are no sons of the prophets with him, like it was with Elijah. 2Kings 4:29-31
- 2) The prophet Elisha was used by God till the very end of his life. vs. 15-19
 - a) Elisha commanded Jehoash to take a bow and some arrows and he did so. vs. 15
 - b) Elisha then again command Jehoash to place his hands on the bow and Elisha put his hands on the king’s hands. vs. 16
 - * Symbolic, as when he laid on the body of the son of the Shunnamite, to transfer the blessing of God.

- c) Elisha once again commanded Jehoash to open the east window and told him to shoot, toward area of the future wars at Aphek, for God would deliver him. vs. 17
 - 1)) This was the arrow of the LORD’S deliverance, God’s promise.
 - 2)) He had to strike the Syrians at Aphek till he destroyed them.
 - d) Elisha commanded Jehoash to strike the arrows on the ground and he did so three times and stopped. vs. 18
 - e) Elisha became angry, due to having stricken the arrows only three times, instead of five or six, in order to completely destroy Syria, therefore his victories would be limited to three. vs. 19
 - 1)) The lack of faith and confidence in God was revealed in his timidity.
 - 2)) The three victories are not recorded, but simple stated to have taken place. vs. 25
 - 3)) The promise of God’s deliverance was limited by Jehoash, not God!.
- 13:20-22** The death of Elisha.
- 1) Elisha died, and they buried him. vs. 20a
 - 2) In the spring of the same year a raiding bands from Moab invaded the land. vs. 20b

- 3) At that time some were burying a man, when suddenly they came across a band of raiders, so they lowered the man's corpse into the tomb of Elisha; and when it touched the bones of Elisha, he revived and stood on his feet. vs. 21
- a) This is Elisha's last miracle, postmortem.
 - b) Symbolically foreshadowing God's divine power to revive the nation after captivity.
 - c) The ultimate fulfillment of reviving the nation by Jesus, their Messiah who died for them. Ezk. 37:1-28, Zech. 12:10-13, Rom. 11:26-36, Rev. 20:4-9
- 4) Hazael king of Syria oppressed Israel all the days of Jehoahaz by the judgment of God. vs. 22

13:23-25 The victories of Jehoash King of Israel over Syria.

- 1) Yahweh demonstrated His mercy in the midst of judgment. vs. 23
 - a) The LORD was gracious to them, had compassion on them, and regarded them. vs. 23a-b
 - b) The basis for His graciousness was due to His covenant with Abraham, Isaac, and Jacob. vs. 23c-f

- c) The time was not yet to destroy them or cast them from His presence. vs. 23g
- 2) Hazael king of Syria died and Ben-Hadad his son reigned in his place, 806 B.C. vs. 24
- 3) Jehoash through those three victories prophesied by Elisha was able to recapture the cities, Ben-Hadad the son of Hazael had taken out of the hand of Jehoahaz his father by war. vs. 25

14:1-29 **The reign of Amaziah and Jeroboam II.**

14:1-7 The particular events in the reign of Amaziah king of Judah.

- 1) Amaziah's reign is related to the 2nd year of Joash the king of Israel. vs. 1
 - a) Remember both kingdoms had kings with the same name at the same time, the 5th king of Judah Jehoram and the 9th king of Israel Joram, during the years 848-841 B.C. , one is the long form the other the short form,
 - b) Joash the 8th King of Judah and Jehoash the 11th King of Israel had the same names during the year 798-796 B.C. , again one is the short form and the other the long form.

- 2) Amaziah was King at 25 years of age, ruling 29 years in Jerusalem, 796-767 B.C. vs. 2a-b
- 3) Amaziah's mother's name was Jehoaddan of Jerusalem, indicating her prominence. vs. 2c
- 4) The commentary on Amaziah's reign. vs. 3-4
 - a) He did not measure up to David. vs. 3a-b
 - b) He conducted himself as his father Joash. vs. 3c
 - 1)) His father started good, being saved from Athaliah, restored the house of the Lord, but turn to idols after the death of Jehoiada the priest.
 - 2)) His father killed the priest Zechariah, the son of Jehoiada for rebuking him for his idolatry.
 - 3)) His father was assassinated by his servants.
 - 4) All three things are also attributed to Amaziah. 2Kings. 12:12, 13:18-19, 2Chron. 24, 25
- 5) Amaziah allowed the high places, confusing the worship of Yahweh. vs. 4
 - a) These had existed since the days of Solomon, this is the 15th mention since Solomon. 1Kings 3:2

- b) These high places became identified with the worship of Judah by the Assyrians and since Hezekiah removed them, they told the people to not to let Hezekiah deceive them to trust in the Lord. 2Kings 18
- 6) Amaziah administered justice against those assassinated his father, while not punishing their children. vs. 5
 - a) There names are Jozachar the son of Shimeath and Jehozabad the son of Shomer. 2Kings 12:20-21
 - b) The law declared murders were to be put to death. Ex. 21:12
 - c) No ransom was to be taken for the person who fled to a city of refuge if he was guilty of murder, he was to be put to death or it would defile the land. Num. 35:32-33
- 7) This was commanded in the Law of Moses. vs. 6
 - a) The Law is found in the book of Deuteronomy. Deut. 24:16
 - b) The prophet Ezekiel points this out to reveal the justice of God, each person is responsible for their own sin. Ezk. 18:4, 20
 - c) The parallel passage to these six verses is found in Chronicals. 2Chron. 25:1-4
- 8) Amaziah waged war against Edom, killing 10,000 Edomites, down by the

