

The first and second book of Kings are sometimes thought of as one book. They originally were one book. It is not known who the penman was. It is well accepted that they are both from one pen. We see the rise and fall of Solomon in these books. We, also, see the building of the temple by Solomon. In 2 Kings, we will see the division of Israel and Judah. The highlight of 1 Kings is the prayer of Solomon at the dedication of the temple in chapter 8. We will, also, get acquainted with Elijah and Elisha.

We will now begin in I Kings 1:1 "Now king David was old [and] stricken in years; and they covered him with clothes, but he gat no heat."

This is just another way of saying that David was extremely sick with old age diseases. He was cold, because the circulation in his body was poor. The cover did not help him, because the heat of his body was not enough to warm him up.

I Kings 1:2 "Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat."

In this particular instance, the servants are, possibly, speaking of his physicians. The youth of this virgin would cause her to be vitally alive. When she lay under the covers with David, her body would put off heat. A person in the condition of David, here, would welcome death to this old worn out body. This vibrantly, alive, young girl, prescribed by David's physician was supposed to revitalize whatever life was left in David.

I Kings 1:3 "So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king."

Abishag was from the tribe of Issachar. She was there to nurse David back to health. She had no choice in the matter. The king needed her, and she came. She slept with him to warm his body up. He never knew her in a personal relationship, however. The name, "Abishag" means father of error.

I Kings 1:4 "And the damsel [was] very fair, and cherished the king, and ministered to him: but the king knew her not."

She was there as his nurse. She did sleep with him, but had no sexual relations with him.

I Kings 1:5 "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him."

Adonijah was the fourth son of David and the oldest living son. He was in line to be king, he thought. With the Hebrews, the king was whoever God chose to be king. God had not spoken of him being king, however. He elevated himself to that position. David is not even dead, and he wants to be king, now. He got support from some of the people, and was doing the

very same things that Absalom had done. The runners, and the chariots, and horses were to make him appear to be the next king.

I Kings 1:6 "And his father had not displeased him at any time in saying, Why hast thou done so? and he also [was a] very goodly [man]; and [his mother] bare him after Absalom."

We can understand why he wanted to be like Absalom, since he was the younger brother of Absalom. David, either had not heard of what he had done, or was too sick to pay much attention to it. He had not told him not to do this. Adonijah was not an evil man. "Adonijah" means my Lord is Jehovah. Amnon was his older brother, too.

I Kings 1:7 "And he conferred with Joab the son of Zeruah, and with Abiathar the priest: and they following Adonijah helped [him]."

They automatically assumed that he would be the next king, because he was the oldest living son of David. Joab has decided, if he is to be accepted by the new king, he must help establish him now. Joab had been faithful to David in the past, but had not always done things exactly as David had commanded, if he thought it would help his position to do otherwise. Abiathar had been loyal to David, as well. It is difficult to understand why he would follow Adonijah, against the wishes of David. At this point David had not made it clear that this was against his wishes, however. Abiathar could have been jealous of the relationship Zadok had with David.

I Kings 1:8 "But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which [belonged] to David, were not with Adonijah."

Nathan had been there, and actually named Solomon Jedidiah. He knew Solomon was to be the king after David. Usually there was just one high priest, but at the time this is speaking of both Zadok and Abiathar were priests. The mighty men had been with David through most of his trials. They were loyal and stayed with David against Adonijah. Benaiah was a Levite, and his father had been high priest. He was David's bodyguard, however. It is believed that Shimei and Rei were brothers of David.

I Kings 1:9 "And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which [is] by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:"

This was very similar to what Absalom had done. This was for sacrificing and the sacrificial feast that went along with it. This is a way of getting his men to vow their loyalty to him. It appears, the other sons of David are invited to the feast, except Solomon.

I Kings 1:10 "But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not."

The main reason he did not call them, is because he was aware of their loyalty to David. He was aware that Solomon would be his rival for the kingdom. He had, probably, heard about Nathan giving Solomon a special name.

He, probably, had heard talk, also, that David would name Solomon king. Perhaps, that is what the rush is all about here.

I Kings 1:11 "Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth [it] not?"

Nathan knew the great love that David had for Bath-sheba. He knew, if anyone could influence David, it would be Bath-sheba. She was the mother of Solomon, so it would be to her advantage for Solomon to be king. Probably, she had not heard about Adonijah trying to seize the kingdom. David would let Bath-sheba approach him and tell him this, when he, possibly, would not allow Nathan, or anyone else, to tell him.

I Kings 1:12 "Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon."

Since Solomon had not been invited to the feast of Adonijah, it is obvious he is counted a rival. If Adonijah were to become king, he would kill Solomon and Bath-sheba. This was done many times, to keep the brother from seizing control.

I Kings 1:13 "Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?"

This oath that David had made to Bath-sheba, had obviously been well known by Nathan. It had, possibly, been known by Adonijah, too. Nathan knows that David will keep his oath, if he can remember it. David was so feeble, it seemed it had not come to his attention what was going on.

I Kings 1:14 "Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

Nathan had been afraid to go in unto the king, without Bath-sheba. The plan is, that he will confirm the things that Bath-sheba tells David.

I Kings 1:15 "And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king." I Kings 1:16 "And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?"

David was so feeble, that he could not leave his chambers. Abishag was nurse to him, because of his terrible weakness. He, possibly, was too weak to dress himself, or do any of the ordinary things a person must do. The bowing, here, was just a sign of great respect for David. She loved and respected him as her husband, but she, also, respected his authority.

I Kings 1:17 "And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, [saying], Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne." I Kings 1:18 "And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest [it] not:" I

Kings 1:19 "And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called."

We see, in this, Bath-sheba makes David aware of exactly what his oath had been to her, and also, the fact that Adonijah is trying to take the kingdom, even before the death of David.

I Kings 1:20 "And thou, my lord, O king, the eyes of all Israel [are] upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him."

In a sense, Bath-sheba is reminding David of the power within his hands to stop this struggle for power, before there is bloodshed among his sons. She says, the entire nation is looking to you, to name a king. She feels if David would announce who the king is to be, the entire nation would be loyal to him. She reminds David, that the Hebrew throne does not necessarily go to the oldest son, but to the one God has chosen through David.

I Kings 1:21 "Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders."

Bath-sheba knew of David's love for her. He would not let her and her son be destroyed. Bath-sheba's plea to David touches on that point. She feels that Adonijah would have her and David killed, if he becomes king. It is in the power of David to change this.

I Kings 1:22 "And, lo, while she yet talked with the king, Nathan the prophet also came in."

Probably, Nathan had been in the hall waiting. He, now, comes in to confirm what Bath-sheba has said.

I Kings 1:23 "And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground."

Nathan is a man of God. He had spoken boldly to David, when he had sinned before the LORD. David was aware that the words that came from Nathan were not Nathan's words, but the words of the LORD, so he was not angry with Nathan. Nathan is showing respect for David as king by bowing.

I Kings 1:24 "And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?" I Kings 1:25 "For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah." I Kings 1:26 "But me, [even] me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called."

Nathan has given him an accurate explanation of what has happened. Nathan knows that David has the power to change this.

Adonijah has neglected to include these people, because he knows their loyalty is not with him.

I Kings 1:27 "Is this thing done by my lord the king, and thou hast not shewed [it] unto thy servant, who should sit on the throne of my lord the king after him?"

Nathan is absolutely assured that David would have told him, if Adonijah had been his choice for king in his stead. He says, have you chosen Adonijah and not told me?

We will see David's answer to this in the next lesson.

## 1 Kings 1 Questions

1. Who was the penman of Kings?
2. What are some of the things contained in Kings?
3. Describe the condition of David in verse 1?
4. What suggestion did his servants make to improve his condition?
5. Who are the servants of verse 2?
6. Who was the young virgin girl they found?
7. Did David know her as a wife?
8. What does "Abishag" mean?
9. Which son of David took advantage of David's feeble condition, and exalted himself, saying he would be king?
10. How many men did he prepare to run before his chariot?
11. What made Adonijah think he should be the next king?
12. What is wrong with this?
13. What would the chariots, and the runners before him, make him appear to be?
14. Who were Adonijah's brothers?
15. Why had David not stopped Adonijah before now?
16. Who were two of David's men, who followed Adonijah?
17. Why had Joab followed him?
18. Who were some, who had not followed him?
19. What name had Nathan given to Solomon?
20. Who was David's bodyguard?
21. What did Adonijah do, when he met with his followers?
22. Who were not invited to the feast?
23. Who did Nathan get to go and talk to David about, what was going on?
24. What did Nathan tell her to say to David?
25. How did Bath-sheba show her respect for David?
26. In verse 20, how does she explain to him the importance of his decision?
27. When did Nathan come in and speak to David?
28. What did Nathan tell David?
29. What question did Nathan ask David in verse 27?

We will begin this lesson in I Kings 1:28 "Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king."

It appears, from this, that Bath-sheba had spoken to David, and then left the room. Now, that Nathan has verified the fact that Adonijah is trying to make himself king, David requests Bath-sheba to come back into the room. We know, from the last lesson, that Adonijah was trying to become king, even before the death of his very weak father's death. We know, also, that Joab and all of Adonijah's brothers, except Solomon, are in favor of Adonijah being the next king.

I Kings 1:29 "And the king swore, and said, [As] the LORD liveth, that hath redeemed my soul out of all distress," I Kings 1:30 "Even as I swore unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day."

David is speaking this to Bath-sheba in the presence of Nathan. There will be no doubting this proclamation with Nathan as a witness. Notice, even near death, David is careful to give the LORD credit for his life and his power. David is saying, that he will keep the oath he had made to Bath-sheba. He will make Solomon king now.

I Kings 1:31 "Then Bath-sheba bowed with [her] face to the earth, and did reverence to the king, and said, Let my lord king David live for ever."

Again, Bath-sheba shows her reverence for her husband and king. She truly means, "Let my lord king David live forever".

I Kings 1:32 "And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king."

David may have been weak, but he was still thinking clearly, and knew exactly what must be done. Notice, that Zadok the priest was mentioned first. A Hebrew king must, first, be recognized by the man that God had put in power as the priest. The spiritual was always first. Remember that Benaiah was David's bodyguard.

I Kings 1:33 "The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:"

We know that the she mule that David rode, was a mule proclaiming him as king. To allow Solomon to ride this special mule, would mean that David was announcing that Solomon would take his place as king. Gihon was believed to be just to the west of Jerusalem.

I Kings 1:34 "And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon."

This seemed to be a place where most of the inhabitants in that area could hear the trumpet. Zadok and Nathan would represent not only the wishes of David in this, but the wishes of the LORD. As soon as they have anointed him king, they will shout, along with the servants of David's household, "God save king Solomon".

I Kings 1:35 "Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah."

Solomon will enter Jerusalem as the new king. He will already be anointed by Zadok and Nathan. David, also, is still in power, and he had declared Solomon as his successor. He will rule over all twelve tribes, not just Judah.

I Kings 1:36 "And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so [too]."

"Amen" means so be it. Jehoiada, is saying, "It will be as the king has proclaimed". We must remember that, Jehoiada was a spiritual man, as well. He knew, and said this pleased the LORD, as well.

I Kings 1:37 "As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David."

This is an expression of his loyalty to Solomon. He had loved and respected David, and now, he is willing to serve Solomon as king. It is a way of showing his continued loyalty to David. He speaks a blessing upon Solomon.

I Kings 1:38 "So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon."

The Cherethites and the Pelethites were spoken of earlier as the servants that went with them. They are, probably, a number of people who had attended David in and around the palace. It is interesting that all of this was not Solomon's idea. He was God's choice for king, not Solomon's choice. He had not taken it upon himself to proclaim himself king. David's priest and prophet had proclaimed Solomon king.

I Kings 1:39 "And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon."

The anointing oil coming from the tabernacle shows that this is, indeed, the choice of the LORD for king. The people, mentioned here, are, possibly, the Cherethites and the Pelethites who went with them.

I Kings 1:40 "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." I Kings 1:41 "And Adonijah and all the guests that [were] with him heard [it] as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore [is this] noise of the city being in an uproar?"

It appears that, all of this happened in a very short period of time. Adonijah and his followers had not even finished their feast, when they heard the trumpet blowing, and the people proclaiming Solomon king. It seems that after the trumpet was blown, and the pronouncement made that Solomon was king, many people followed along behind the procession into Jerusalem. Joab, who had been the leader of David's army, heard this noise and wondered what was happening.

I Kings 1:42 "And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou [art] a valiant man, and bringest good tidings." I Kings 1:43 " And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king."

Abiathar the priest had followed Adonijah. It was his son, who came and brought the news to them. Adonijah was pleased to see him, because he thought he was bringing them good news. This was quite a shock to Adonijah to hear that David, himself, had declared Solomon king.

I Kings 1:44 "And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:" I Kings 1:45 "And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This [is] the noise that ye have heard."

The fact that the priest, Zadok and the prophet, Nathan had anointed him with oil from the tabernacle, and put him on David's mule to ride into Jerusalem, shows the LORD's approval of Solomon as king. The noise they heard was the city of Jerusalem rejoicing over their new king.

I Kings 1:46 "And also Solomon sitteth on the throne of the kingdom."

David had already set Solomon upon his throne. "Sitteth" means continues to sit.

I Kings 1:47 "And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed."

It appears, the people are pleased with the selection David made of Solomon as king. As they come to recognize Solomon as king, they are speaking a blessing that Solomon's reign will be even greater than that of David. David was confined to his bed, but bowed in the bed, to recognize Solomon as king.

I Kings 1:48 "And also thus said the king, Blessed [be] the LORD God of Israel, which hath given [one] to sit on my throne this day, mine eyes even seeing [it]."

David, again, recognizes this decision to be of the LORD. His blessings are for the LORD for choosing Solomon to succeed him on the throne. He was so pleased that the LORD let him live to see his son, Solomon, become king in his stead.

I Kings 1:49 "And all the guests that [were] with Adonijah were afraid, and rose up, and went every man his way."

There was a mass exodus from Adonijah that day. These people no longer wanted to be associated with Adonijah. They feared for their lives. If they were supporting Adonijah and Solomon decided to kill him, he might kill them, also.

I Kings 1:50 "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar."

Adonijah was the half-brother of Solomon. They had the same father, David, but different mothers. It would have been customary for the new king to kill Adonijah. He went to the tabernacle, and took hold of the horns of the altar, begging for mercy. Adonijah had placed himself under the protection of the LORD by this action.

I Kings 1:51 "And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword."

Someone came and told Solomon of Adonijah's desire for forgiveness. He wanted Solomon's word, that he would not kill him for desiring to be king. He knew if Solomon swore to him that he would not kill him, he would be safe. He greatly feared that Solomon would kill him. It would have, generally, meant death to Adonijah for what he had done. He had appealed to the LORD for help, however.

I Kings 1:52 "And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die."

I Kings 1:53 "So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."

This was a generous offer, to forgive Adonijah. Solomon would not kill him, as long as he lived right. If he fell back into revolt against the king, or started trouble in the kingdom, Solomon would have him killed. It appears, he did accept Solomon's rules and bowed to him, showing he accepted him as king.

## 1 Kings 2 Questions

1. Who did David make his promise to?
2. Who were the witnesses?
3. What were the words of David's promise?
4. Who did David proclaim as king to follow him?
5. How did Bath-sheba react to this promise David made to her?
6. Which three men did David send for, to carry out his wishes?
7. A Hebrew king must, first, be recognized by the man that \_\_\_\_\_ had put in power to be priest.
8. Who were these three to take with them?
9. Why did David tell them to set Solomon upon his mule?
10. Who were to anoint Solomon king?
11. After they had anointed him king, what 2 things were they to do?
12. What does "Amen" mean?
13. What is the statement, in verse 37, an expression of?
14. Who went with Zadok, Nathan, and Benaiah?
15. Who actually poured the anointing oil on Solomon?
16. After the trumpet blew, what did the people say?
17. What caused the great noise coming into Jerusalem?
18. Who heard this noise, and wondered what it was?
19. Who came and told them what the noise was?
20. What news did he bring?
21. What things showed the LORD's approval of Solomon as king?
22. In verse 46, what had already happened?
23. What blessings were spoken on Solomon by the people?
24. How does David show that Solomon is now king?
25. When the people with Adonijah heard this news, what did they do?
26. What did Adonijah do?
27. What relation was Adonijah to Solomon?
28. What did Adonijah desire of Solomon?
29. What promise did Solomon make to Adonijah?
30. What were the conditions of this promise?
31. What did Adonijah do, that showed he accepted Solomon as king?

We will begin this lesson in I Kings 2:1 "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,"

This did not immediately follow the anointing of Solomon as king in chapter 1. We read in 1 Chronicles chapter 23 and 24, David recovered enough from the illness, that he gathered the princes of the tribes of Israel together to charge them with what they were to do. We will give just two Scriptures from that to show this. I Chronicles 23:1 "So when David was old and full of days, he made Solomon his son king over Israel." I Chronicles 23:2 "And he gathered together all the princes of Israel, with the priests and the Levites." It would be good to read it all, to see the impact of that.

I Kings 2:2 "I go the way of all the earth: be thou strong therefore, and shew thyself a man;"

It appears, from this, that Solomon had been dependent upon David for many of the decisions he made in his early reign as king. David is, now, explaining to Solomon, that he must be brave, and stand as a man would stand. He must, now, accept the decision making that goes with being king as part of his duty as king. The weight of the government will, now, be on Solomon's shoulders. Going the way of the earth is speaking of dying.

I Kings 2:3 "And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:" I Kings 2:4 "That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

David looks back over his time as king, and realizes the importance of being totally obedient on the will of God. He explains to Solomon the blessings that go with him being obedient to that will of God. Prosperity in his reign is his own choice. He must keep the law of Moses, not only in formality, but from his heart being stayed upon pleasing the LORD. David tells Solomon that even more blessings than had been bestowed upon him will be Solomon's, if he will remain faithful to the LORD. The word "continue" means establish in this particular instance. The blessings of the LORD are conditional, however. Solomon and his children must walk in the truth of the LORD for a blessing to be upon them.

I Kings 2:5 "Moreover thou knowest also what Joab the son of Zeruiah did to me, [and] what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that [was] about his loins, and in his shoes that [were] on his feet."

Joab had done David an injustice, when he killed Absalom, after David had said not to. This, however, was during a war, and David did not kill him

for this. The death of the other two captains of David's however, happened in a time of peace. They were treacherously done. In the case of Abner, he had pretended friendship to get him there, and then murdered him. It was not a fair fight, because Abner was not aware there was a problem. He had no opportunity to defend himself. This type of murder requires the death of the person, who is the murderer. This, by itself, would have been enough, but he actually killed a relative unmercifully, when he murdered Amasa. The reference to the blood on the his girdle and sandals, was when he killed Amasa, the blood got on his girdle and even ran into the shoes of Joab. He had not killed them in war. They were at peace. Both of these things were worthy of death by Hebrew law.

I Kings 2:6 "Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace."

Joab was the leader of the army. It might cause trouble with the army, if he killed Joab. Solomon must carefully carry out David's wishes here. David does want Joab to pay with his life. He must not get old {hoar head}, and die from natural causes. He must be killed for these sins.

I Kings 2:7 "But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother."

Barzillai had befriended David when he was running from Absalom. David wants Solomon to befriend his sons, now, by furnishing them the things for their livelihood. They were not living in the house of Solomon, but got provisions from the treasury of Solomon.

I Kings 2:8 "And, behold, [thou hast] with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword." I Kings 2:9 "Now therefore hold him not guiltless: for thou [art] a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

This is speaking of the Shimei, who cried out curses on David, as he fled from Absalom. Some of David's men wanted to kill him then. David would not, for fear that this might have been a message from the LORD. When he was on his way back to Jerusalem, this same man begged David not to put him to death with his sword. David made him this promise. Now, David is explaining to Solomon, that he must not let him live to be an old man, and die of natural causes. He must be punished for that long ago transgression.

I Kings 2:10 "So David slept with his fathers, and was buried in the city of David." I Kings 2:11 "And the days that David reigned over Israel [were] forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem."

Verse 10 is speaking of David's death and his burial with honor with those who had gone on before him. He reigned as king, 40 years. This is explained, that 7 years of that time, he reigned over just Judah. The other 33 years, he was king of all Israel.

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I Kings 2:24 "Now therefore, [as] the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day." I Kings 2:25 "And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died."

Adonijah had brought this upon himself. He knew what he was doing. Solomon was not tricked by Adonijah. Solomon sent his bodyguard, Benaiah, and he killed Adonijah for this terrible sin. Solomon knew his mother was innocent of wrong doing. Adonijah had tricked her.

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1. When David realized that the time for him to die was near, what did he do?
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31. What was the condition of the oath Solomon had made to Adonijah?
32. What did Solomon do to Adonijah for this sin?
33. Who actually carries out the punishment?

We will begin this lesson in I Kings 2:1 "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,"

This did not immediately follow the anointing of Solomon as king in chapter 1. We read in 1 Chronicles chapter 23 and 24, David recovered enough from the illness, that he gathered the princes of the tribes of Israel together to charge them with what they were to do. We will give just two Scriptures from that to show this. I Chronicles 23:1 "So when David was old and full of days, he made Solomon his son king over Israel." I Chronicles 23:2 "And he gathered together all the princes of Israel, with the priests and the Levites." It would be good to read it all, to see the impact of that.

I Kings 2:2 "I go the way of all the earth: be thou strong therefore, and shew thyself a man;"

It appears, from this, that Solomon had been dependent upon David for many of the decisions he made in his early reign as king. David is, now, explaining to Solomon, that he must be brave, and stand as a man would stand. He must, now, accept the decision making that goes with being king as part of his duty as king. The weight of the government will, now, be on Solomon's shoulders. Going the way of the earth is speaking of dying.

I Kings 2:3 "And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:" I Kings 2:4 "That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

David looks back over his time as king, and realizes the importance of being totally obedient on the will of God. He explains to Solomon the blessings that go with him being obedient to that will of God. Prosperity in his reign is his own choice. He must keep the law of Moses, not only in formality, but from his heart being stayed upon pleasing the LORD. David tells Solomon that even more blessings than had been bestowed upon him will be Solomon's, if he will remain faithful to the LORD. The word "continue" means establish in this particular instance. The blessings of the LORD are conditional, however. Solomon and his children must walk in the truth of the LORD for a blessing to be upon them.

I Kings 2:5 "Moreover thou knowest also what Joab the son of Zeruiah did to me, [and] what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that [was] about his loins, and in his shoes that [were] on his feet."

Joab had done David an injustice, when he killed Absalom, after David had said not to. This, however, was during a war, and David did not kill him

for this. The death of the other two captains of David's however, happened in a time of peace. They were treacherously done. In the case of Abner, he had pretended friendship to get him there, and then murdered him. It was not a fair fight, because Abner was not aware there was a problem. He had no opportunity to defend himself. This type of murder requires the death of the person, who is the murderer. This, by itself, would have been enough, but he actually killed a relative unmercifully, when he murdered Amasa. The reference to the blood on the his girdle and sandals, was when he killed Amasa, the blood got on his girdle and even ran into the shoes of Joab. He had not killed them in war. They were at peace. Both of these things were worthy of death by Hebrew law.

I Kings 2:6 "Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace."

Joab was the leader of the army. It might cause trouble with the army, if he killed Joab. Solomon must carefully carry out David's wishes here. David does want Joab to pay with his life. He must not get old {hoar head}, and die from natural causes. He must be killed for these sins.

I Kings 2:7 "But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother."

Barzillai had befriended David when he was running from Absalom. David wants Solomon to befriend his sons, now, by furnishing them the things for their livelihood. They were not living in the house of Solomon, but got provisions from the treasury of Solomon.

I Kings 2:8 "And, behold, [thou hast] with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword." I Kings 2:9 "Now therefore hold him not guiltless: for thou [art] a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

This is speaking of the Shimei, who cried out curses on David, as he fled from Absalom. Some of David's men wanted to kill him then. David would not, for fear that this might have been a message from the LORD. When he was on his way back to Jerusalem, this same man begged David not to put him to death with his sword. David made him this promise. Now, David is explaining to Solomon, that he must not let him live to be an old man, and die of natural causes. He must be punished for that long ago transgression.

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We will begin this lesson in I Kings 2:26 "And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou [art] worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted."

Abiathar was in confederacy with Adonijah against Solomon. The only reason that Solomon does not kill him at this time, is because he is a priest who had handled the ark. Solomon has respect for the office of priest. It seemed, he conspired with Adonijah to try to take the office of king from Solomon. He deserves to die, but the death is deferred, because of his work as priest. He sends him to his family's farm to work.

I Kings 2:27 "So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh."

I Samuel 3:12 "In that day I will perform against Eli all [things] which I have spoken concerning his house: when I begin, I will also make an end." I Samuel 3:13 "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." It seems, Abiathar was of the personality of Eli's sons who sinned. Abiathar was the fourth generation from Eli. It is Abiathar's sin that was judged, here.

I Kings 2:28 "Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar."

David had told Solomon to kill Joab for his sins. Joab knows he deserves to die, for turning against Solomon, and scheming for his overthrow. He had been faithful to Adonijah, when he desired to be king. The tidings, spoken of above, are of Adonijah's death, and Abiathar being sent away. Joab knows he is to be next, so he flees to the tabernacle, and takes hold of the horns of the altar for mercy.

I Kings 2:29 "And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, [he is] by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him."

Benaiah had killed Adonijah for Solomon, and now he sends him to kill Joab. Just the fact that Joab fled to the tabernacle, admits his guilt.

I Kings 2:30 "And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me."

Benaiah did not want to kill Joab, while he was hanging on to the horns of the altar. He came back and told Solomon where he was, and what he had said. Joab was, probably, convinced they would not kill him at the altar.

I Kings 2:31 "And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father."

This latest attempt to take the kingdom away from Solomon, was not really what Solomon wanted him killed for. He had brutally killed others. He had disobeyed David, and killed Absalom, as well.

I Kings 2:32 "And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing [thereof, to wit], Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah."

Joab had killed these other two, Abner, and Amasa without any warning. He was not acting on orders from David, when he had done this. These were murder. He tricked them, and then killed them for self-gain. He was greedy for power, and killed them. These murders are his alone to pay for. David did not tell him to do this.

I Kings 2:33 "Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD."

The killing of Joab would not be murder. His killing is in punishment for the sins he had committed. This killing is justified in the sight of the LORD. There would be no curse coming from this.

I Kings 2:34 "So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness."

Benaiah was the executioner. He killed Joab, as Solomon had instructed him to do. They buried him in the garden of his own house.

I Kings 2:35 "And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar."

Joab had been commander of the army. Since it was Benaiah who killed Joab, Solomon made him commander of the army. Zadok had been the priest for his father, David. We had already remarked how unusual it was to have two high priests. This same Zadok will, now, be high priest, in the place of Abiathar.

I Kings 2:36 "And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither."

This order for Shimei to build a home in Jerusalem, is so Solomon and his men can keep an eye on him. He is one who would stir up trouble, if he could. It would be better for him to be close by under constant surveillance. He was not to travel to other towns. Solomon is suddenly being more careful, since Adonijah tried to take the kingdom by trickery.

I Kings 2:37 "For it shall be, [that] on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head."

Shimei is really under house arrest. He is not to leave Jerusalem, and go back toward his old land on threat of death. It was across the Kidron, where he had spoken the curses on David. Solomon does not want him to have a chance to cause an uprising.

I Kings 2:38 "And Shimei said unto the king, The saying [is] good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days."

Shimei had agreed to the terms. He was, possibly, just thankful that David did not kill him before.

I Kings 2:39 "And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants [be] in Gath."

He kept to Jerusalem for three years without leaving. He, possibly, had set up the escape of the servants to have an excuse to cross the Kidron. We do not know this to be true, however. He might have just been excited by the news of his servants getting away.

I Kings 2:40 "And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath."

He did return home with his servants, after he had found them.

I Kings 2:41 "And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again."

We remember, that Solomon had told him, if he did this, he would kill him. He has done what Solomon warned him not to do. Worse than that, someone saw him, and reported it to Solomon.

I Kings 2:42 "And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word [that] I have heard [is] good."

I Kings 2:43 "Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?"

Shimei had used very poor judgment in promising to do one thing, and doing something else entirely. He should have realized that Solomon had spared his life, when he killed Adonijah. Solomon inquires, why he would go across the Kidron, knowing he would be killed for it?

I Kings 2:44 "The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;"

It seems, that Shimei was plotting privately against Solomon, as he had against his father. Solomon explains to him, that he must kill him, because he is evil.

I Kings 2:45 "And king Solomon [shall be] blessed, and the throne of David shall be established before the LORD for ever."

Solomon is getting rid of all of those, his father had warned him of. He is setting up his kingdom for a peaceful kingdom.

I Kings 2:46 "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon."

Solomon sends Benaiah, his commander, to execute judgment on Shimei. He kills him with the sword. The uprising against Solomon is over. Solomon's promise to David is done, as well.

## 1 Kings 4 Questions

1. Where did Solomon send Abiathar?
2. Why did David not put him to death?
3. Who had Abiathar been in confederacy with?
4. Where in First Samuel, do we read of the judgment of Eli and his descendents?
5. What is Abiathar to Eli?
6. David had told Solomon to \_\_\_\_\_ Joab.
7. Where did Joab run for safety?
8. What caused him to go there at this time?
9. Who did Solomon send to kill Joab?
10. What did he try to get Joab to do?
11. What had Joab said, when Benaiah tried to get him outside of the tabernacle?
12. What did Solomon say was the reason for killing Joab?
13. Who will be guilty for Joab's death?
14. Who had he killed, that Solomon said were better men than he was?
15. Why had Joab killed them?
16. Why would the killing of Joab not be murder?
17. Where did they bury Joab?
18. Who took Joab's place as the commander of the army?
19. Who became high priest in the place of Abiathar?
20. What did Solomon tell Shimei to do, to save his life?
21. Why did Solomon tell him to do this?
22. How long did Shimei do what Solomon had ordered him to do?
23. What caused him to break the ordinance?
24. What happened, when Solomon found out what he had done?
25. Where did Solomon say, that Shimei's wickedness was?
26. Who killed Shimei?

We will begin in I Kings 3:1 "And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about."

We will find that many of the marriages Solomon made, were actually for making peace with that nation. They were not marriages, as you and I know marriage. If Solomon was married to the daughter of the leader of that country, it would be highly unlikely that they would attack Israel. We will find that Solomon is a man of peace, and not a man of war as his father, David, was. This then, is a marriage of state. This marriage would give him peace with Egypt, and give him a time to build his own house and the house of the LORD, without having to defend themselves against Egypt. We see that the name of the wife, or the name of the leader whose daughter she was, are not given. This shows that this is not a personal marriage, but one between Israel and Egypt.

I Kings 3:2 "Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days."

This is an interesting way to start a sentence. "Only" shows that even though there is peace, the building of the temple has not begun. There is a great need for a central place for them to worship. We know that Jerusalem had been chosen of God as the place for the temple to be built, but the work had not begun at this point. They were earnest in their sacrificing in the high places. These were not pagan worship, but the worship of the one true God.

I Kings 3:3 "And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places."

Solomon kept the great commandment, when he loved the LORD with all his heart. The following is what Jesus said about this very thing. Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment." His father, David, had pleased the LORD, because he, too, had loved and obeyed God in everything, except the sin with Bath-sheba, when he killed her husband, Uriah. God did not want the sacrifices made in the high places, but He accepted them, because they had sacrificed with great love in their hearts for the LORD.

I Kings 3:4 "And the king went to Gibeon to sacrifice there; for that [was] the great high place: a thousand burnt offerings did Solomon offer upon that altar."

We can see, from this, that Solomon was generous with his giving to the LORD. Gibeon was 6 miles north of Jerusalem, and was the chosen place for sacrificing to the LORD. The entire congregation went with Solomon to this place to worship. This was the place where the tabernacle was located. This festival that accompanied the sacrifice of 1,000 animals, probably, lasted 7

days, or more. This was a time set aside for the entire congregation to focus on their LORD.

I Kings 3:5 "In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

It is not to our benefit to argue over whether this was actually a vision, or a dream. We must concentrate on the fact that this was a message from the LORD to Solomon. The message is that the LORD is pleased with Solomon, and he may ask for one thing from the LORD. And it will be granted unto him. The LORD will bless Solomon, because of the great love and devotion he has shown to the LORD.

I Kings 3:6 "And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as [it is] this day."

Solomon begins by thanking the LORD for the great mercy and love that He had shown his father, David. Solomon is, also, showing praise of his father, who walked before the LORD in righteousness and truth. David had a pure heart of love for the LORD. Solomon is even expressing that he believes the reason he is on the throne, is because the LORD is blessing David in this. We must remember that Solomon, himself, did not seek to be king. The LORD chose Solomon to be king, and Solomon accepted that call.

I Kings 3:7 "And now, O LORD my God, thou hast made thy servant king instead of David my father: and I [am but] a little child: I know not [how] to go out or come in."

I see a very humble man in the statement of Solomon in this verse. He is not caught up in self-worship. He is aware of his inability within himself to lead such a great nation. He explains to the LORD, that he is like a little child, when it comes to leading the nation. He knows that without the LORD's help, he will not be able to rule this people. He is placing his faith in the LORD, and not in himself.

I Kings 3:8 "And thy servant [is] in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude."

Solomon is aware that this is not just any nation that he is leading. These are God's chosen people. They are vast in number. He knows that civil rule is not enough for these people. Every decision that is made must be pleasing unto the LORD first.

I Kings 3:9 "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

Solomon is not refusing the task that the LORD has given him to do. He is just asking for the LORD to empower him to do the task He has set before him. He wants wisdom from the LORD. This gift of wisdom, that he is asking

for, is not even for a selfish reason, but is so that he can better serve the chosen family of God.

I Kings 3:10 "And the speech pleased the Lord, that Solomon had asked this thing."

God had offered to give Solomon the one thing that he desired the most. We see, in this request that Solomon had made, a man who sincerely wants to be of service to the LORD. His first thought was of service. This greatly pleases the LORD.

I Kings 3:11 "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;"

I Kings 3:12 "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."

We see, from this, that God gives Solomon the gift of wisdom and understanding. It becomes part of his very being, because it is in his heart. He became the wisest man who ever lived. Only One who was on this earth, ever had more wisdom, and he was God manifest in the flesh of man. He was Jesus. As far as humans who had an earthly father and an earthly mother, Solomon had the most wisdom. Jesus' Father was God. God is so pleased with the request that Solomon had made, that He will immediately answer his request.

I Kings 3:13 "And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days."

Solomon had not asked for riches and honor, but God gives them to him, because of his unselfish heart. He had put God first in his heart, and thoughts, and desires. The following Scripture explains exactly what happens when a person does that. Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Solomon is abundantly blessed with physical blessings, because he asked for spiritual blessings.

I Kings 3:14 "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

This is the first conditional promise that we see. The LORD will give him long life, if he remains faithful, and walks in the ways of the LORD. David lived a long life, and died from old age. This is what the LORD is promising Solomon, if he will live a pleasing life before the LORD as David did. We will find later, that Solomon does not live to be old, because he does not remain faithful.

I Kings 3:15 "And Solomon awoke; and, behold, [it was] a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and

offered up burnt offerings, and offered peace offerings, and made a feast to all his servants."

Even though this is classified as a dream, here, this is more than a dream. It was like a night vision. Solomon knew this was the LORD speaking to him. The standing before the ark of the covenant, was presenting himself to the LORD. These offerings were in acceptance and thanksgiving for the blessing the LORD had just placed within him. His father, David, had brought the ark to Jerusalem, to show that this is the holy city.

I Kings 3:16 "Then came there two women, [that were] harlots, unto the king, and stood before him."

This is the first recorded test of the wisdom, that he had just received from the LORD. The king was a judge in the land on weighty matters. This is, possibly, a serious problem that others had not been able to decide. The two harlot women are to stand before Solomon to be judged of a dispute between them.

I Kings 3:17 "And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house."

It is obvious that these women have no husbands. They have had the babies out of wedlock. They are living together, as in a house of prostitution, except there are just two living there.

I Kings 3:18 "And it came to pass the third day after that I was delivered, that this woman was delivered also: and we [were] together; [there was] no stranger with us in the house, save we two in the house."

They had both had their babies at home. Within a period of three days, they both had a baby. It appears, they had not even had a midwife, when the babies were born. We see from the following Scripture, that the Hebrew women, in the most part, did not have as much difficulty in childbirth as did the Egyptians. Exodus 1:19 "And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them." Perhaps, they did not need a midwife.

I Kings 3:19 "And this woman's child died in the night; because she overlaid it."

One of the women rolled over on her baby at night, and smothered it to death.

I Kings 3:20 "And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom."

It appears, from this, that both women had male babies. The one whose child died during the night, is being accused of swapping babies during the middle of the night.

I Kings 3:21 "And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear."

She is saying, that she tried to nurse the baby, not knowing that it was dead. When she unwrapped the baby and looked at it, she discovered it was not her baby at all, but the woman's that lived with her.

I Kings 3:22 "And the other woman said, Nay; but the living [is] my son, and the dead [is] thy son. And this said, No; but the dead [is] thy son, and the living [is] my son. Thus they spake before the king."

Both of these women were claiming that the living baby was their natural child. They both cried out to the king, to get the living baby for themselves. This will be difficult to decide. Solomon is sorely tested in this circumstance.

I Kings 3:23 "Then said the king, The one saith, This [is] my son that liveth, and thy son [is] the dead: and the other saith, Nay; but thy son [is] the dead, and my son [is] the living."

They are both claiming to be the mother of the live child. He thoroughly understands the problem, now, what decision will he make?

I Kings 3:24 "And the king said, Bring me a sword. And they brought a sword before the king." I Kings 3:25 "And the king said, Divide the living child in two, and give half to the one, and half to the other."

This sounds like a cruel decision from Solomon. They will each have half of a dead baby.

I Kings 3:26 "Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, [but] divide [it]."

The real mother speaks up, and says not to kill the baby. She would rather give it to the other woman, than for her son to be killed. The one who the baby did not belong to was perfectly willing to divide the baby. This tells Solomon who this baby really belongs to.

I Kings 3:27 "Then the king answered and said, Give her the living child, and in no wise slay it: she [is] the mother thereof."

The one who would rather give it up, than for it to be killed, is the true mother. Solomon tells them to give the baby to her.

I Kings 3:28 "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God [was] in him, to do judgment."

The way that Solomon settled this is wise indeed. We see the supernatural wisdom, that God had bestowed on Solomon, in action in this. Of course, the news of this wise decision soon was all over town. Everyone

knew that the LORD had filled Solomon with wisdom, greater than that of the natural man. They feared the king, is really saying, they held him in high esteem. They knew his judgment was righteous and perfect, since it was from the LORD. They feared, because no one desires to be judged fairly. We all want mercy.

## 1 Kings 5 Questions

1. Whose daughter did Solomon take to wife in verse 1?
2. What kind of marriages were many that Solomon made with women from different countries?
3. What help to Solomon would this marriage to the Pharaoh of Egypt's daughter be?
4. What can we learn from the fact that her name is not given?
5. In verse 2, we read, the people were sacrificing in \_\_\_\_\_  
\_\_\_\_\_.
6. What does the first word of verse 2 show us?
7. Solomon \_\_\_\_\_ the LORD.
8. Whose statutes did Solomon walk in?
9. Quote Mark chapter 12 verse 30.
10. How had David pleased the LORD?
11. Where did king Solomon go to sacrifice?
12. How many burnt offerings did he present to the LORD?
13. How long did this festival unto the LORD last?
14. Who celebrated with Solomon?
15. Quote 1 Kings chapter 3 verse 5.
16. What does Solomon begin his reply to the LORD with?
17. Why did Solomon believe he was on the throne of David?
18. What does Solomon say, that he is in verse 7?
19. What does he call himself in verse 8?
20. What is different about this nation, that God has called him to lead?
21. What does Solomon ask God for?
22. How did the LORD feel about Solomon's answer?
23. What else did the LORD give Solomon, besides what he asked for?
24. What was the conditional promise the LORD made to Solomon?
25. What did Solomon do immediately, after he woke from this dream?
26. Who stood before him for judgment of a matter?
27. What was the complaint he was to settle?
28. What did the woman say had happened to one of the babies?
29. How did Solomon decide which harlot the baby really belonged to?
30. Who got the baby?
31. What happened, when all Israel heard about this judgment of Solomon?