Dead Sea and captured their city Sela or Petra, on the east side of Jordan. vs. 7

- a) The Edomites were the descendents of Esau, the brother of Jacob or Israel.
- b) Sela was the city of the Edomites, commonly known as the city of Petra, where God will protect Israel from the Anti-christ in the last 3 1/2 years of the Great-Tribulation. Is. 16:1-4, Rev. 12:13-17
- c) The parallel passage provides much more information, about the army he raised up from Judah, the mercenaries from Israel and being rebuked by a prophet to not be joined to evil Israel or God would defeat Amaziah, to which he obeyed. 2Chron. 25:5-13
- d) Amaziah took the gods of Edom, set them up and worshipped them and was rebuked by a prophet, pronouncing judgment over him. 2Chron. 25:14-16

14:8-14 The defeat of Amaziah by Jehoash king of Israel.

- 1) Amaziah challenged Jehoash to confront him in battle out of pride. vs. 8
- 2) Jehoash responded to Amaziah in a way that belittled him through a parable. vs. 9
* Similar parables. Judges 9:7-15, 2Chron. 25:18, Zech. 11:7-14

- 3) Jehoash admonished Amaziah to not be foolish and add to his own hurt and Judah, but he would not listen and Jehoash went out to fight him. vs. 10-11
* Some people just have to push it and meddle!
- 4) Judah was defeated and every man fled to his tent and Jehoash went on to Jerusalem and looted the temple, the Kings treasuries and family hostages. vs. 12-14

14:15-16 The death of Jehoash King of Israel.

- 1) The supplemental material of the acts of Jehoash how he fought with Amaziah are they not written in the book of the chronicles of the kings of Israel, which we do not have. vs. 15
- 2) Jehoash was buried in Samaria with the kings of Israel and Jeroboam II his son reigned in his place. vs. 16

14:17-22 The death of Amaziah King of Judah succeeded by his son Uzziah.

- 1) Amaziah the son of Joash, king of Judah, outlived Jehoash by fifteen years who was the son of Jehoahaz, king of Israel. vs. 17
- 2) The acts of Amaziah are written in the book of the chronicles of the kings of Judah, which we do have. vs. 18

- 3) A conspiracy arose against Amaziah in Jerusalem, and he fled to Lachish, they chased him and killed him. vs. 19
- a) The death of Amaziah was directly related to his apostasy from God, “After the time that Amaziah turned away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.” 2Chron. 25:27
 - b) The prophet said God was going to destroy him, Then the prophet ceased, and said, “I know that God has determined to destroy you, because you have done this and have not heeded my advice.”. 2Chron. 25:16h-i
- 4) The burial of Amaziah. vs. 20-22
- a) He was given a royal burial, “Then they brought him on horses, and he was buried at Jerusalem with his fathers in the City of David.” vs. 20
 - b) He was succeeded by his son Uzziah, a good king, “And all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah.” vs. 21
* God did not hold Uzziah guilty of the sins of his father!
 - c) He was used by God to recover lost territory, “He built Elath and restored

it to Judah, after the king rested with his fathers.” vs. 22

- 1)) A sea-port on the Gulf of Aqaba, the eastern arm of the Red Sea, modern day Eilat, a beautiful resort.
- 2)) Some of you have been with us there, on our trips to Israel.

14:23-27 The reign of the King of Israel

Jeroboam II.

- 1) Jeroboam II came to the throne in the fifteenth year of Amaziah the son of Joash. vs. 23
 - a) He reigned in Samaria, the capital of the northern Kingdom.
 - b) He reigned for 41 years.
 - c) Amaziah reigned for 29 years, so he reigned as a contemporary with Jeroboam II for 10 years.
- 2) Jeroboam’s legacy was consistent with all the kings of Israel, evil, making the northern kingdom to sin. vs. 24
- 3) Jeroboam was used by God to recover territory lost to Israel from the Dead Sea to the northern boundaries of Israel, prophecies by Jonah the prophet. vs. 25
 - a) “According to the word of the LORD God of Israel, which He had spoken through His servant Jonah the son of

Amittai, the prophet who was from Gath Hopher.”

- b) We can better understand why Jonah did not want to go to preach to Nineveh, perhaps some of Johan’s relatives and friends were killed and taken captive by Assyria?
- 4) God in his compassionate mercy eased the suffering of Israel, even though judgment was coming and could not be averted. vs. 26
- 5) God would not destroy all His people, He had His remnant and He used Jeroboam the son of Joash to deliver them. vs. 27

14:28-29 The death of Jeroboam II.

- 1) The supplemental material about all the war and recovered territory are recorded in the chronicles of the kings of Israel, which we do not have. vs. 28
- a) This became a time of prosperity for Israel, accompanied with great corruption and moral decadence. Now the rest of the acts of Jeroboam, and all that he did--his might, how he made war, and how he recaptured for Israel, from Damascus and Hamath, what had belonged to Judah--are they not written in the book of the chronicles of the kings of Israel?

- b) Amos the prophets addressed their opulent and evil living. Amos 4
- 2) Jeroboam died and his son Zechariah reigned in his place. vs. 29
- * The ministry of Hosea also fit here.