We will begin this lesson in I Kings 4:1 "So king Solomon was king over all Israel."

Solomon ruled over all twelve tribes. After his reign, the twelve tribes will be broken into the ten tribes and two tribes. The ten will be spoken of as Israel, and the two as Judah.

I Kings 4:2 "And these [were] the princes which he had; Azariah the son of Zadok the priest,"

Princes, in this instance, probably, are speaking of the men in authority in the government of Solomon. They were his subordinates but, over the people. In this particular instance, Azariah is actually the grandson of Zadok. Azariah was a fairly common name of the priests who were in the lineage of Eleazar. "Eleazar" and "Azariah" both mean helped by Jehovah. This could, possibly, mean that Azariah was priest to Solomon. If he is not priest, possibly, a spiritual adviser. We can assume that he was high priest, because his name is the first one on the list given here.

I Kings 4:3 "Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder."

This listing is showing who did what job in the service of Solomon. The scribes wrote letters and proclamations from the king. They kept accounts, as well. Jehoshaphat had done this same job for David. He wrote down the things the king had said. He kept records for the king, himself, and kept records of all that was done.

I Kings 4:4 "And Benaiah the son of Jehoiada [was] over the host: and Zadok and Abiathar [were] the priests:"

We remember that Benaiah became the commander of the army, when he killed Joab. Zadok and Abiathar had served David. Abiathar was sent away, and removed from serving as priest. This just means that during the reign of Solomon {the beginning}, he acted as priest. Zadok had served David, and was now getting old. This is, perhaps, the reason for naming Azariah priest.

I Kings 4:5 "And Azariah the son of Nathan [was] over the officers; and Zabud the son of Nathan [was] principal officer, [and] the king's friend:"

It is obvious this Azariah is not the same one, mentioned in verse 2. This was a very common name. All we know for sure about this Azariah, is just what we read here. He was the captain of Solomon's guards. Zabud, had the honor of being called the king's friend.

I Kings 4:6 "And Ahishar [was] over the household: and Adoniram the son of Abda [was] over the tribute."

Abishar was the steward, or keeper, of the household help. He was over the entire working staff of the palace, or household. Adoniram was in charge of forced labor and collecting the tribute.

I Kings 4:7 "And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision."

These twelve were like superintendents, who took care of the need for food for this mass of people. Each of these men took a month, that they were responsible for the food.

I Kings 4:8 "And these [are] their names: The son of Hur, in mount Ephraim:"

This is the beginning of the list of those who provided the provision for the king's table. Mount Ephraim is a very fertile land.

I Kings 4:9 "The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:"

I Kings 4:10 "The son of Hessed, in Aruboth; to him [pertained] Sochoh, and all the land of Hepher:"

I Kings 4:11 "The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:"

In verse 11, above, we see that the son of Abinidab married the daughter of Solomon. This tells us that this was later on in Solomon's life.

I Kings 4:12 "Baana the son of Ahilud; [to him pertained] Taanach and Megiddo, and all Beth-shean, which [is] by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, [even] unto [the place that is] beyond Jokneam:"

I Kings 4:13 "The son of Geber, in Ramoth-gilead; to him [pertained] the towns of Jair the son of Manasseh, which [are] in Gilead; to him [also pertained] the region of Argob, which [is] in Bashan, threescore great cities with walls and brasen bars:"

This is speaking of the area, where the provisions came from. It included 60 cities. All of these cities were walled cities.

I Kings 4:14 "Ahinadab the son of Iddo [had] Mahanaim:"

I Kings 4:15 "Ahimaaz [was] in Naphtali; he also took Basmath the daughter of Solomon to wife:"

We have not seen a list of the children of Solomon. We know of two daughters, he had from this lesson. Basmath is the second daughter of Solomon. Ahimaaz married her.

I Kings 4:16 "Baanah the son of Hushai [was] in Asher and in Aloth:" I Kings 4:17 "Jehoshaphat the son of Paruah, in Issachar:"

We are seeing, in these Scriptures, the names of the people, who served Solomon in a place of importance. We are, also, seeing that they did not all live in Jerusalem.

I Kings 4:18 "Shimei the son of Elah, in Benjamin:"

I Kings 4:19 "Geber the son of Uri [was] in the country of Gilead, [in] the country of Sihon king of the Amorites, and of Og king of Bashan; and [he was] the only officer which [was] in the land."

Shimei was a Benjamite name. Gilead, mentioned here, is on the eastern side of the Jordan River. The land, spoken of in the verse above, is east of the Jordan.

I Kings 4:20 "Judah and Israel [were] many, as the sand which [is] by the sea in multitude, eating and drinking, and making merry."

There was peace and great prosperity during the time Solomon reigned. Israel and Judah made up the twelve tribes. The prosperity was felt by all of the Hebrews, not just Solomon's family. It truly was a time to eat, and drink, and be merry.

I Kings 4:21 "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life."

The river, mentioned here, is the Euphrates. The Mediterranean Sea was the western border of Solomon's kingdom. This is speaking of a peaceful kingdom, where Solomon was highly thought of. The people brought him presents. He was king over all the land, and they served him willingly. This was a time of peace, that they had not known before.

I Kings 4:22 "And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,"

I Kings 4:23 "Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl."

We see from this, that the people who worked in and around the household of Solomon, including his body guards and officers, would have numbered well over 10,000. The food, mentioned above, would feed somewhere between 10,000 and 15,000 people abundantly.

I Kings 4:24 "For he had dominion over all [the region] on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him."

We see that a government, which was over as many subjects as Solomon's was, would have to have a very large number of people working directly for him. The food was just one expenditure that they had. We must remember, that there are millions of people under the rule of Solomon at this time. Probably, a few thousand of the men he fed, were his personal army that guarded Solomon. There was no war. One reason for this was the power and authority that Solomon had.

I Kings 4:25 "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon."

During the 40 year reign of Solomon, there was peace in the land. The men could stay at home and work the vineyards and the fig trees, because there was no war to fight.

I Kings 4:26 "And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen."

This huge number of horsemen, chariots, and horses just show the tremendous wealth of Solomon. This could very well be the reason there was peace in the land. He had plenty of war machinery to put down any uprising. No one would dare come against Solomon in war.

I Kings 4:27 "And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing."

This is speaking of the officers, we have read of earlier in the lesson. Of course, they had men under them, who took care of the actual work. Providing provender for this large group would not be the work of one man, but of large groups of people working under the officer.

I Kings 4:28 "Barley also and straw for the horses and dromedaries brought they unto the place where [the officers] were, every man according to his charge."

This is, probably, speaking of barley and straw for the horses. "Dromedaries" means a relay of animals on a post-route. These were probably mules. This means there were officers posted in various places, and they had fast animals, they used to run the post to bring messages to the king. The horses and men were stationed throughout the land, and they were provided food, and food for the horses, at their outposts. Each provider had a place they served.

I Kings 4:29 "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that [is] on the sea shore."

In earlier verses, we learned that Solomon's wisdom and understanding were placed in his heart in his inner-most being. Solomon's wisdom from God had brought all of this together. God blessed him in every way. He was wise and powerful, but had a tremendously understanding heart, as well.

I Kings 4:30 "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt."

The people from the east have always been thought of as wise. We read of the wise men from the east, that came to see Jesus. Matthew 2:1 "Now when Jesus was born in Beth-lehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem," The wisdom of Egypt was worldly in nature. Some of the schools in America today are still studying things that originated in Egypt. Geometry, astronomy, and much of medicine are some of the things. Embalming of the dead came from Egypt, as well.

I Kings 4:31 "For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about."

After studying these 4 people mentioned above, I would say they were thought of as very wise people. A standard that was set for wisdom in the land, until Solomon's wisdom far surpassed theirs. There are many opinions

of who they were. Some believe they are all Ezrahites. Some believe the name Mahol is speaking of them being musicians and singers. "Mahol" means a dance. Two of the Psalms {chapter 88 and 89} speak of Ezrahite in their title. The only part of this, that pertains to our lesson, is the fact that they were thought of as very wise, but not as wise as Solomon.

I Kings 4:32 "And he spake three thousand proverbs: and his songs were a thousand and five."

This is an outstanding accomplishment by anyone's standards. The book of Proverbs in the Bible is a tremendous example of the knowledge and wisdom that was bestowed upon him.

I Kings 4:33 "And he spake of trees, from the cedar tree that [is] in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

This is explaining to us, that his wisdom was not in just one field of knowledge. He had been taught by one of the greatest song writers ever, his father, king David. He had every advantage to accumulate learning, that was available at that time. He was the son of a king. A person can be filled with knowledge {accumulated learning}, and still not be wise. Solomon had experienced the fact first hand that wisdom is a gift from God. He had knowledge and wisdom in abundance. He knew about nature and about created things. His wisdom was a gift of the Spirit of God. He knew about the earth, sky and the sea. He knew of God's creations in them all.

I Kings 4:34 "And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

His wisdom so far surpassed the normal man, that kings from all over the known world came to partake of his wise sayings. Isn't it strange, even today, people from all over the world study the Proverbs penned by Solomon which originated from God? His wisdom was a gift from God.

## 1 Kings 6 Questions

1. King Solomon was king over all \_\_\_\_\_.
2. Who are princes speaking of in verse 2?
3. "Azariah" and \_\_\_\_\_ both mean helped by Jehovah.
4. Why can we assume that Azariah was high priest?
5. What was the duty of the scribe?
6. Who had been the recorder for Solomon?
7. When had Benaiah become commander of the army?
8. What had happened to Abiathar?
9. Who was captain of the guard for Solomon?
10. Who had the honor of being called the king's friend?
11. Who was over the household help?
12. \_\_\_\_\_ was in charge of collecting the tribute.
13. How many daughters of Solomon are mentioned in this lesson?
14. Shimei was a \_\_\_\_\_ name.
15. How could we describe Judah and Israel during Solomon's reign?
16. This time was a time to \_\_\_\_\_, \_\_\_\_\_, and be \_\_\_\_\_.
17. Where were the boundaries of Solomon's reign?
18. How much flour was needed for one day for Solomon?
19. How many people will the food, mentioned in verses 22 and 23, feed?
20. Why was it necessary for Solomon to have so many in his employ?
21. What is meant by verse 25?
22. How long did Solomon reign?
23. How many stalls of horses did Solomon have?
24. Who provided food for Solomon and his people?
25. The barley and straw were for the \_\_\_\_\_.
26. What does "dromedaries" means?
27. What three things do we read of in verse 29, that God gave Solomon?
28. Verse 30 says, his wisdom excelled whose?
29. What wisdom has Egypt imparted to the world?
30. Embalming of the dead came from \_\_\_\_\_.
31. What observation did the author make about the 4 men in verse 31?
32. How many proverbs did Solomon speak?
33. How many songs did he write?
34. What is knowledge?
35. Where does wisdom come from?
36. Why did kings come to hear his wise sayings?
37. His wisdom was a \_\_\_\_\_ from \_\_\_\_\_.

We will begin this lesson in I Kings 5:1 "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David."

Tyre was the capital of Phoenicia. Hiram and David had been friends. Tyre depended on Israel for much of its food like corn, and Israel needed cedar trees from Tyre. These servants were to tell Solomon, how sorry they were that his father David was dead, but they were, also, to congratulate Solomon on his becoming king.

I Kings 5:2 "And Solomon sent to Hiram, saying,"

This is saying, that Solomon sent a message back to Hiram.

I Kings 5:3 "Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet."

Hiram, probably, was aware of the desire of David to build a temple to house the ark of God. They were very good friends. David did not hide his love and respect for God, and probably, did not hide his desire to build the temple. Hiram was, also, aware of the wars that seemed to be continuous during the reign of David. About the time of the death of David the wars stopped, and now, there is a time of peace.

I Kings 5:4 "But now the LORD my God hath given me rest on every side, [so that there is] neither adversary nor evil occurrent."

We studied, in the last lesson, of the peace that all Israel was experiencing under the rule of Solomon. It was not only a time of peace, but prosperity, as well. This would be the perfect time to build the temple.

I Kings 5:5 "And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

The following Scriptures are what God said to David about the building of the temple. II Samuel 7:12 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." II Samuel 7:13 "He shall build an house for my name, and I will stablish the throne of his kingdom for ever." I Chronicles 28:6 "And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him [to be] my son, and I will be his father." Solomon is determined to build the temple to the LORD in Jerusalem. It is a permanent house, similar to the tabernacle God had commanded them to build in the wilderness.

I Kings 5:6 "Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint:

for thou knowest that [there is] not among us any that can skill to hew timber like unto the Sidonians."

The area, where the cedars grew in Lebanon, was under the rulership of Hiram. These were some of the most beautiful cedar trees in the world. The Phoenecians were well-known for their artistic woodwork. Solomon had plenty of accumulated wealth. It would be no burden at all to pay for the cutting of the trees. The Hebrews were not skilled woodsmen, and Solomon wanted to get the men of Tyre to do this work. The Sidonians were Phoenecians, also. Tyre and Sidon are both Phoenecian cities.

I Kings 5:7 "And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed [be] the LORD this day, which hath given unto David a wise son over this great people."

Hiram was pleased that Solomon intended to build the temple. David had wanted so badly to build the temple himself. Since he was not allowed to do it, Hiram is pleased that Solomon will. Hiram was not a follower of the LORD, himself, but he recognized the LORD of David.

I Kings 5:8 "And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: [and] I will do all thy desire concerning timber of cedar, and concerning timber of fir."

This was some of the finest timber in the world. They will be called cedars of Lebanon. At the time this request was made, these trees were in abundance. In recent years, they are not in abundance. God had given specific instructions to Solomon. These trees are necessary.

I Kings 5:9 "My servants shall bring [them] down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive [them]: and thou shalt accomplish my desire, in giving food for my household."

We had mentioned earlier, that they had been dependent on Israel for much of their grain. This would be a wonderful swap. Israel needs the trees, and Hiram needs food for his people. He explains to Solomon exactly how he will get them to Jerusalem. Floating trees down rivers and large bodies of water is still being practiced today. This is an inexpensive way to transport them.

I Kings 5:10 "So Hiram gave Solomon cedar trees and fir trees [according to] all his desire."

There was such an abundance of trees, that Hiram furnished all that Solomon needed.

I Kings 5:11 "And Solomon gave Hiram twenty thousand measures of wheat [for] food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year."

The household of Hiram was much smaller than that of Solomon, and it took much less food. The oil was from olives that were slightly green,

mashed to make the beautiful white oil. This would not have been enough to pay for the timber, but this was an amount given yearly for many years.

I Kings 5:12 "And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together."

This was a very serious treaty made between these two men. They killed an animal, and cut it in two, and walked between the two halves to have a blood covenant between them. Solomon was filled with wisdom from on high. The LORD had equipped him with the knowledge to build the temple, as well as rule the kingdom.

I Kings 5:13 "And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men."

This is like the draft. Solomon called for these 30,000 men to come and work in his service. This means, he took a few qualified men from each tribe to help build the temple.

I Kings 5:14 "And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, [and] two months at home: and Adoniram [was] over the levy."

The very first thing on the agenda was getting the supply of cedar and fir. 10,000 of the 30,000 went to Lebanon and worked a month. While they were resting at home for 2 months, the rest of the 30,000 each took turns going to work in Lebanon for a month. This way the 30,000 men worked alternating shifts, so that they all would be home 2/3 of the time. This would allow them plenty of time to take care of their own affairs, while they were working for Solomon. Adoniram saw that this levy was conducted fairly.

I Kings 5:15 "And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;"

This means there were 70,000 burden-bearers, and 80,000 who cut the timber and worked in the woods.

I Kings 5:16 "Beside the chief of Solomon's officers which [were] over the work, three thousand and three hundred, which ruled over the people that wrought in the work."

We see, from this, there were 3,300 superintendents. This is a tremendous undertaking.

I Kings 5:17 "And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house."

We must remember, that all of this had to be done by hand. They had no heavy equipment to help them. This is not speaking just of the heavy stones, but this is, also, speaking of the precious stones which were adornments. The foundation stones and the cornerstone must be perfect. They would be very heavy, as well. Every stone had to fit exactly. There are spiritual

stones that God builds His house of, as well. Jesus is the cornerstone, and we, Christians, are lively stones that fit together to make the house. Ephesians 2:20 "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];" I Peter 2:5 "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

I Kings 5:18 "And Solomon's builders and Hiram's builders did hew [them], and the stonesquarers: so they prepared timber and stones to build the house."

Notice, the close cooperation between Solomon's men and Hiram's men. Each person did the job he was called to do, and did it well. The end result is, they have the material needed to build the temple. We mentioned before, they were well-known for their beautiful artistry.

## 1 Kings 7 Questions

1. \_\_\_\_\_ sent his servants to help Solomon.
2. \_\_\_\_\_ was the Phoenician capital.
3. Why could David not build the house?
4. During the reign of Solomon, there was \_\_\_\_\_.
5. What did Solomon purpose to do?
6. Why had he chosen to do this?
7. Quote 2 Samuel chapter 7 verses 12 and 13.
8. What did the LORD tell David about Solomon?
9. What did Solomon want from Hiram?
10. Who would be the laborers?
11. The Phoenecians were well-known for their \_\_\_\_\_.
12. The \_\_\_\_\_ were Phoenecians, as well.
13. What did Hiram say about Solomon in verse 7?
14. Hiram was not a follower of the \_\_\_\_\_.
15. What did Hiram want in exchange for the cedar and fir trees?
16. How much wheat did Solomon give Hiram yearly?
17. What was the oil made of?
18. What was the league they made, really?
19. How many men did Solomon levy to work in Lebanon?
20. How long did each man work?
21. How many men did Solomon use for burden-bearers?
22. How many men cut timber and worked in the woods?
23. How many superintendents were there?
24. What were the stones?
25. Quote Ephesians chapter 2 verse 20.
26. Quote 1 Peter chapter 2 verse 5.

We will begin this lesson in I Kings 6:1 "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which [is] the second month, that he began to build the house of the LORD."

There are a number of things we need to see in all of this. The temple is a permanent structure of what the tabernacle was. They both faced east. Both the tabernacle and the temple had three parts. As we study the temple, watch for the similarities. We see, in the verse above, 480 years after the children of Israel entered their promised land, work began on the temple. Some believe this began just over 3,000 years after the birth of Adam. Solomon was born about 965 B.C., so this would be just about right. Zif, on the Jewish calendar, is about the same as our month of May. They have chosen Mount Moriah in Jerusalem for the location the temple was to be built. From this time on, Jerusalem will be known as the holy city.

I Kings 6:2 "And the house which king Solomon built for the LORD, the length thereof [was] threescore cubits, and the breadth thereof twenty [cubits], and the height thereof thirty cubits."

The length was 60 cubits, or about 90 feet. The breadth was 20 cubits, or 30 feet. It was 30 cubits, or 45 feet tall. It was half as tall as it was long, and three times as long as it was wide. This did not include the porch, or the side chambers. This was the main building.

I Kings 6:3 "And the porch before the temple of the house, twenty cubits [was] the length thereof, according to the breadth of the house; [and] ten cubits [was] the breadth thereof before the house."

The length of the porch was 20 cubits, or 30 feet, which made the entire building 80 cubits long. The porch was just 10 cubits wide. There seemed to be walls, on both sides and a roof with the front of the porch open.

I Kings 6:4 "And for the house he made windows of narrow lights."

These were very narrow windows to let in a little light, but not as big as the windows in a home.

I Kings 6:5 "And against the wall of the house he built chambers round about, [against] the walls of the house round about, [both] of the temple and of the oracle: and he made chambers round about:"

It appears, the side chambers were in three floors. The smaller chamber at the bottom and the next a little larger. The third is larger than the second. The temple inside was not divided up like this.

I Kings 6:6 "The nethermost chamber [was] five cubits broad, and the middle [was] six cubits broad, and the third [was] seven cubits broad: for

without [in the wall] of the house he made narrowed rests round about, that [the beams] should not be fastened in the walls of the house."

"Nethermost" means lower, or bottom. This means the bottom floor was 5 cubits, or 7 1/2 feet wide. The floor just above this was 6 cubits, or 9 feet wide. The top floor was 7 cubits, or 10 1/2 feet wide. Each floor was held up by rests.

I Kings 6:7 "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe [nor] any tool of iron heard in the house, while it was in building."

We read earlier of the thousands, who prepared the stones for use in the building of the temple. The stones were brought in, and not carved at the temple. There was to be no noise in the temple.

I Kings 6:8 "The door for the middle chamber [was] in the right side of the house: and they went up with winding stairs into the middle [chamber], and out of the middle into the third."

This is speaking of the stairs that led from the first floor to the second, and then to the third. The stairs were against the wall on the right side of the building.

I Kings 6:9 "So he built the house, and finished it; and covered the house with beams and boards of cedar."

The "house", spoken of here, is speaking of the main part of the temple. The boards for the walls are cedar, which will not deteriorate. Beams of cedar would be strong and durable.

I Kings 6:10 "And [then] he built chambers against all the house, five cubits high: and they rested on the house [with] timber of cedar."

The three floors of chambers were each 7 1/2 feet high. When it says against all of the house, it is speaking of the north, west, and south side. The east side of the temple had a porch, and no chambers.

I Kings 6:11 "And the word of the LORD came to Solomon, saying," I Kings 6:12 "[Concerning] this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:" I Kings 6:13 "And I will dwell among the children of Israel, and will not forsake my people Israel."

We are not told exactly how the Word of the LORD came to Solomon. We know that in the beginning, it was through Nathan. It is not impossible for the LORD to speak to Solomon direct, however. Whether this was spoken directly to Solomon, or through Nathan, it does not matter. The message is from the LORD. The promises the LORD had made to Solomon, and to Israel, were conditional on them keeping His commandments. Notice, Solomon is to execute the LORD's judgments, and not his own. To be blessed of God, Solomon and the people must obey the LORD in all things.

I Kings 6:14 "So Solomon built the house, and finished it." I Kings 6:15 "And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: [and] he covered [them] on the inside with wood, and covered the floor of the house with planks of fir."

Now, we see that the fir was to make the floor. The walls, and ceilings were made of cedar and the floor of fir.

I Kings 6:16 "And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built [them] for it within, [even] for the oracle, [even] for the most holy [place]."

This is speaking of a wall being built, to separate the most holy place from the holy place. This wall is to be made of cedar. The temple, not including the porch was 60 cubits long. This is saying, the furthest 20 cubits from the entrance is where the most holy place will be.

I Kings 6:17 "And the house, that [is], the temple before it, was forty cubits [long]."

The front of the temple would take up the other 40 cubits.

I Kings 6:18 "And the cedar of the house within [was] carved with knops and open flowers: all [was] cedar; there was no stone seen."

This is just saying, that all of the inside walls of the temple were made of cedar. The cedar would be similar to our brick homes today, which have wooden paneling on the inside walls. The stone was the outside wall. This inside wall of cedar will be overlaid with gold. The beautiful carvings would be on the wood.

I Kings 6:19 "And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD."

The ark of the covenant will be in the most holy place. The ark symbolizes the presence of the LORD with the people.

I Kings 6:20 "And the oracle in the forepart [was] twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and [so] covered the altar [which was of] cedar."

The most holy place is 20 cubits, by 20 cubits, by 20 cubits. It is a cube. This entire thing was overlaid with pure gold. Pure gold is 24 kt. gold. This is the first mention of the altar, but it would be covered with pure gold, also.

I Kings 6:21 "So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold."

This is saying, that the entire inside walls of the temple were covered over with pure gold. Gold symbolizes the pureness of God. This is why there

was pure gold where God dwelled. It appears, their were golden chains before the ark.

I Kings 6:22 "And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that [was] by the oracle he overlaid with gold."

We must remember, that the holy of holies is a replica of the place where God is in heaven. That is why the streets are paved with gold, and the entire city is gold. Revelation 21:18 "And the building of the wall of it was [of] jasper: and the city [was] pure gold, like unto clear glass." Revelation 21:21 "And the twelve gates [were] twelve pearls: every several gate was of one pearl: and the street of the city [was] pure gold, as it were transparent glass." God is a holy God. Wherever God is, there is pure gold. There is no silver in this city mentioned in Revelation, because the Christians have already been redeemed. Silver symbolizes redemption.

I Kings 6:23 "And within the oracle he made two cherubims [of] olive tree, [each] ten cubits high."

Olive oil symbolizes the Holy Spirit. This is interesting that the two cherubims for either end of the ark are made of olive wood. This means the cherubims stood 10 cubits, or 15 feet high. As the children say today, that is awesome.

I Kings 6:24 "And five cubits [was] the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other [were] ten cubits." I Kings 6:25 "And the other cherub [was] ten cubits: both the cherubims [were] of one measure and one size."

The outstretched wings of the cherubims were 15 feet from the tip of one wing to the tip of the other. Both cherubs measured the same.

I Kings 6:26 "The height of the one cherub [was] ten cubits, and so [was it] of the other cherub."

These cherubim stood toward the back at each end of the ark of the covenant.

I Kings 6:27 "And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the [one] wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house."

The entire holy of holies was 20 cubits, or 30 feet across. The two cherubims touching wing to wing, take up the entire 30 feet. The tip of their wings touch the outer wall on one side and touch the inner wing of the cherubim on the inside.

I Kings 6:28 "And he overlaid the cherubims with gold."

This is saying, that pure gold covered the cherubims.

I Kings 6:29 "And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without."

This was the most magnificent structure ever constructed on the earth. Around the walls were carvings of cherubims, palm trees, and flowers.

I Kings 6:30 "And the floor of the house he overlaid with gold, within and without."

The floors were made of fir for durability, but they, too, were covered with pure gold.

I Kings 6:31 "And for the entering of the oracle he made doors [of] olive tree: the lintel [and] side posts [were] a fifth part [of the wall]."

The wall between the holy place and the most holy place was made of cedar covered with pure gold, but the door was made from olive tree. The doors were covered with gold and hung on golden hinges. This is saying the door posts were 4 cubits square. This would mean these doors were together 6 feet wide. 1/5 th of the wall would be 6 feet.

I Kings 6:32 "The two doors also [were of] olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid [them] with gold, and spread gold upon the cherubims, and upon the palm trees."

These two doors filled this 6 foot wide opening. They met in the middle and hung from the sides. They were beautifully carved, and were olive wood covered with pure gold. It is as if the Holy Spirit {olive oil} is between the holy place and the holy of holies. The holy of holies is symbolic of the throne of God in heaven.

I Kings 6:33 "So also made he for the door of the temple posts [of] olive tree, a fourth part [of the wall]."

This is, perhaps, speaking of the doors coming into the holy place. The entire wall would be thirty feet wide. The doors would take up 1/4 of the wall, which would be 7 1/2 feet. Again, these doors are swinging from the side and meet in the middle. The posts, are made of olive wood. Olive wood is not only beautiful, but easy to carve. I Kings 6:34 "And the two doors [were of] fir tree: the two leaves of the one door [were] folding, and the two leaves of the other door [were] folding."

Fir is durable. These doors lead to the outer court. These doors got much more use than the doors to the holy of holies. Only the high priest went into the holy of holies.

I Kings 6:35 "And he carved [thereon] cherubims and palm trees and open flowers: and covered [them] with gold fitted upon the carved work."

These doors were carved beautifully, and covered with gold.

I Kings 6:36 "And he built the inner court with three rows of hewed stone, and a row of cedar beams."

This just shows the strength needed for this court.

I Kings 6:37 "In the fourth year was the foundation of the house of the LORD laid, in the month Zif:" I Kings 6:38 "And in the eleventh year, in the month Bul, which [is] the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

This means that it took 7 years and 6 months to build the temple. Their 8th month would be our November.

## 1 Kings 8 Questions

1. The temple was started, how many years after the children of Israel came out of Egypt?
2. How long had Solomon been king, when they started the temple?
3. Approximately how many years after Adam's birth was the temple started?
4. Zif is the same as what month on our calendar?
5. From this time on, \_\_\_\_\_ will be known as the holy city.
6. How long was the temple?
7. How wide was it?
8. How tall was it?
9. The chambers had \_\_\_\_\_ floors.
10. What does "nethermost" mean?
11. What were the sizes of the three floors?
12. What was the house made of?
13. Where were the stones made ready?
14. How did they get from floor to floor in the chambers?
15. What is the "house" in verse 9?
16. How tall were each of the chambers?
17. Which was the only side that did not have chambers?
18. The Word of the LORD came to \_\_\_\_\_.
19. What did the LORD promise to do, if Solomon and the people kept his commandments?
20. The inside walls of the temple were made with what?
21. The inside walls were covered with what?
22. What were the decorations on the walls?
23. What does the ark symbolize?
24. What was the size of the most holy place?
25. The holy of holies is a replica of what?
26. Quote Revelation chapter 21 verses 18 and 21.
27. Why is there no silver in heaven?
28. Olive oil symbolizes the \_\_\_\_\_ \_\_\_\_\_.
29. What was the size of the cherubims?
30. The cherubims were overlaid with \_\_\_\_\_.
31. The floor was made of what?
32. The doors of the holy of holies were made of what?
33. How long did it take to build the temple?

We will begin this lesson in I Kings 7:1 "But Solomon was building his own house thirteen years, and he finished all his house."

This is a break from the information about the temple and its contents. Perhaps, the difference in the time it took to build his own palace is the difference in the size. Solomon had a large group of people, who lived in his house, and the house necessarily had to be huge. The main reason for the house of the LORD being finished first, was that his attention was mostly on the temple. The finishing of his own house was of less importance to him.

I Kings 7:2 "He built also the house of the forest of Lebanon; the length thereof [was] an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars."

This is, probably, one of many buildings on the palace grounds. This was made of cedar. The house was 100 cubits, or 150 feet long. It was 50 cubits, or 75 feet wide, and 30 cubits, or 45 feet high. This was the size of a small hotel, or motel.

I Kings 7:3 "And [it was] covered with cedar above upon the beams, that [lay] on forty five pillars, fifteen [in] a row."

This is speaking of three rows of fifteen each.

I Kings 7:4 "And [there were] windows [in] three rows, and light [was] against light [in] three ranks."

Perhaps, there were three stories, and the three rows of beams, and the three rows of light show that there were windows on each floor.

I Kings 7:5 "And all the doors and posts [were] square, with the windows: and light [was] against light [in] three ranks."

This is, possibly, saying that, the windows were square and the doors were square.

I Kings 7:6 "And he made a porch of pillars; the length thereof [was] fifty cubits, and the breadth thereof thirty cubits: and the porch [was] before them: and the [other] pillars and the thick beam [were] before them."

This is speaking of the porch extending the width of the house. It appears to have a roof, which was held up by cedar beams. It did not appear to have walls, however.

I Kings 7:7 "Then he made a porch for the throne where he might judge, [even] the porch of judgment: and [it was] covered with cedar from one side of the floor to the other."

This seems to be another porch on another building. The building, described before, probably, was not the one where the throne was. It appears, the walls and the ceiling were made of cedar.

I Kings 7:8 "And his house where he dwelt [had] another court within the porch, [which] was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken [to wife], like unto this porch."

We see, in this, that the king had a personal house. There seemed to be a courtyard in the center of the house, and a porch at the entrance of the house. This house is not to be confused with the building mentioned earlier in this lesson. There seemed to be a number of buildings in the complex. The queen usually lived in the women's quarters. Solomon built a separate house for the daughter of Pharaoh.

I Kings 7:9 "All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and [so] on the outside toward the great court."

The stones and the cedar used in the buildings, that made up Solomon's complex, were expensively done. The palace buildings far surpassed anything in the known world at that time. These buildings, inside and out, were as near perfection as man could make them.

I Kings 7:10 "And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits."

The stones that made up the foundation were huge. They were 12 and 15 feet stones. The costly stones were speaking of stones of decoration.

I Kings 7:11 "And above [were] costly stones, after the measures of hewed stones, and cedars."

It appears, here, that the smaller stones were more decorative than the foundation stones. Even the cedars were carved into beautiful decorations.

I Kings 7:12 "And the great court round about [was] with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house."

This appears, that the cedar beams were on top of the cut stones. We must remember, that the great stones were 12 to 15 feet. Three rows of them would cover a very large area.

I Kings 7:13 "And king Solomon sent and fetched Hiram out of Tyre."

I Kings 7:14 "He [was] a widow's son of the tribe of Naphtali, and his father [was] a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work."

This Hiram is not the same person as the king. He was, probably, named Hiram in honor of the king. This man is a master in working with bronze. This young man was from a mixed marriage. His mother had been a Hebrew from the tribe of Naphtali. His father was a man of Tyre. His father is dead at

this point. He has been filled with the wisdom, understanding, and cunning to work in bronze, or brass. These are natural talents from God, that had been improved upon by practice. He immediately comes to Solomon, and wrought his work in the brass.

I Kings 7:15 "For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about."

These pillars were huge. They were 27 feet high by 18 feet completely around them, {in circumference}.

I Kings 7:16 "And he made two chapiters [of] molten brass, to set upon the tops of the pillars: the height of the one chapter [was] five cubits, and the height of the other chapter [was] five cubits:"

The chapiters were decorated top pieces that went on the top of the pillars. This was 7 1/2 feet high. Each of them were made exactly alike.

I Kings 7:17 "[And] nets of checker work, and wreaths of chain work, for the chapiters which [were] upon the top of the pillars; seven for the one chapter, and seven for the other chapter."

This speaks of the decoration on the chapiters. The chain work appeared from a distance to be rope dropped down across the other decoration.

I Kings 7:18 "And he made the pillars, and two rows round about upon the one network, to cover the chapiters that [were] upon the top, with pomegranates: and so did he for the other chapter."

The "pomegranates" symbolize fruitfulness in good works. This is as if these pillars are topped with this. There were two rows of pomegranates that went around each chapter.

I Kings 7:19 "And the chapiters that [were] upon the top of the pillars [were] of lily work in the porch, four cubits."

This has jumped from the two pillars, to the other pillars, which were surrounding the court. The chapiters were decorated with lilies.

I Kings 7:20 "And the chapiters upon the two pillars [had pomegranates] also above, over against the belly which [was] by the network: and the pomegranates [were] two hundred in rows round about upon the other chapter."

The 200 pomegranates show the size of the pillars and their chapiters.

I Kings 7:21 "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz."

The two pillars were at the entrance. Everyone coming in had to come between them. "Jachin" means He will establish. "Boaz" means fleetness. Boaz is in the ancestry of Jesus. I believe these two posts are speaking of the fact that the Christians will be established in the LORD Jesus Christ.

I Kings 7:22 "And upon the top of the pillars [was] lily work: so was the work of the pillars finished."

These are the same as we read of earlier. These surrounded the court. The lilies were, probably, open flowers, instead of the bud.

Some of this building we will, probably, never completely understand, until we get to heaven. I do know that the temple, particularly, and the palace complex, in general, were absolutely beautiful buildings.

## 1 Kings 9 Questions

1. How many years did it take to build Solomon's house?
2. What are some of the reasons it could have taken this long?
3. Solomon's house was built of what?
4. How large was the building mentioned in verse 2?
5. Verse 3 says, the beams were set upon how many pillars?
6. What does the author believe about the windows?
7. What was the size of the porch?
8. He made a \_\_\_\_\_ for the throne where he might judge?
9. What did Solomon make for the Pharaoh's daughter?
10. Where did the queen usually live?
11. How beautiful, comparative to the rest of the world, were these buildings?
12. How large were the stones in verse 10?
13. How many stones made up the court?
14. The smaller stones were more \_\_\_\_\_ than the large ones.
15. Who did Solomon send for, from Tyre, to work the brass?
16. What tribe was his mother from?
17. He was filled with what three things?
18. How large were the two pillars of brass in verse 15?
19. What did he put on top of the brass pillars?
20. How tall were the chapters?
21. What do the "pomegranates" symbolize?
22. How did the pillars around the court differ from these two pillars?
23. What were the two pillars in the porch named?
24. What do their names mean?
25. Putting the two names together symbolically means what?

We will begin this lesson in I Kings 7:23 "And he made a molten sea, ten cubits from the one brim to the other: [it was] round all about, and his height [was] five cubits: and a line of thirty cubits did compass it round about."

This is a tremendous brass bowl for water for the oblations. This is called a sea, because it is so big. It is made in the shape of a circle. This is 7 1/2 feet deep, the diameter is 15 feet across and it is approximately 45 feet in circumference. This is the size of a small swimming pool.

I Kings 7:24 "And under the brim of it round about [there were] knops compassing it, ten in a cubit, compassing the sea round about: the knops [were] cast in two rows, when it was cast."

It seemed, this bowl had a lip turned under all around. This, too, was decorated with knops. There appears to be two rows of these knops all the way around.

I Kings 7:25 "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward."

These oxen were symbolically the bearers of the burden. The heads of the animals were facing outward toward the people. There were three on each of the four sides.

I Kings 7:26 "And it [was] an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths."

The brass was as thick as the width of an adult's hand. A bath is the same as a little over 7 gallons. This means there would be over 14,000 gallons of water in this. It was decorated around the edge with lilies.

I Kings 7:27 "And he made ten bases of brass; four cubits [was] the length of one base, and four cubits the breadth thereof, and three cubits the height of it."

These bases were 6 feet long, and 6 feet wide. They were 4 ½ feet high. "Brass" symbolizes judgment.

I Kings 7:28 "And the work of the bases [was] on this [manner]: they had borders, and the borders [were] between the ledges:"

I Kings 7:29 "And on the borders that [were] between the ledges [were] lions, oxen, and cherubims: and upon the ledges [there was] a base above: and beneath the lions and oxen [were] certain additions made of thin work."

This is speaking of the decorations between the ledges that hold up the laver.

I Kings 7:30 "And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver [were] undersetters molten, at the side of every addition."

The water within this laver would get dirty and the wheels were to move it out, so it could be emptied and refilled.

I Kings 7:31 "And the mouth of it within the chapter and above [was] a cubit: but the mouth thereof [was] round [after] the work of the base, a cubit and an half: and also upon the mouth of it [were] gravings with their borders, foursquare, not round."

These were not round like the larger laver, but were made like a wagon. Even these were decorated with the engravings.

I Kings 7:32 "And under the borders [were] four wheels; and the axletrees of the wheels [were joined] to the base: and the height of a wheel [was] a cubit and half a cubit."

The wheels were 27 inches high. They were connected together under the base by axles.

I Kings 7:33 "And the work of the wheels [was] like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, [were] all molten."

These were made for use in the temple, and they were decorated like the other fixtures in the temple. This entire thing was made of molten brass. These wheels were made to move like a chariot or wagon.

I Kings 7:34 "And [there were] four undersetters to the four corners of one base: [and] the undersetters [were] of the very base itself."

This is speaking of a reinforcement coming up from the base and covering the corners, where the most stress would be.

I Kings 7:35 "And in the top of the base [was there] a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof [were] of the same."

It seems, that inside this flat sided wagon of brass, there was a circular bowl, which was 3/4 of a foot deep.

I Kings 7:36 "For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about."

Everything, that was visible, had been engraved for beauty.

I Kings 7:37 "After this [manner] he made the ten bases: all of them had one casting, one measure, [and] one size."

I Kings 7:38 " Then made he ten lavers of brass: one laver contained forty baths: [and] every laver was four cubits: [and] upon every one of the ten bases one laver."

Verse 37 is explaining that all ten of them were the very same size, made the very same way. In verse 38, we are told that each of them would hold about 280 gallons of liquid. Four cubits are 6 feet.

I Kings 7:39 "And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south."

Five of the basins were on the south side, and five were on the north side, with the sea for the priest on the south east.

I Kings 7:40 "And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:"

All of the utensils used in the outer court, where the sea was, were made of brass. "Brass" signifies judgment. These shovels were for taking away the ashes from the brazen altar. The basins were for the water. Hiram finished his work in the brass.

I Kings 7:41 "The two pillars, and the [two] bowls of the chapiters that [were] on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which [were] upon the top of the pillars;"

I Kings 7:42 "And four hundred pomegranates for the two networks, [even] two rows of pomegranates for one network, to cover the two bowls of the chapiters that [were] upon the pillars;"

I Kings 7:43 "And the ten bases, and ten lavers on the bases;"

I Kings 7:44 "And one sea, and twelve oxen under the sea;"

I Kings 7:45 "And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, [were of] bright brass."

These are a re-cap of all the things made by Hiram for use in the temple service. All of these are made of brass, so they could not be used in the holy place, or in the most holy place. These were in the first place, as you entered from the porch.

I Kings 7:46 "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan."

This was in the low area near the Jordan River. This area was, probably, chosen, because the sand, or clay, was the kind needed for this type of work. The names of the towns given, here, are explaining that this graving was done near the old ford for river crossing. This was done on the western side of the Jordan, because it would have been truly difficult to cross the Jordan with some of these extremely heavy items.

I Kings 7:47 "And Solomon left all the vessels [unweighed], because they were exceeding many: neither was the weight of the brass found out."

It would have been a monumental task to weigh all of this brass. The only way they could have done it, was weigh the amount they used. They could not have found anything capable of weighing things like the sea.

I Kings 7:48 "And Solomon made all the vessels that [pertained] unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread [was],"

These items had to have nothing showing but the pure gold, because they were in the presence of God. The "shewbread" symbolized the Lord Jesus, who was the bread of life.

I Kings 7:49 "And the candlesticks of pure gold, five on the right [side], and five on the left, before the oracle, with the flowers, and the lamps, and the tongs [of] gold,"

These candlesticks bring forth the light, symbolic of Jesus Christ, who is the Light of the world. This is really saying, that there were ten candlesticks. It is not saying ten flutes on one candlestick. This is just saying, there were ten candlesticks, and each of these candlesticks, probably, had the seven flutes on them. The number "ten" has to do with world government. This just means that, the Lord has enough light for the world. Everything in the near presence of God is pure gold, or 24 kt. gold overlaid.

I Kings 7:50 "And the bowls, and the snuffers, and the basins, and the spoons, and the censers [of] pure gold; and the hinges [of] gold, [both] for the doors of the inner house, the most holy [place, and] for the doors of the house, [to wit], of the temple."

These are the smaller instruments used in the service. They must all be gold. Even the hinges on the doors entering into the holy of holies, must be made of pure gold.

I Kings 7:51 "So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; [even] the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD."

These were speaking of the things used in the tabernacle in the worship services. "Silver" means redemption, and had been a part of the items in the holy place in the tabernacle. These were stored in the temple treasury.

## 1 Kings 10 Questions

1. How big was the molten sea?
2. Why was it called a sea?
3. What was it for?
4. This is the size of a small \_\_\_\_\_ pool.
5. What were the decorations on the sea?
6. How many oxen were under the sea?
7. What were these oxen symbolically?
8. The brass it was made of was how thick?
9. How big is a bath?
10. How many gallons of water would it hold?
11. The bases made of what?
12. Describe the size of the bases?
13. What were between the ledges of the base?
14. How many wheels did each base have?
15. What were the wheels connected to?
16. The wheels made this move like what?
17. How many lavers of brass did he make?
18. How much did each laver hold?
19. Where was the sea located?
20. What were the utensils made of, that were used in the outer court?
21. Who made the lavers and the utensils?
22. Where had he made these things?
23. Why was that place chosen?
24. The things used in the holy of holies were made of what?
25. What does the "shewbread" symbolize?
26. Who does the light in the candlesticks symbolize?
27. What did they do with the things David furnished?

We will begin this lesson in I Kings 8:1 " Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which [is] Zion."

Solomon had, possibly, heard David tell of the problem they encountered, when they moved the ark to Jerusalem. Notice, The elders, heads of the tribes, and the fathers of the children of Israel. We see, that the ark would be moved with great celebration. This is not really moving it out of Jerusalem, which is, also, known as Zion. This is the greatest event in their lives. They will be moving the ark into the holy of holies in the temple. The ark was called the ark of the covenant, because of the ten commandments carved on stone that were inside the ark.

I Kings 8:2 "And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which [is] the seventh month."

This seventh month is spoken of, without telling us which year it was. This feast is, probably, the feast of tabernacles, that all of the males were required to attend. Ethanim, or the seventh month would be the same as our October.

I Kings 8:3 "And all the elders of Israel came, and the priests took up the ark."

We know how important it is for no one, except the priests, to touch the ark. Even they must do this with staves run through hoops, so that they will not actually touch the ark. The elders accompanied, but the priests carried it.

I Kings 8:4 "And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that [were] in the tabernacle, even those did the priests and the Levites bring up."

God had set aside the Levitical tribe to care for the ark and the things in the tabernacle. Each thing must be carried by those, who are dedicated to the LORD for that purpose. Each thing must be handled with utmost care. All of the vessels in the tabernacle had been dedicated to the LORD. They must be handled by those, who the LORD has designated.

I Kings 8:5 "And king Solomon, and all the congregation of Israel, that were assembled unto him, [were] with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude."

This sacrificing, along the way, was to show their gratitude to God for giving them the ark {which symbolized His presence with them}. The sacrifices were thank offerings. They sacrificed so many animals along the way, they lost count of how many.

I Kings 8:6 "And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy [place, even] under the wings of the cherubims."

The lesson we studied on the cherubims in the holy of holies, told us that the entire wall was covered with the wings of the cherubims. The ark containing the ten commandments would be placed just before the cherubims. The mercy seat covered the ark. We must remember, that everything in the holy of holies was pure gold, or 24 kt. gold overlaid, because it was in the presence of God.

I Kings 8:7 "For the cherubims spread forth [their] two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

This is saying, they actually hovered over the ark. The main thing they did was to keep curious eyes from seeing the ark. No one was allowed into the holy of holies, but the high priest.

I Kings 8:8 "And they drew out the staves, that the ends of the staves were seen out in the holy [place] before the oracle, and they were not seen without: and there they are unto this day."

The staves were not to be removed from the ark. This, possibly, means they were brought forward, and someone saw them. Perhaps, the reason for the staves being removed, would mean that the ark is, now, in its home to stay. It will not go forth anymore.

I Kings 8:9 "[There was] nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of the land of Egypt."

Earlier the ark had contained the manna, the tables of the covenant, and the rod of Aaron that bloomed. The manna and the rod of Aaron were, probably, lost, when the ark was taken by Israel's enemies, the Philistines, in battle. There was no monetary value to the two tables of stones, so the Philistines would not have taken them. The manna was in a pot of gold, however, and the rod would have been usable, as well.

I Kings 8:10 "And it came to pass, when the priests were come out of the holy [place], that the cloud filled the house of the LORD,"

This is actually speaking of the most holy place. This is the same cloud that went with the Israelites during the wilderness wanderings. This meant that God had accepted this temple. He would, generally, be in the holy of holies, but this is speaking of His presence all through the temple.

I Kings 8:11 "So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD."

The presence of the LORD was so great even in the holy place, that the priests could not stand. The manifestation of the presence of the LORD had completely overcome them. They had been putting oil in the lamp, or another task of equal importance, when they were stopped ministering. No person can

stand in the midst of the glory of the LORD. They will fall on their face in worship, as the priests did.

I Kings 8:12 "Then spake Solomon, The LORD said that he would dwell in the thick darkness."

Solomon was overwhelmed, that the LORD had obviously accepted the house he had built. The smoke was so thick, that it looked like darkness. Solomon was aware the LORD was in the midst of the darkness.

I Kings 8:13 "I have surely built thee an house to dwell in, a settled place for thee to abide in for ever."

As magnificent as the temple was, it was but an earthly house. Solomon's desire was for the LORD to live with his people. The temple was just a place for the ark to rest. God is omnipresent {everywhere all at the same time}. He could not be contained in this temple. He is pleased that Solomon and His people have built the temple, but it cannot, and will not, house the LORD in His entirety.

I Kings 8:14 "And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)"

The congregation was in honor of the occasion. Solomon blessed the people.

I Kings 8:15 "And he said, Blessed [be] the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled [it], saying,"

This praise to the LORD is spoken in front of Nathan and the people. David had been the beloved of the LORD. He did not allow David to build the temple, because he was a warrior. David had asked to build the temple, and God fulfilled it in David's son, Solomon.

I Kings 8:16 "Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel."

This is what the LORD had told David. God had not wanted them to have a king, but when they insisted on having a king like the other nations around them, He gave them Saul. God was not pleased with Saul, because he did not obey the commandments of God. God sought out David to rule over his people. He was a man after God's own heart. God was pleased with David, and God was with him as the ruler of all Israel.

I Kings 8:17 "And it was in the heart of David my father to build an house for the name of the LORD God of Israel."

David wanted to build the LORD God a house, but he was not allowed to, because he was a man of war. With as much conflict as there was, it would have been impossible for David to work on the temple. David desired this in

his heart so greatly, that God promised him he would let his son, Solomon, build the temple.

I Kings 8:18 "And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."

I Kings 8:19 "Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name."

God knew that David loved Him with all his heart. He was very pleased at the condition of David's heart.

I Kings 8:20 "And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel."

Absalom had actually sought to be king, but Solomon never did. Solomon did not even ask to be king. He, like David, was chosen of God for this purpose. He was a man of peace, and there was plenty of time to build the ark a permanent home. Solomon was chosen by David to be king. He was not even aware of this, until he heard Nathan calling him king. Solomon was not conceited. He knew it was the LORD's love for David that put him into this position. He spoke of himself, as being as a little child in wisdom to lead the people. God miraculously endowed him with wisdom more than any other man of his time. God placed in the mind and heart of Solomon, the ability to build the temple.

I Kings 8:21 "And I have set there a place for the ark, wherein [is] the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt."

The purpose of the temple was to house the ark. This was to be a permanent dwelling place. The tables with the ten commandments had been received by Moses, while they were on the way to the promised land. God had given specific instructions on how to build the ark to contain the commandments. This temple in Jerusalem would be the first permanent house for the ark.

## 1 Kings 11 Questions

1. Who did Solomon call to be in attendance, when the ark was moved?
2. Jerusalem is known as \_\_\_\_\_.
3. What month was the feast?
4. What is the feast, probably?
5. What month on our calendar would be their 7th month?
6. Who carried the ark?
7. How did they carry it?
8. What did they bring to the temple, besides the ark?
9. What tribe had God set aside, to care for the things of the tabernacle, or temple?
10. What did they sacrifice before the ark?
11. What did the ark symbolize?
12. Where would the ark be placed?
13. Why is it mentioned, they removed the staves from the ark?
14. What was in the ark?
15. What else should have been in the ark?
16. When the priests came out of the most holy place, what happened?
17. What effect did the presence of the LORD have on the priests?
18. Quote 1 Kings chapter 8 verse 12.
19. In verse 13, what does Solomon say he has done for the LORD?
20. Why was David not allowed to build the temple?
21. Who blessed the congregation?
22. Who had God spoken to, in verse 15?
23. God chose \_\_\_\_\_ to lead His people Israel.
24. What had been in the heart of David?
25. Who chose for Solomon to build the temple?
26. Which of David's sons wanted to be king?
27. What was the purpose of the temple?
28. Where had they received the ten commandments?

We will begin this lesson in I Kings 8:22 "And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:"

This is a picture of a man, who is surrendering himself to the LORD. He stands with both hands raised to the LORD in praise, and then kneels. We know he kneels, because of verse 54, which says the following. I Kings 8:54 "And it was [so], that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven." He raised his hands up to heaven as if to say, LORD I surrender all to you. Solomon was not ashamed to humble himself before God in front of the entire congregation. In my opinion, the most beautiful prayer in the Bible begins here.

I Kings 8:23 "And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:"

Notice, this prayer begins by recognizing God for who He is, and for His greatness. This prayer begins with praise. The Israelites had been guilty of following false gods. Solomon explains that there is no other true God. Solomon recognizes the omnipresence of the LORD God, when he says in heaven, or on earth. God always keeps His covenant. Men break covenants. God is merciful, and no one should know this better than the Israelites, whom he had forgiven over and over. The only thing that the LORD wanted from them, and wants from us, is to love him with all our heart.

I Kings 8:24 "Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled [it] with thine hand, as [it is] this day."

The fact that God had allowed Solomon to build the temple reassures him that God does what He says he will do. God had promised David that his son would build the temple, and now, it is done. Solomon is totally aware that it was the hand of God that brought this into being.

I Kings 8:25 "Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me."

This does not anger God for Solomon to remind Him of the promise He made to David, that the his descendents would sit on the throne for ever. He does remember that this promise is conditional on the people keeping the commandments of God. God will keep His part of the agreement, if they will keep theirs.

I Kings 8:26 "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father."

"Verified", in this particular instance, means built up. This is a building up of the Word, that God had spoken to David. This is a proving, if you will. The temple for God is built.

I Kings 8:27 "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

Yes, He will dwell on the earth and in the heavens all at the same time. He cannot, however, be confined to one place at a time. There is no house big enough to hold him. Deuteronomy 10:14 "Behold, the heaven and the heaven of heavens [is] the LORD'S thy God, the earth [also], with all that therein [is]."

I Kings 8:28 "Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:"

One of the most unexplainable things about God, is, since He is so great that all the world cannot hold Him, why does He bother to hear one man's prayer? And yet the very existence of man is an answer to prayer. If God stopped listening to the prayers of individuals, there would be no existence. Solomon knows that all his greatness, is because God allowed it. He is great in the LORD.

I Kings 8:29 "That thine eyes may be open toward this house night and day, [even] toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place."

God has chosen this temple to glorify His name in. Solomon wants the LORD to keep his eyes and ears turned toward the temple, and the people, who are its congregation. Solomon calls himself, God's servant. God's eyes are on us all. He sees and hears everything we do. God, also, knows what is in our hearts. This temple will bear the name of the LORD. Now, that God has revealed His presence in the temple, Solomon will look to this temple, when he prays.

I Kings 8:30 "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive."

Solomon is crying out for the LORD to hear him and these people, when they pray. He knows how forgiving God has been, but he wants Him to forgive them, when they cry out to Him.

I Kings 8:31 "If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:" I Kings 8:32 "Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness."

Solomon recognizes the LORD as the righteous Judge in this. Only God can decide many matters. Some will even swear a lie, but God knows who is telling the truth. Only God knows who to condemn, and who to bless.

I Kings 8:33 "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:"

I Kings 8:34 "Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers."

This has been the condition of Israel from the beginning. God always wants to bless them, but sometimes they sin and go after false gods. The wars they had lost were for that very reason. They were unfaithful to the LORD, and He would cause them to lose a battle. The minute they asked for forgiveness and turned back to the LORD, He would forgive their sins and bless them again. They are scattered into foreign lands over and over for their sins. Solomon prays that God will forgive them, and bring them back home.

I Kings 8:35 "When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:"

I Kings 8:36 "Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance."

So much of this prayer is a statement of why it does not rain, or why storms come, or any of the natural disasters. The heaven is shut up and it does not rain, because the people have turned against God. The only solution to natural disasters, such as drought, is to pray for forgiveness for our sins, and ask God to change the situation. When God hears from heaven and answers the prayer, the drought is over. God had promised them rain at the right time for their crops, as long as they were faithful to Him.

I Kings 8:37 "If there be in the land famine, if there be pestilence, blasting, mildew, locust, [or] if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness [there be];"

Notice, what causes these calamities. Notice, also, that these come from God, not the devil. We might look at this Scripture, and ask God to forgive us, so the plague of A.I.D.S would be stopped in our land. The only thing that will stop A.I.D.S. is repentance and prayer, and turning to God for help. Everyone gets hurt by a plague. Some of the people, who get this disease, are innocent. Everyone must return to true worship of God.

I Kings 8:38 "What prayer and supplication soever be [made] by any man, [or] by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:"

The "plague of the heart" is speaking of the conscience of man. The heart is what we are. If a man has a heart stayed upon God, he is in good

standing with God. Those, who are evil in their hearts, are not pleasing unto the LORD. They should look to this temple, because that is where the LORD is.

I Kings 8:39 "Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, [even] thou only, knowest the hearts of all the children of men;)"

A prayer prayed from a repentant heart will get results. When our heart is changed, we are changed. Satan only knows what he sees and hears, but God knows the heart of man. God even knows our thoughts. My own personal belief is, that our heart is what will condemn us on judgment day, or redeem us. Even our belief, must begin in our heart.

I Kings 8:40 "That they may fear thee all the days that they live in the land which thou gavest unto our fathers."

This fear is speaking of reverence. This fear is as a child fears a father.

I Kings 8:41 "Moreover concerning a stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake;"

I Kings 8:42 "(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;"

I Kings 8:43 "Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

We know that people did come to see the magnificent temple, that Solomon had built to the name of the LORD. The queen of Sheba is a very good example of that. I believe this is much more far-reaching than that, and is speaking of the Gentiles, who look to the LORD and believe in His name. Solomon is praying for the salvation of the whole world in this. It is speaking prophetically of the following Scripture. Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"

I Kings 8:44 "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and [toward] the house that I have built for thy name:"

I Kings 8:45 "Then hear thou in heaven their prayer and their supplication, and maintain their cause."

This is just asking God to be with His people in battle, as long as they pray and ask for His help.

I Kings 8:46 "If they sin against thee, (for [there is] no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;"

I Kings 8:47 "[Yet] if they shall bethink themselves in the land whither

they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;"

This part of the prayer is speaking prophetically, again, about the children of Israel falling into idolatry. They will lose their battle, and be carried into the land of their captors. Specifically, those from Jerusalem who do not die in the battle, will be carried to Babylon. They do repent, and God does return them to their land after about 70 years of captivity.

I Kings 8:48 "And [so] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:"

In the land of their enemies, they will be like slaves. It is much easier to repent and turn to God, when you are in terrible trouble. This is asking the LORD to hear them in their distress, and help them.

I Kings 8:49 "Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,"

I Kings 8:50 "And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:"

They had been a sinful people, when God heard their cry from Egypt and saved them. They became the wife of God on the trip across the wilderness. They belong to God. They are God's people, even though they have sinned. Solomon wants God to forgive them, again and again, as He has already done. They will be freed from Babylon, and come back to their homeland.

I Kings 8:51 "For they [be] thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:"

I Kings 8:52 "That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee."

I Kings 8:53 "For thou didst separate them from among all the people of the earth, [to be] thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD."

Our children never stop being our children, even when they are disobedient. God's Israel never stops being His, because they have disobeyed and been unfaithful. Israel belongs to God. Physical and spiritual Israel belong to God. They are the chosen.

I Kings 8:54 "And it was [so], that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven."

This prayer had been humbly given to God on Solomon's knees, while lifting his hands into the air praising God.

I Kings 8:55 "And he stood, and blessed all the congregation of Israel with a loud voice, saying,"

I Kings 8:56 "Blessed [be] the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

Notice, the blessing is directed to the LORD. Solomon tells them God has kept His promise.

I Kings 8:57 "The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:"

This is a request to the LORD for himself and the people.

I Kings 8:58 "That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

Notice, in this, Solomon requests the LORD to cause them to turn their hearts to Him. If their hearts are stayed upon God, they will walk in His ways, and keep His commandments. God had given them His law. It is up to them to keep it.

I Kings 8:59 "And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:"

I Kings 8:60 "That all the people of the earth may know that the LORD [is] God, [and that there is] none else."

The prayers of Solomon, and in fact, the prayers of all who put their trust in God, are at the throne of God continually. Solomon hopes that this temple will be a lighthouse to the world. That those in darkness will see the Light, and come to it.

I Kings 8:61 "Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day."

Solomon, and all these people, had very good intentions this day. At this moment, they had experienced the presence of Almighty God. This is a prayer for God to keep him and the people, as they were this day.

I Kings 8:62 "And the king, and all Israel with him, offered sacrifice before the LORD."

The sacrifices were shared by all.

I Kings 8:63 "And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and

twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD."

There were so many animals offered, because all would partake of the meat, after the fat had been burned. Even though this speaks of Solomon offering this, it means them all. He was representing all of them in the sacrifice.

I Kings 8:64 "The same day did the king hallow the middle of the court that [was] before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that [was] before the LORD [was] too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings."

This is speaking of the court of the priests. The magnitude of the offerings must have a large place. The brazen altar could not have handled it all.

I Kings 8:65 "And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, [even] fourteen days."

It seems, the feast and the dedication of the temple continued for 14 days. There were people from all Israel there. For all good purposes, all Israel celebrated in this.

I Kings 8:66 "On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people."

This eighth day is speaking of the eighth day of the feast of Tabernacles. It is interesting that "eight" means new beginnings. This is a new beginning for all Israel. They are joyful, because the LORD is with them, and they have a place of central worship.

## 1 Kings 12 Questions

1. Verse 1 is a picture of what?
2. How do we know that Solomon kneels to pray?
3. When he raises his hands to heaven, it is as if he is saying what?
4. What begins with verse 23?
5. How does the prayer begin?
6. Why does Solomon stress there is no other God?
7. What did God want from this people?
8. The building of the temple reassures Solomon of what?
9. What had God told David about the throne of Israel?
10. What does "verified" mean in verse 26?
11. What question does Solomon ask in verse 27?
12. What does the author believe to be unexplainable about God?
13. Why was Solomon saying, to look to the temple to pray?
14. In verse 32, Solomon recognizes God as what?
15. What had been the condition of Israel from the beginning?
16. Why does Solomon say, there is no rain?
17. What is the only solution to natural disasters?
18. What is a modern plague in our land?
19. What is the "plague of the heart" speaking of?
20. What prayer will get results?
21. Who is a good example of a stranger, who came to see the magnificent temple?
22. Quote Philippians chapter 2 verse 10.
23. Quote 1 Kings chapter 8 verse 46.
24. Who do the children of Israel fall captive to, later?
25. Why should God forgive them?
26. When Solomon stopped praying, what did he do?
27. The blessings Solomon spoke were directed to the \_\_\_\_\_.
28. What would cause them to walk in the ways of God?
29. Where do our prayers go?
30. Who sacrificed?
31. How many sheep were sacrificed?
32. How long did the feast and the dedication last?
33. What does the number "eight" symbolize?

We will begin this lesson in I Kings 9:1 "And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do," I Kings 9:2 "That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon."

I Kings 3:4 "And the king went to Gibeon to sacrifice there; for that [was] the great high place: a thousand burnt offerings did Solomon offer upon that altar."

I Kings 3:5 "In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." We are familiar with the message God gave Solomon at Gibeon. God offered Solomon one gift, and Solomon had asked for wisdom to rule his people fairly. God gave Solomon the wisdom, and the wealth to build the temple at this time. Now, everything was completed, and Solomon had dedicated the temple. Solomon's prayer had been in great detail at the dedication of the temple. God showed His approval by His appearance in the smoke that filled the temple. This appearance was, possibly, partially in answer to Solomon's prayer. We need not speculate how long it was, before the LORD answered the prayer. Prayers are, sometimes, answered years later.

I Kings 9:3 "And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually."

This was a direct answer to the things Solomon had asked for. God heard the prayer, and said yes. God had accepted the house dedicated to His name. The heart of God was full for the house they built to Him.

I Kings 9:4 "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, [and] wilt keep my statutes and my judgments:"

I Kings 9:5 "Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."

David was not a perfect man, but his heart was stayed upon God. He loved the LORD with all his heart. Notice, the condition attached to this. The LORD would see that the throne of Solomon would be established from generation to generation, if Solomon remains faithful to the LORD. These are the things David had told Solomon, before he died. Solomon is a great man, but he must keep the laws and the commandments of God, to continue in his greatness.

I Kings 9:6 "[But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments [and] my statutes which I have set before you, but go and serve other gods, and worship them:"

I Kings 9:7 "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast

out of my sight; and Israel shall be a proverb and a byword among all people:"

Just as there were blessings, if he kept the commandments of God, there were curses, if he did not keep them. God will leave this house and let it be destroyed, if they become unfaithful to Him. He will help Israel, as long as they are faithful to Him. If they do not remain faithful, He will help their enemies against them.

I Kings 9:8 "And at this house, [which] is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?"

As long as they stay faithful to the LORD, people will look at the temple with amazement. When they become unfaithful, God will allow the temple to be destroyed, and people will hiss at that fall.

I Kings 9:9 "And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil."

When Israel was faithful to the LORD, the people were afraid of them, because of their God. When they turn from God to false gods, the LORD leaves the temple and refuses to help the people. Those looking on wonder why their greatness is gone. God loved them enough to bring them out of Egypt and set them up as His people. How could this happen? The LORD brought the evil on them for their unfaithfulness to Him.

I Kings 9:10 "And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,"

I Kings 9:11 "( [Now] Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee."

It appears, from this, that Solomon took 20 years to build the temple and the palace {which consisted of several buildings}. Hiram had furnished men, cedar trees, and now we read, gold. Solomon had given food to Hiram to feed his household, but Solomon appreciated the work and the raw materials Hiram furnished, more than what the food amounted to. Solomon gave him 20 cities to show his further appreciation for what he had done to help him in his building.

I Kings 9:12 "And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not."

These cities lay on a mountain ridge, and were not very good for raising the food that he needed.

I Kings 9:13 "And he said, What cities [are] these which thou hast given me, my brother? And he called them the land of Cabul unto this day."

"Cabul" means displeasing. Hiram wanted some cities, that would help with his problems at home. He thought that Solomon had been unfair with him.

I Kings 9:14 "And Hiram sent to the king sixscore talents of gold."

The cities had been in payment for the gold that Hiram had sent. This gold was worth a great deal of money. 120 talents of gold would have been ample payment for 20 prosperous cities. The cities Solomon gave him were not worth that much. A talent of gold is speaking of 125 pounds of gold. This would mean 15,000 pounds of gold. This is 180,000 ounces of gold, and with gold at \$400.00 per ounce, that is \$72,000,000.00

I Kings 9:15 "And this [is] the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer."

The levy was to raise the money to do all of this. It would be like taxes for us. Solomon spared nothing to build all of this. There were literally thousands of people working for 20 years on this project. The gold and other products used for this construction were tremendous, as well. We see, that Solomon had built much more than the temple and the palace. He built the wall around Jerusalem, and he built Millo, Hazor, Megiddo, and Gezer. These cities were built for their strategic positions.

I Kings 9:16 "[For] Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it [for] a present unto his daughter, Solomon's wife."

Gezer had been taken and burned by Pharaoh of Egypt. He had given this city as a wedding gift to his daughter and Solomon. Solomon, probably, built it in honor of their marriage.

I Kings 9:17 "And Solomon built Gezer, and Beth-horon the nether," I Kings 9:18 "And Baalath, and Tadmor in the wilderness, in the land," I Kings 9:19 "And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion."

Solomon had built many cities, and forts, and places to house his chariots, and his horses. He built all of this for protection of his land, and for simple pleasure, as well.

I Kings 9:20 "[And] all the people [that were] left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which [were] not of the children of Israel,"

I Kings 9:21 "Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day."

This is just saying, they worked for Solomon and the Israelites, as bondsmen and women. Much of the hard labor was done by these people.

I Kings 9:22 "But of the children of Israel did Solomon make no bondmen: but they [were] men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen."

The Israelites worked in the army. Some of them were servants, but they did not do the heavy labor. Many of them were chosen for the leaders. Bondage was for the foreigners living in their land, not the Hebrews.

I Kings 9:23 "These [were] the chief of the officers that [were] over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work."

There were 550 men who were in authority over all the work. These were even over the men, that Hiram had sent to do the wrought work.

I Kings 9:24 "But Pharaoh's daughter came up out of the city of David unto her house which [Solomon] had built for her: then did he build Millo."

We read earlier that Solomon built this wife, who was the daughter of Pharaoh, a separate house. She did not stay with the other wives and concubines of Solomon.

I Kings 9:25 "And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that [was] before the LORD. So he finished the house."

There were three very special feasts each year, that the Hebrews kept. This is speaking of those. Passover and Tabernacles were the two that were considered the most important. The other could have been Feast of Weeks. Passover and Unleavened Bread were at the same time basically. The burning of the incense was done by the priest on orders of Solomon.

I Kings 9:26 And king Solomon made a navy of ships in Ezion-geber, which [is] beside Eloth, on the shore of the Red sea, in the land of Edom.

This just means that Solomon acquired ships and men, to guard them on the seas. We know that some things were moved over the waterways, as the cedars of Lebanon were. Probably, the gold from Hiram was sent by ship, as well. Ezion-geber was the site of Solomon's copper-refining port. The Phoenecian technicians of Hiram built this port for Solomon. This Red sea, above, is speaking of the redness of the water. This is, also, the Gulf of Akabah.

I Kings 9:27 "And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon."

This speaks of something else that Hiram had done for Solomon. The skilled seamen were from Hiram. The servants of Solomon had to be trained as seamen.

I Kings 9:28 "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought [it] to king Solomon."

Now, we see an absolutely astronomical amount of gold carried. A talent of gold is 125 pounds. This is speaking of them shipping 52,500 pounds of gold. This is 630,000 ounces of gold. This is worth \$252,000,000.00 at \$400.00 per ounce. These figures are almost unbelievable.

## 1 Kings 13 Questions

1. When did the LORD appear to Solomon the second time?
2. Where was Solomon, when he heard from the LORD the first time?
3. What had Solomon asked for from the LORD?
4. How had the LORD shown His approval of the temple?
5. What did the LORD say to Solomon in verse 3?
6. What was the condition God set before Solomon, for the kingdom to be established?
7. Why did the LORD love David so much?
8. How can Solomon remain in his greatness?
9. What will God do, if they begin to worship false gods?
10. What will the people, who pass by, do after the destruction?
11. What reason will they give for the destruction?
12. Hiram had furnished Solomon with what?
13. What did Solomon give Hiram in repayment?
14. How long had it taken for Solomon to build the palace and the temple?
15. How did Hiram feel about the cities Solomon gave him?
16. Why did Hiram not like them?
17. What did they begin to call the cities?
18. What does "Cabul" mean?
19. How many talents of gold had Hiram sent Solomon?
20. At \$400.00 per ounce, what was the value of the gold?
21. There were literally \_\_\_\_\_ of people working for 20 years to build all of this.
22. Who had burned Gezer with fire?
23. What had he done with the city, after he burned it?
24. What were some of the other things Solomon built, besides the temple and the palace?
25. What did he do with the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not killed?
26. What did Solomon make the children of Israel?
27. How many chief officers did Solomon place over the work?
28. How many times a year did Solomon offer burnt offerings and peace offerings?
29. What were the names of the feasts he was keeping?
30. Why did Solomon acquire ships?
31. Who sent shipmen, who had knowledge of the sea?
32. How much gold did they ship by sea?

We will begin this lesson in I Kings 10:1 "And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions."

The fame of Solomon had become apparent in the world of that day. The great wealth he had accumulated, along with all of the cities he built, had been widely known. His greatest achievement in building the temple to the LORD was, also, widely known. His palace was, also, of astounding beauty. The Queen of Sheba comes to see for herself, if all of this is really true, or just a fable. There are various opinions of where Sheba was. It could have been either Ethiopian, or Arabian. It really does not matter for the study here. We do know that her wealth was great, as well. She was rich in gold, and jewels, and spices. She had come to see for herself this greatness. She had been told of his great wisdom, as well. She had many questions to ask him, to see if he was truly wise.

I Kings 10:2 "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart."

The items she brought would indicate that she was an Arabian. Yemen is the country best known for spices. At this time, there appeared to be much gold there, as well. One writer said there were huge nuggets of gold found in that area. The onyx, emerald, and turquoise were plentiful. This caravan of camels were loaded down with gifts for Solomon. He received her as royalty, and she talked with him at length, to get her questions answered.

I Kings 10:3 "And Solomon told her all her questions: there was not [any] thing hid from the king, which he told her not."

It seems, Solomon held nothing back. He answered all of her questions. It appeared, that her questions were not easy ones. They had been of great interest to her, for her to make this long trip by camel.

I Kings 10:4 "And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,"

I Kings 10:5 "And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her."

When she saw and heard all of Solomon, she was overwhelmed. She saw Solomon's palace, and all of the beautiful cedar of Lebanon it was built with. The temple of the LORD, she saw just from the outside. She could not believe the lavish way they lived. They had abundance of meat to eat. They had lavish clothing, as well. Solomon had hundreds in attendance to him in his palace. This is far more than she had even heard. The ascent speaks of the burnt offering.

I Kings 10:6 "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom."

She had heard, before she came, of the power, prestige, and wisdom of Solomon. Nearly every time a person hears a story such as she had heard, it was an exaggeration. She told Solomon that it certainly was no exaggeration in this case. It was all true. She had seen it for herself.

I Kings 10:7 "Howbeit I believed not the words, until I came, and mine eyes had seen [it]: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

She admits to Solomon that she did not believe it, until she saw it with her own eyes. Not only was it all true, but it had been understated. Notice, she placed his wisdom before his prosperity.

I Kings 10:8 "Happy [are] thy men, happy [are] these thy servants, which stand continually before thee, [and] that hear thy wisdom."

The happiness of his men was, also, a surprise to her. She could not believe the loyalty and respect, that even the servants had for Solomon.

I Kings 10:9 "Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice."

The queen was pretty smart, herself. She immediately realized that all of this had come from the LORD, Solomon's God. She said, you are blessed with all of this, because the LORD loves you. She adds that the LORD had always loved Israel. The judgment and justice of Solomon were gifts from God. He judges righteously. She was very impressed with Solomon, and even more impressed with Solomon's God.

I Kings 10:10 "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon."

One talent is supposed to weigh 125 pounds, so this is a very large amount of gold. In the last lesson, we figured at \$400.00 per ounce, this would be worth \$72,000,000.00 in gold. The spices were in great abundance, as well. The stones have no number or amount, but we can assume they were great in number, also. Solomon was the richest man in the world, and from these gifts of gold from the Queen of Sheba and from Hiram, we can understand why.

I Kings 10:11 "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones."

"Almug" was, probably, sandal-wood which is beautiful for carving. It would have been suitable for making musical instruments. Again, we see gold and precious stones. Ophir was a prominent gold producing land in the days of Solomon.

I Kings 10:12 "And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day."

This was beautiful wood used for fine woodworking. These pillars were as much for beauty, as for strength. There are no almug trees known today in Israel.

I Kings 10:13 "And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside [that] which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants."

We are not told what Solomon gave her. We do know that he would not send her back with nothing, after she had lavished such gifts upon him. We may safely assume, that the things he gave her were things not plentiful in her country.

I Kings 10:14 "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,"

This is speaking of 666 talents of gold, which is 83,250 pounds. This is 999,000 ounces. At \$400.00 per ounce, this is \$399,600,000.00.

I Kings 10:15 "Beside [that he had] of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country."

The ships were, possibly, used for personal trade by Solomon. The merchantmen were traders for him.

I Kings 10:16 "And king Solomon made two hundred targets [of] beaten gold: six hundred [shekels] of gold went to one target."

A shekel is a half-ounce of gold. This means there were 300 ounces of gold in each target. At \$400.00 per ounce, each target would be worth \$120,000.00.

I Kings 10:17 "And [he made] three hundred shields [of] beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon."

In gold, 12 ounces makes a pound. So there were 36 ounces of gold in each shield. Again, at \$400.00 an ounce gold, each shield cost \$14,400.00. 300 shields would be worth \$4,320,000.00. All of this shows the extreme wealth of Solomon and the Israelites. This sort of thing would be classed as an extravagance.

I Kings 10:18 "Moreover the king made a great throne of ivory, and overlaid it with the best gold."

We do not know if this chair was solid ivory or just ivory overlaid. Whatever was the case, the ivory was covered with gold. This was an extravagant throne, as was everything else in the palace.

I Kings 10:19 "The throne had six steps, and the top of the throne [was] round behind: and [there were] stays on either side on the place of the seat, and two lions stood beside the stays."

The lion is a symbol of power. Perhaps, that is why they were at either side. These sound like intricate carvings on the throne. The steps were, possibly, carved wood, as well. The lions were, possibly, wood overlaid with gold.

I Kings 10:20 "And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

There was a carving of a lion at each end of each step.

I Kings 10:21 "And all king Solomon's drinking vessels [were of] gold, and all the vessels of the house of the forest of Lebanon [were of] pure gold; none [were of] silver: it was nothing accounted of in the days of Solomon."

This is speaking of the very lavish living conditions of Solomon. This gold was not alloyed with silver, it was pure gold. This was the most lavish palace in all the world.

I Kings 10:22 "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks."

We can easily see that these ships were gathering even more wealth for Solomon. It seemed to take three years for each voyage. There was so much wealth being brought in, that silver was not thought of too highly. Gold is, generally, 15 to 20 times as valuable as silver by the ounce. Solomon preferred the most valuable for his palace.

I Kings 10:23 "So king Solomon exceeded all the kings of the earth for riches and for wisdom."

I Kings 10:24 "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart."

This leaves no doubt that Solomon, truly, was the richest man in the world. His wisdom had helped him attain this great wealth, and keep it. It was all because the blessings of God were upon him. The wisdom of Solomon was a gift the LORD had given him, because he asked for it to rule his people fairly. The wealth was, also, a gift from God, because he did not ask for wealth.

I Kings 10:25 "And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year."

Whether this is tribute levied every year, or whether these are just gifts of gratitude, we are not told. The fact they are done yearly would indicate a tax. The word "present" makes them appear to be offerings of their own free will.

I Kings 10:26 "And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem."

With all of this wealth, he would have had to have an army, to keep what he had. They had a large standing army, but they were well equipped, as well, with the chariots and horses. Solomon was a man of peace, but the best way to have peace was to be very strong militarily.

I Kings 10:27 "And the king made silver [to be] in Jerusalem as stones, and cedars made he [to be] as the sycomore trees that [are] in the vale, for abundance."

There was so much silver that came in, that it was not thought of as great value. The abundance of it made it seem almost worthless. There were so many cedars used in the buildings of the temple and the palace, that they seemed to be more plentiful than the native trees. We remember, they were floated down the river for use in the building of the temple and Solomon's palace.

I Kings 10:28 "And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price."

The wealth of many nations had been congregated in Jerusalem. Israel had been an army on foot primarily. Now, it seems, they have imported horses.

I Kings 10:29 "And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring [them] out by their means."

A shekel was a half ounce of silver. The chariot cost 300 ounces of silver. With silver at \$5.00 per ounce it would have cost \$1500.00. A horse cost 75 ounces of silver. This would mean the horse would cost \$375.00 at \$5.00 an ounce. The horses and chariots were, primarily, to ward off attack by the Syrians and the Hittites. They must show strength to keep from going to war.

## 1 Kings 14 Questions

1. What did the Queen of Sheba do, when she heard about Solomon?
2. What had been Solomon's greatest achievement?
3. Why did she ask him questions?
4. What did she bring to Jerusalem with her?
5. What were some of the gifts she brought Solomon?
6. What did Solomon tell her?
7. When she had seen his wisdom and all that he built, what effect did it have on her?
8. What did she notice about his servants?
9. What did she say to the king in verse 6?
10. What does she admit to Solomon?
11. In verse 9, who does the Queen of Sheba bless for all of this?
12. How much gold did she give Solomon?
13. At \$400.00 per ounce, how much value is that?
14. The navy of Hiram brought gold from \_\_\_\_\_.
15. What kind of wood is "almug"?
16. What did Solomon make of the almug tree?
17. What did Solomon give the queen of Sheba?
18. What was the weight of gold, that came to Solomon in one year?
19. What were the 200 targets made of?
20. How many shields did he make of beaten gold?
21. How much gold was in one shield?
22. What was Solomon's throne made of?
23. How many steps did the throne have?
24. What was on each step?
25. What were Solomon's drinking vessels made of?
26. How often did the ships come with more wealth?
27. What did all the earth seek Solomon for?
28. In verse 25, what makes this seem like a tax?
29. How many chariots did Solomon have?
30. Where did he get his horses?
31. How much did each chariot cost Solomon?

We will begin this lesson in I Kings 11:1 "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites;"

The word "strange" indicates they were forbidden to the Hebrews. One of the dangers of great wealth and power, is that we have a tendency to think too highly of ourselves. Solomon was no exception. He felt he could do no wrong. He obviously had forgotten the warnings of God about not keeping His commandments. Wealth, such as Solomon had accumulated, was associated with worldliness. God had never wanted Israel depending on horses and chariots to win their battles either. God was their strength. Perhaps, many of these marriages were marriages of state to avoid war with the girl's family. That still is no excuse for these many marriages. Marrying women, who worshipped false gods, would be Solomon's downfall.

I Kings 11:2 "Of the nations [concerning] which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: [for] surely they will turn away your heart after their gods: Solomon clave unto these in love."

Solomon had done exactly what God told him not to do. He had married women, who would turn his head away from the One True God to false gods.

I Kings 11:3 "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart."

Lust of the flesh causes Solomon to fall into deep sin. It really does not matter, whether the number of wives and concubines is an accurate number, or not. He did have numerous wives and concubines. Solomon, like most men, should have been more selective in his wives. He should have chosen women, who worshipped the One True God.

I Kings 11:4 "For it came to pass, when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as [was] the heart of David his father."

David sinned, but never turned his heart away from God. This is not the same with Solomon. He not only sinned, but his heart was turned away from God. He followed his wives into the worship of false gods.

I Kings 11:5 "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

This is idolatry. Solomon has broken relationship with his God. When he built altars to these false gods for his wives to worship, he was agreeing that this was alright to do. Solomon did not stop worshipping the LORD. He just allowed his wives to worship their false gods with his approval. Ashteroth had to do with sensuous worship. Milcom included human sacrifice in its worship.

I Kings 11:6 "And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as [did] David his father."

The word "fully", in the verse above, lets us know that Solomon never stopped worshipping the LORD. His tolerance of the worship of false gods by his wives was not right, however, and his associations made him guilty of idolatry.

I Kings 11:7 "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon."

Solomon was being tolerant of the worship of his wives of false gods. He was the leader of the country, and should not have permitted such. His success had come from the One True God.

I Kings 11:8 "And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

There were places all over Jerusalem, where they were erecting places of worship of these false gods.

I Kings 11:9 "And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,"

I Kings 11:10 "And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded."

He had broken the first of the Ten Commandments. Our God is a jealous God. He had been given everything his heart could desire, and yet, he was not faithful to the One, who gave it to him. God had favored Solomon more than any man, who had ever lived. He had even appeared to him twice. God had told him ahead of time of the consequences of going after false gods. He knew that there were blessings, if he remained faithful, and curses, if he did not. He had sinned in full knowledge.

I Kings 11:11 "Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

I Kings 11:12 "Notwithstanding in thy days I will not do it for David thy father's sake: [but] I will rend it out of the hand of thy son."

God's great love and blessings for Solomon have turned to wrath. It is almost certain that the LORD did not speak directly to Solomon this time, because He was so angry with him. He, probably, spoke through a prophet. Solomon had been blessed greatly, but he, also, had worked hard to get the kingdom where it was. It would be quite a come down, to hear that one of his servants would inherit the kingdom. Solomon would have the rest of his life to think about what he had done, and what would happen to the kingdom. The LORD would let him remain king, while he was alive, because of the love the LORD had for David. He would live in dread of the day, when the kingdom would not be in his family, however.

I Kings 11:13 "Howbeit I will not rend away all the kingdom; [but] will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

This one tribe, of course, is Judah. God keeps reminding Solomon that this is not done because of Solomon. It is because God loved David. God, also, wanted Jerusalem to remain as the holy city. God had put his presence in the temple and in this city. It is much later, when the presence of the LORD leaves Jerusalem just before it burns.

I Kings 11:14 "And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he [was] of the king's seed in Edom."

Notice, this is from God. He chastises Solomon by sending enemies to cause problems. Hadad was an Edomite. He was a prince of the royal house. He married the sister-in-law of Pharaoh. He harassed Solomon.

I Kings 11:15 "For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;"

I Kings 11:16 "(For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)"

I Kings 11:17 "That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad [being] yet a little child."

From other Scriptures in Chronicles and Psalms, it is uncertain actually who was in charge of David's army, who killed the Edomites. We read in Psalms, that Joab killed 12,000, and we read in first Chronicles that Abishai killed 18,000. Perhaps, they both led troops into this battle, and each of them killed a large number. We do know it took Joab 6 months, before he was satisfied they were all dead. Hadad might not have been killed, even if he had remained, because he was a child.

I Kings 11:18 "And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land."

I Kings 11:19 "And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen."

This is an explanation of how Hadad was spared, when Joab killed all of the men of Edom. He had fled to Egypt for safety as a child, and grew up there. The Pharaoh liked him very much and actually gave him land to get a new start. He became brother-in-law to the Pharaoh. Pharaoh's wife, Tahpenes, was sister of the wife of Hadad.

I Kings 11:20 "And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh."

Hadad was like a son to the Pharaoh. He and his wife lived with the Pharaoh, when their son was born, and stayed there about three years, until they baby was weaned.

I Kings 11:21 "And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country."

Hadad wanted to go back, and take his land back. The dreaded Joab was dead, and so was David. The danger would not be as great, now. Notice, Hadad must get permission from the Pharaoh to go.

I Kings 11:22 "Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise."

Pharaoh obviously did not want him to go, but would give him permission, if he insisted. He first tried to talk him out of it, by reminding Hadad how good he had been to him. Hadad agreed that he had wanted for nothing, but he still wanted to go.

## 1 Kings 15 Questions

1. King Solomon loved many \_\_\_\_\_ women.
2. Who had God forbidden the Israelites to intermarry with, that Solomon married?
3. What other things had Solomon done, that was displeasing to God?
4. What were many of these marriages?
5. What was wrong with marrying them?
6. He had \_\_\_\_\_ wives and \_\_\_\_\_ concubines.
7. What should Solomon have done about choosing wives?
8. What was different about his sin, and David's sin?
9. Who was the false goddess of the Zidonians?
10. Who was the abomination of the Ammonites?
11. What shows us that Solomon never stopped worshipping the LORD?
12. How was he guilty of idolatry?
13. What false gods did Solomon build high places for?
14. How did the LORD feel about this?
15. Who did the LORD speak through to Solomon?
16. Who would inherit his kingdom, when he died?
17. Why did the LORD not just remove Solomon immediately?
18. What will be left, when the LORD rends away the kingdom?
19. How does God chastise Solomon?
20. Who had killed the males in Edom?
21. Who escaped to Egypt?
22. Who helped him, in Egypt?
23. Who did Hadad marry?
24. Who was Tahpenes?
25. What was Hadad's first child named?
26. How long did they stay in Pharaoh's house, after the baby was born?
27. What did Hadad ask Pharaoh?

We will begin this lesson in I Kings 11:23 "And God stirred him up [another] adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:"

In the last lesson, we saw Hadad as an adversary. Now, we see Rezon. When David defeated Hadadezer, Rezon fled with some of the men and began again in Damascus. It was from here, that he became adversary to Solomon.

I Kings 11:24 "And he gathered men unto him, and became captain over a band, when David slew them [of Zobah]: and they went to Damascus, and dwelt therein, and reigned in Damascus."

David had defeated Damascus, just before Rezon took over, and set himself up as king.

I Kings 11:25 "And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad [did]: and he abhorred Israel, and reigned over Syria."

Both Hadad and Rezon hated Israel, and particularly, Solomon. Rezon ruled over Syria at the time he harassed Solomon.

I Kings 11:26 "And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name [was] Zeruah, a widow woman, even he lifted up [his] hand against the king."

This is the beginning of the fulfillment of the servant taking over the kingdom. Ephraim was always in opposition to Judah. We see, that he was, indeed, the servant of Solomon. The name "Jeroboam" means whose people are many.

I Kings 11:27 "And this [was] the cause that he lifted up [his] hand against the king: Solomon built Millo, [and] repaired the breaches of the city of David his father."

This was one of the cities that Solomon built, during the 20 years of building he did. It appears, he built a wall around the city to ward off invaders. Jeroboam was opposed to the building of the wall.

I Kings 11:28 "And the man Jeroboam [was] a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph."

It appears, Solomon was unaware that Jeroboam was opposed to him, and made him ruler over the house of Joseph. He was industrious, and a good fighter, and Solomon thought he was loyal.

I Kings 11:29 "And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two [were] alone in the

field:" I Kings 11:30 "And Ahijah caught the new garment that [was] on him, and rent it [in] twelve pieces:"

Jeroboam had on his new garment, denoting his elevated office that Solomon had given him. It appears, that the prophet, Nathan, is dead at this time, and Ahijah becomes active as a prophet. We know that the twelve pieces of the garment symbolize the twelve tribes of Israel. Them being torn apart symbolize the separation of the tribes into fragments.

I Kings 11:31 "And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:"

The ten tribes are all, except Judah and Benjamin. The ten pieces that he takes shows that the ten tribes will be in the hands of Jeroboam. Solomon had offended God, and God will take the kingdom from him.

I Kings 11:32 "(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)"

The one tribe he is speaking of is Judah, where the city of Jerusalem is, and the tribe that Jesus will be from. Actually, Benjamin and Judah both control Jerusalem, so that is why they both make up the tribe of Judah. The only reason that God had spared Judah, is because of His love for David. He, also, wanted to spare Jerusalem, the holy city.

I Kings 11:33 "Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do [that which is] right in mine eyes, and [to keep] my statutes and my judgments, as [did] David his father."

One of the reasons the prophet mentions this, again, is to remind Jeroboam that they had better not fall into this same evil sin. God still loves David, and reminds them that David never stopped loving God.

I Kings 11:34 "Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:"

Solomon would remain prince, as long as he lived, because God was showing favor to David. As we said before, David sinned, but he never stopped wanting to be obedient to God in his heart.

I Kings 11:35 "But I will take the kingdom out of his son's hand, and will give it unto thee, [even] ten tribes."

I Kings 11:36 "And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

The light spoken of was more like a coal at this point. The Light of all the world will come through the tribe of Judah in just a few years. Jesus is the Light of the world. God never breaks his covenant.

I Kings 11:37 "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel."

At the time this verse is speaking of, there were no more twelve tribes of Israel. There were ten tribes of Israel and two of Judah. Jeroboam had desired to be king of Israel. Now, he will have his wish.

I Kings 11:38 "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do [that is] right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

Jeroboam had a chance to be great, and be over the ten tribes of Israel. God had offered him the same thing He offered Solomon. God wants him to keep his commandments. God offered him the opportunity to be a king with a sure house.

I Kings 11:39 "And I will for this afflict the seed of David, but not for ever."

The chastisement that the LORD sends on Solomon will not be forever. In Jesus Christ, the everlasting kingdom will be set up.

I Kings 11:40 "Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon."

It would be impossible for Solomon not to find out about this. Solomon would try to kill Jeroboam, so that he would not take over as king of Israel. Solomon is still very powerful at this time. Jeroboam runs to Egypt for safety. Shishak gives refuge to Jeroboam. Jeroboam remains in Egypt, until Solomon dies.

I Kings 11:41 "And the rest of the acts of Solomon, and all that he did, and his wisdom, [are] they not written in the book of the acts of Solomon?"

This is mentioned again in II Chronicles 9:29 "Now the rest of the acts of Solomon, first and last, [are] they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?" These books are unknown for the Christian. We will not assume things we are not sure of.

I Kings 11:42 "And the time that Solomon reigned in Jerusalem over all Israel [was] forty years."

The number "40 symbolizes a time of testing. I will not make any assumptions, but it is interesting to me, that Saul reigned 40 years, David reigned 40 years, and Solomon reigned 40 years. The 40 year reign of Solomon

was one of the most spectacular of all history. Riches, fame, and worldly wisdom do not put you in right standing with God. All He ever wanted was for His people to love Him, and keep His commandments.

I Kings 11:43 "And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead."

We are not told exactly how old Solomon was, when he died. I do not believe he lived to be very old, however. We do not hear of him dying in his old age. He was buried in a tomb of honor with his father, David, in Jerusalem. Rehoboam ruled over Judah and Benjamin, which was called Judah.

## 1 Kings 16 Questions

1. Who was the adversary God stirred up, mentioned in verse 23.
2. Where did he reign?
3. How long was he an adversary of Israel?
4. Jeroboam the son of \_\_\_\_\_.
5. What tribe was he from?
6. Why was he an enemy of Solomon?
7. What kind of man was Jeroboam?
8. How many years was Solomon building?
9. What prophet searched out Jeroboam?
10. What did he do with Jeroboam's new garment?
11. How many pieces would Jeroboam take?
12. Why was the tribe of Judah saved out separately?
13. What was God so angry with them about?
14. Why does the LORD mention the sin to Jeroboam?
15. Why would Solomon remain prince for as long as he lived?
16. What would David always have in Jerusalem?
17. What promise did the LORD make to Jeroboam?
18. In \_\_\_\_\_, the everlasting kingdom will be set up.
19. Where are the rest of the acts of Solomon written?
20. How long did Solomon reign?
21. Where did he reign?
22. What does the number "40" symbolize?
23. How long did Saul reign?
24. How long did David reign?
25. Where was Solomon buried?

We will begin this lesson in I Kings 12:1 "And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king."

"Rehoboam" means he who enlarges the people. The name given him by Solomon was what Solomon wanted for him, not what he became. Shechem was a city which was on, or near Mount Ephraim. This would have been a central gathering place for all of Israel.

I Kings 12:2 "And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard [of it], (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)"

We read in another lesson, how Jeroboam was opposed to Solomon. He had been afraid of Solomon, and fled to Egypt. Egypt, throughout the ages, has been a place of refuge. Even though he had been afraid of Solomon, he would not be afraid of Rehoboam. The news of Solomon's death had reached him in Egypt.

I Kings 12:3 "That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,"

I Kings 12:4 "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

This shows us that Solomon had taxed the people heavily to support his lavish way of life. The people had not been satisfied with this heavy tax levied upon them, and they have an opportunity, now, to revolt. They were still willing to be part of the larger nation, if he will reduce their taxes. The nation is ready for change. The people can stand no more extremely high taxation. They are about to revolt. They will serve Rehoboam, if he reduces their taxes.

I Kings 12:5 "And he said unto them, Depart yet [for] three days, then come again to me. And the people departed."

I Kings 12:6 "And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?"

We will see that the gift of wisdom that his father, Solomon, possessed would not be his son's, Rehoboam. First of all, he asked asked for 3 days to decide this matter. Notice, also, that he does not consult with the LORD about what he is to do. The consulting of the old men is the very next best thing to do. These old men are filled with the knowledge that experience brings. Since he has not prayed and asked God what to do, he should listen to these old men.

I Kings 12:7 "And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

A really good leader is a servant to the people he leads. It is a great honor to be king, but with that honor, goes great responsibility to the people.

I Kings 12:8 "But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, [and] which stood before him:"

Rehoboam did not like the answer they gave, so he sought someone else's advice, who would give him advice he wanted to hear. These young men have no experience and should really not have been consulted. They wanted to be the next leaders in Rehoboam's cabinet, so they tell him what he wants to hear.

I Kings 12:9 "And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?"

I Kings 12:10 "And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou [it] lighter unto us; thus shalt thou say unto them, My little [finger] shall be thicker than my father's loins."

This is an egotistical remark to the people. A king is as strong as the people will allow him to be. He has been advised to turn against the people, who had made Solomon great in the land. This is terrible advice. His strength lies in the LORD first, and then, in the people of his kingdom. If he loses this, he has no power.

I Kings 12:11 "And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."

Rehoboam was to threaten them. He would use his army to enforce the taxes.

I Kings 12:12 "So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day."

I Kings 12:13 "And the king answered the people roughly, and forsook the old men's counsel that they gave him;"

Rehoboam was puffed up with pride. He took the advice of his friends, which was terrible advice, and spoke to the people as if he did not need their support. He counted them as nothing. He felt he could take the army, and force them to do what he wanted them to do. He had forgotten that even the army was made up of the people.

I Kings 12:14 "And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father [also] chastised you with whips, but I will chastise you with scorpions."

He had decided to be even rougher on them than Solomon had been. He would whip them into submission to him. He not only, will not reduce the taxes, he will take more.

I Kings 12:15 "Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."

This angry reply to the people by Rehoboam, was the tool the LORD used to bring Jeroboam to lead the 10 tribes into revolt. We remember the statement that the prophet Ahijah had said to Jeroboam.

I Kings 11:31 "And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:"

I Kings 12:16 "So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents."

They are not represented fairly, so why should they follow Solomon's son? They are not receiving anything from the kingdom of Solomon, so why should they serve him? They feel they are giving, and not receiving anything in return. The ten tribes left and went to their tents. They would not be ruled by such a tyrant.

I Kings 12:17 "But [as for] the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them."

Rehoboam was actually over Benjamin and Judah, which were spoken of as Judah. Jerusalem was located here.

I Kings 12:18 "Then king Rehoboam sent Adoram, who [was] over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."

I Kings 12:19 "So Israel rebelled against the house of David unto this day."

This is the first true revolt, when they refused to pay the tribute and killed the tax collector. Rehoboam fled for fear of his own life. He would set up his kingdom in Jerusalem. Actually, from that very day to this, there has been a separation of these people.

I Kings 12:20 "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only."

The ten tribes, that now made up Israel, sent to Egypt for Jeroboam, and he became the first king of the separated ten tribes. He would be an evil king. He would cause Israel to sin against God. He was, in fact, the beginning of a series of evil kings.

I Kings 12:21 "And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon."

I really believe that Benjamin came to the side of Judah, because their land divided Jerusalem. God wanted Jerusalem to remain the holy city. He did not want confusion in Jerusalem at this time. The 180,000 fighting men would have great war tools, like the chariots and horses. The strange thing is, so will the ten tribes, because many of the outposts were in those areas.

I Kings 12:22 "But the word of God came unto Shemaiah the man of God, saying,"

This man of God, could or could not, be a prophet. We do know that the message he brought was the Word of God. He was, probably, a son of one of the prophets, and had been trained in the school for the prophets.

I Kings 12:23 "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,"

I Kings 12:24 "Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD."

This warning from God was enough to stop them. They would not go into battles against their brothers. This is the plan of God for taking the ten tribes away from the family of Solomon. God had warned him of this very thing, because he worshipped false gods. They are still listening to the Word of the Lord through the prophets at this time. There would be no war now.

I Kings 12:25 "Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel."

We have left the study of Judah, and are now to the other ten tribes. Jeroboam had taken over as king and is, now, building up the cities. Jeroboam will quickly build fortifications to ward against attack from Judah. He would headquarter in Shechem.

I Kings 12:26 "And Jeroboam said in his heart, Now shall the kingdom return to the house of David:"

I Kings 12:27 "If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, [even] unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."

These people were devoted to their LORD. They would still want to sacrifice. At present, the place set aside for worship was in Jerusalem. Jeroboam knew that, if the people went to Jerusalem to worship in the temple, they would not have broken ties with them. He really was afraid the people would be so attached to the temple that they would eventually re-attach themselves with Judah, and over-throw him as king.

I Kings 12:28 "Whereupon the king took counsel, and made two calves [of] gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

These two golden calves were just as sinful to make as the golden calf that Aaron made. The calf worship was not intended to be idolatry, but in fact, was. Perhaps, Jeroboam's stay in Egypt had affected his spiritual being to this extent. He is trying to give them a god they can look at with their eyes. This has always been wrong.

I Kings 12:29 "And he set the one in Beth-el, and the other put he in Dan."

He set these terrible calves up for them in two different places, pretending it would be more convenient for them to worship. This is an evil leader, and they do not recognize him as such. They accept these calves. The people have a false leader.

I Kings 12:30 "And this thing became a sin: for the people went [to worship] before the one, [even] unto Dan."

It was a sin to make the golden calves, but it was a worse sin to go and worship before them.

I Kings 12:31 "And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."

These high places had been a place of worship from time to time throughout the history of the Israelites. The LORD had always been opposed to them. The law forbid anyone who was not of the Levitical tribe to be a priest. These were just people, who knew nothing of the law, that they made priests.

I Kings 12:32 "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that [is] in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made."

I Kings 12:33 "So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, [even] in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense."

This is, possibly, speaking of the feast of Tabernacles, which was on the fifteenth day of the seventh month. He had chosen a time that suited him better. Notice, the sacrifices were not made to the LORD, they were made to the golden calves. This was an abomination in the sight of the LORD. Beth-el will be destroyed, when the Assyrians take Israel captive in a few years.

## 1 Kings 17 Questions

1. Where did Rehoboam go to be anointed king?
2. What does "Rehoboam" mean?
3. Where was Jeroboam at this time?
4. What request did the people of Israel make to Rehoboam?
5. Solomon had \_\_\_\_\_ the people heavily to support his lavish way of life.
6. What must Rehoboam do, to keep them from revolting?
7. How many days did he send them away, until he could consider their request?
8. Who did he first consult with?
9. Why was this a wise thing to do?
10. What should he have done even, before consulting with the old men?
11. What advice did the old men give him?
12. A really good leader is a \_\_\_\_\_ of those he leads.
13. Who did he go to next?
14. What did they tell Rehoboam to do?
15. What kind of remark is this?
16. Whose advice did Rehoboam take?
17. What did Rehoboam tell them, after the three days?
18. Who had told Jeroboam he would reign over ten of the tribes of Israel?
19. What do they say in answer to Rehoboam?
20. Who did Rehoboam reign over?
21. Who was sent to collect the tribute?
22. What did they do to him?
23. Who set Jeroboam up as king?
24. What kind of king would Jeroboam be?
25. How many men did Rehoboam have, who were ready to fight?
26. Who did the Word of God come to for Judah?
27. What did God say to them through this man of God?
28. Where did Jeroboam dwell?
29. What did Jeroboam fear the people would do, if they worshipped in Jerusalem?
30. What terrible things did Jeroboam make for them to worship?
31. Where did he put them?
32. When did Jeroboam call a feast?
33. What feast of Judah was it supposed to be like?

We will begin this lesson in I Kings 13:1 "And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense."

The worship in the land of Israel had deteriorated to the worship of calves. The man of God out of Judah was very similar to the man of God, in the last lesson, who told Rehoboam not to war with Israel. The message the man brings is from the LORD. Jeroboam was standing by the altar. Everything about this worship was wrong.

I Kings 13:2 "And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

In the following Scripture, we see the first fulfillment of this prophecy. II Kings 23:20 "And he slew all the priests of the high places that [were] there upon the altars, and burned men's bones upon them, and returned to Jerusalem." I believe this is speaking prophetically of these priests at judgment day, as well.

I Kings 13:3 "And he gave a sign the same day, saying, This [is] the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that [are] upon it shall be poured out."

This man of God brought a message that Jeroboam did not want to hear. The sign that God was displeased with this worship will be the destruction of the altar, and the ashes will spill out on the ground.

I Kings 13:4 "And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him."

This was instant punishment from God upon Jeroboam, when he tried to take the man of God. He was going to destroy the man of God and, instead, had his hand dry up before him. This is like the withered hand in the New Testament.

I Kings 13:5 "The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD."

God wasted no time with the sign either. The altar was rent, and the ashes poured out, just as he had said.

I Kings 13:6 "And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may

be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as [it was] before."

Jeroboam realizes quickly, that this man is truly from God. He knows that the only help he has in getting his hand restored, is if the man of God will pray to God for him. The man prays, and God restores Jeroboam's hand.

I Kings 13:7 "And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward."

Jeroboam wants to do something for the man, who prayed to God for him. It was, probably, through gratitude for what he had done, that Jeroboam asked him to go home with him, so he could give him a present.

I Kings 13:8 "And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:"

The man of God would not be taken in by the bribes of Jeroboam. He would not eat from his table, or take his gifts. He wanted to be under no obligation to Jeroboam. He had completed what God sent him to do, and he wanted to go home.

I Kings 13:9 "For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." I Kings 13:10 "So he went another way, and returned not by the way that he came to Beth-el."

He did not want to partake of their evil. He must not fellowship with Jeroboam, because it would appear to those looking on, that he approved of him. He had bravely come into Rehoboam's territory, and told him exactly what God wanted him to say. He wants to follow God's instructions to the letter. He does just that.

I Kings 13:11 "Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father."

I Kings 13:12 "And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah."

Why this old prophet is living in this sinful place, is difficult to understand. He had undoubtedly even allowed his sons to attend the feast, where the sacrifice was made to the calf. They run to tell their father of what went on at the feast. We do not know why the father was interested. Had he been a prophet in good standing with the LORD, he would have been protesting the sacrifice to the golden calf, himself.

I Kings 13:13 "And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,"

I Kings 13:14 "And went after the man of God, and found him sitting under an oak: and he said unto him, [Art] thou the man of God that camest from Judah? And he said, I [am]."

Why the man of God had stopped here to rest, we do not know. He should have been in a hurry to get away from this evil city. The old prophet rode the ass out to where the man of God was, and asked if he was the man who had brought the message at the altar?

I Kings 13:15 "Then he said unto him, Come home with me, and eat bread."

This is the same thing Jeroboam had asked him, that he turned down. It was not just Jeroboam that he must not tarry with. Even this old prophet had a certain amount of sin, in standing by idly and allowing this to happen.

I Kings 13:16 "And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:"

I Kings 13:17 "For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest."

His instructions had been clear. He knew he was not to go home and eat or drink with anyone here.

I Kings 13:18 "He said unto him, I [am] a prophet also as thou [art]; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [But] he lied unto him."

We see very quickly that this old prophet was not in good graces with the LORD. He lies to the man of God. The man of God should not have listened to the prophet, since it did not line up with what the LORD had told him. We are responsible for what we believe, just as this man of God was. We must make sure what someone is telling us is truly the Word of God, before we believe him.

I Kings 13:19 So he went back with him, and did eat bread in his house, and drank water.

He was deceived. It is almost as if he wanted to be deceived. He waited under the tree, when he should have been going home. He did just what the LORD told him not to do.

I Kings 13:20 "And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:"

I Kings 13:21 "And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,"

I Kings 13:22 "But camest back, and hast eaten bread and drunk water in the place, of the which [the LORD] did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers."

The man of God has disobeyed God. He denounced Jeroboam and now he is denounced. The prophet is used of God to tell the man that he will be

killed, before he gets home. He brought this upon himself, by disobeying God.

I Kings 13:23 "And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, [to wit], for the prophet whom he had brought back."

The prophet saddled his ass for the man of God to ride. This is one time that a man's stomach got him into a lot of trouble. He did what his flesh wanted to do, and now, he is condemned of God.

I Kings 13:24 "And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass."

The LORD had sent the lion to carry out his purposes. If it were not so, he would have killed the ass, also. The lion, which seemed to be plentiful in this area, killed the man of God, and left him on the side of the road. The ass and the lion stood where the man died, watching over the body. The man of God was killed for disobeying the LORD. Truly, he was tricked into going back, but he should not have taken the word of man over the Word of God.

I Kings 13:25 "And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told [it] in the city where the old prophet dwelt."

I Kings 13:26 "And when the prophet that brought him back from the way heard [thereof], he said, It [is] the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him."

It was obvious that the man was killed by the LORD. He used the lion to carry it out. This should, also, be a warning to this old prophet. If God would have the man killed for this, what would he do to those who sacrifice to these golden calves? The prophet should fear for himself, as well. He is allowing this to happen.

I Kings 13:27 "And he spake to his sons, saying, Saddle me the ass. And they saddled [him]." I Kings 13:28 "And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass."

The old prophet had to see for himself. He rides an ass out to where the body is. Notice, the lion had not eaten the man, nor attacked the ass. This tells you this is no normal lion. The lion is obeying the LORD.

I Kings 13:29 "And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him."

A normal lion would never have let him take up the body of this man of God. He would have been guarding him to eat later. The prophet would give him a decent burial.

I Kings 13:30 "And he laid his carcase in his own grave; and they mourned over him, [saying], Alas, my brother!"

In a sense, the old prophet cost the man of God his life. He would bury him, because he had respect for him as a man of God. He truly was sorry, that he had caused his death.

I Kings 13:31 "And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God [is] buried; lay my bones beside his bones:"

He felt that this man of God was more honorable than he had been. He was honored to be buried beside him for his bravery in coming against Jeroboam.

I Kings 13:32 "For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which [are] in the cities of Samaria, shall surely come to pass."

It is very obvious that the old prophet knew what Jeroboam was doing was wrong. It is as if he is asking himself, why he had not spoken out against this evil in their land? He greatly admired the man of God.

I Kings 13:33 "After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became [one] of the priests of the high places."

The message the man of God brought was believed for a short while, because of the withered hand. Jeroboam quickly forgot, and went right back to sacrificing to the golden calf abominations. He still made priests of everyone he desired to, disregarding the fact that the priests must be of the Levitical tribe.

I Kings 13:34 "And this thing became sin unto the house of Jeroboam, even to cut [it] off, and to destroy [it] from off the face of the earth."

This sin was so great, that God decides to cut the house of Jeroboam off from the earth. He was in total rebellion against God. God took the throne, and cut them off forever.

## 1 Kings 18 Questions

1. The man of God came from \_\_\_\_\_.
2. Where did he come to bring his message?
3. What did the man of God say?
4. Where is this Scripture fulfilled?
5. What does the author think it to be speaking of prophetically?
6. What was the sign the LORD would send?
7. What did Jeroboam attempt to do to him?
8. What happened to Jeroboam?
9. This was instant \_\_\_\_\_ from God upon Jeroboam?
10. What happened to the altar and the ashes?
11. What did Jeroboam ask the man of God to do for him?
12. After God healed Jeroboam, what did he ask the man of God to do?
13. What answer did he give Jeroboam?
14. Why would the man not go with Jeroboam?
15. Who came and told the old prophet about the man of God?
16. What did the prophet ask them of him?
17. How did the old man get to the place, where the man of God was?
18. What did the old prophet ask the man of God to do?
19. How did the man of God answer the prophet?
20. How did he trick the man of God into coming home with him?
21. What happened, as they sat at the table?
22. What punishment will be on the man of God for not obeying the LORD?
23. How did the man of God travel on his way home?
24. What happened to him?
25. What happened to the ass?
26. What unusual thing did the ass and the lion do?
27. When the prophet heard what happened, what did he do?
28. Quote 1 Kings chapter 13 verse 29.
29. What is unusual about this?
30. Where did the prophet take the man?
31. Why did the prophet want to be buried by the man?
32. Did Jeroboam learn his lesson?
33. The sin of Jeroboam was so bad, God did what to him and his house?

We will begin this lesson in I Kings 14:1 "At that time Abijah the son of Jeroboam fell sick."

This is the son that Jeroboam had planned to take over the kingdom, when he died. "Abijah" means the Lord is my father. This sickness is punishment to Jeroboam for his sin.

I Kings 14:2 "And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there [is] Ahijah the prophet, which told me that [I should be] king over this people."

The message that Jeroboam would send to Ahijah is too personal to warrant anyone else carrying it. He would not go himself, for fear of being found out, and also, Ahijah might not see him, because of his sins against the LORD. This would, be a journey, over rough land of about 30 miles. This would also be a dangerous journey if it were known this was Jeroboam's wife. This same Ahijah had told Jeroboam he would be king of the ten tribes of Israel.

I Kings 14:3 "And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child."

Jeroboam did not trust the people, he had put into office as spiritual leaders. He knew they were not called of God. The present that Jeroboam sent to the prophet was meager, not what a king's wife would bring. She is to inquire, whether her child will live, or not?

I Kings 14:4 "And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age."

She was as anxious as Jeroboam to know of the welfare of their son. Ahijah was blind, and could not see her.

I Kings 14:5 "And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he [is] sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself [to be] another [woman]."

The woman was doing, as her husband had instructed her to do. Her disguise is so that Ahijah will receive her. The LORD tells Ahijah exactly what to say to the woman.

I Kings 14:6 "And it was [so], when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself [to be] another? for I [am] sent to thee [with] heavy [tidings]."

Ahijah would not be deceived by the costume she was wearing, because the LORD had told him who she was. She had come to him, because he would be

able to tell her what would happen to her son. She should not be surprised that he would know her, also. Now, she knows the news is bad.

I Kings 14:7 "Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,"

The LORD is speaking through Ahijah. The LORD God is still over Jeroboam, even though he had done this terrible thing. It was the LORD who exalted him, and it would be the LORD who brought him down.

I Kings 14:8 "And rent the kingdom away from the house of David, and gave it thee: and [yet] thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do [that] only [which was] right in mine eyes;"

The ten tribes that were torn away from Solomon, David's son, are the tribes that followed Jeroboam. David had loved God in his heart. It was the sin of idolatry that Solomon had gotten into, that caused the tribes to be given to Jeroboam.

I Kings 14:9 "But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:"

This is specifically speaking of the two golden calves along with all the other idolatry. They not only made the golden calves, but worshipped them, as well.

I Kings 14:10 "Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, [and] him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone."

This is speaking of cutting off all the men in the family of Jeroboam. To God they are like the dung. They will be cast away completely.

I Kings 14:11 "Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken [it]."

In their sight, one of the most disgraceful things to happen to a person was to be left for the dogs, or the fowls, and not buried properly. Not only will they be killed, but disgraced, as well.

I Kings 14:12 "Arise thou therefore, get thee to thine own house: [and] when thy feet enter into the city, the child shall die."

This was not the news this mother wanted to hear. When the mother arrives home, and the baby dies immediately, she will know that all of the other part of the prophecy will certainly happen, too.

I Kings 14:13 "And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found [some] good thing toward the LORD God of Israel in the house of Jeroboam."

This is speaking of Jeroboam's son. The mother was pleased, that at least her son will have a decent burial. It appears that, he had done something that had not gone unnoticed by the LORD. Some believe that he helped those who slipped out, and went to Jerusalem to worship. He, at the least, was not involved in the worship of the golden calves.

I Kings 14:14 "Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now."

judgment had already begun. The house of Jeroboam will be so far removed, there will be no memory.

I Kings 14:15 "For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger."

The grove worship was yet another type of idolatrous worship condemned here. The people could have refused to worship the false gods of Jeroboam, but they did not. They were involved, too. The punishment would reach to them all.

I Kings 14:16 "And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

It appears, that Israel sinned along with Jeroboam, and the LORD had condemned them along with Jeroboam. He sinned himself, and led others into his sin. They are all guilty.

I Kings 14:17 "And Jeroboam's wife arose, and departed, and came to Tirzah: [and] when she came to the threshold of the door, the child died;"

This had to be a very long journey back, knowing that when she arrived, her son would be dead. The prophecy is true, the child died.

I Kings 14:18 "And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet."

The mother had to be relieved, in a sense, that they buried her son. It is God's way of doing things, to have the destruction of Jeroboam spoken by the same prophet, who proclaimed he would be king.

I Kings 14:19 "And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they [are] written in the book of the chronicles of the kings of Israel."

It appears during this time, they had begun to record the happenings of the kings. The book, mentioned above, is not the books of Chronicles that are part of the Bible.

I Kings 14:20 "And the days which Jeroboam reigned [were] two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead."

We are not given the name of his mother. It does appear, however, that Jeroboam just had one wife, so perhaps, Nadab was another of her sons. Jeroboam reigned 22 years and died.

I Kings 14:21 "And Rehoboam the son of Solomon reigned in Judah. Rehoboam [was] forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name [was] Naamah an Ammonitess."

Rehoboam is the same as Reboam, and Roboam. This son of Solomon was 41 years old, when he began to reign, and he reigned for 17 years. Solomon had many wives. The mother of Rehoboam was Naamah. "Rehoboam" means whom enlarges the people. "Naamah" means pleasant. Jerusalem was the headquarters for Judah, and was the city where God had chosen to put His name.

I Kings 14:22 "And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done."

The first three years of his reign, the kingdom was strong and kept the faith. The idolatry that was brought in with the many wives of Solomon, however, seems to have influenced the people of Judah. It appears, that many of them had fallen into idolatry. Solomon, and especially David, at least had their heart stayed upon God.

I Kings 14:23 "For they also built them high places, and images, and groves, on every high hill, and under every green tree."

All of these things are speaking of the worship of false gods. It seems idolatry is rampant, even in Judah.

I Kings 14:24 "And there were also sodomites in the land: [and] they did according to all the abominations of the nations which the LORD cast out before the children of Israel."

"Sodomites" means those involved in sex with the same gender. This is speaking of homosexuality and lesbianism. They were primarily speaking of male prostitutes for other males. The worship of Astarte is what is indicated here. This is one of the reasons God wanted the people killed, when they took their land. He wanted to keep this sin down. "Abomination" means a revolting sin.

I Kings 14:25 "And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up against Jerusalem:"

The chastisement of God came on Judah immediately. God wanted them to repent, and return to worship of the One True God. The reason Shishak thought he could win a war with them, is because the ten tribes had broken off from Judah.

I Kings 14:26 "And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

In a previous lesson, we had determined that these shields were worth hundreds of thousands of dollars in gold. These treasures would have been worth millions.

I Kings 14:27 "And king Rehoboam made in their stead brazen shields, and committed [them] unto the hands of the chief of the guard, which kept the door of the king's house."

Brass was very plentiful and, also, very durable. We see, also, the great wealth of Solomon taken away. This son of Solomon, not only lost the treasury of the gold his father had accumulated, but he lost the God that David and Solomon had loved. It appears, he went along with all of the idol worship. This might have been because of the influence of his mother, who was an Ammonite. They had turned their back on the One True God.

I Kings 14:28 "And it was [so], when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber."

This is speaking of the shields being kept in the guard chamber. It appears, that Rehoboam still went to the temple and worshipped, even though he was allowing the idol worship.

I Kings 14:29 "Now the rest of the acts of Rehoboam, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?" I Kings 14:30 "And there was war between Rehoboam and Jeroboam all [their] days."

This is not speaking of all out war, but skirmishes they had from time to time. The book mentioned is not in the Bible.

I Kings 14:31 "And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name [was] Naamah an Ammonitess. And Abijam his son reigned in his stead."

Rehoboam had an honorable burial. He was buried with Solomon, in Jerusalem. His mother was not a Hebrew. She, possibly, influenced him greatly about the idol worship, that he allowed.

## 1 Kings 19 Questions

1. Who fell sick in verse 1?
2. What does "Abijah" mean?
3. Who was the prophet, that told Jeroboam he would be king?
4. Why does he send his wife to see the prophet?
5. Where is the prophet?
6. What is she to take to the prophet?
7. How long is this journey?
8. Why could Ahijah not see?
9. Who told Ahijah about Jeroboam's wife?
10. What does the prophet say to her?
11. Who had made Jeroboam king?
12. What kind of a person was Jeroboam?
13. What had Jeroboam done, that had so angered God?
14. What judgment did the LORD speak on Jeroboam?
15. What did He compare him to in verse 10?
16. Those of Jeroboam, that die in the city will be eaten of \_\_\_\_\_.
17. When will the child die?
18. Who is the only member of Jeroboam's family, who will have a burial?
19. What was grove worship?
20. Where are the rest of Jeroboam's acts found?
21. How long did Jeroboam reign?
22. How old was Rehoboam, when he began to reign?
23. How long did he reign?
24. Who was the mother of Rehoboam?
25. What were some of their sins in verse 23?
26. Who are "sodomites"?
27. What is an "abomination"?

We will begin this lesson I Kings 15:1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

The name is sometimes spelled Abijam, other times it is spelled Abijah, or Abia. He was a wicked king. It is strange that this is dated by Jeroboam, instead of Rehoboam. Jeroboam is the king of the ten tribes. Perhaps, this is saying, that this is 18 years after the breaking away of the ten tribes. Rehoboam had 28 sons, this is, probably, his first-born.

I Kings 15:2 "Three years reigned he in Jerusalem. And his mother's name [was] Maachah, the daughter of Abishalom."

He ascended the throne in the eighteenth year of Jeroboam's reign, and died in the twentieth year of Jeroboam's reign. Maachah was a name his mother used at the last, the name she was called by earlier was Michaiah. She was actually the granddaughter of Abishalom. Abishalom is almost assuredly speaking of the son of David, Absalom.

I Kings 15:3 "And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father."

David was his great-grandfather. David had sin in his life, but he was not an idolater. In the sight of God, David was right, because he was faithful to the LORD. His heart was stayed upon God. David worshipped the One True God.

I Kings 15:4 "Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:"

We know that the love of the LORD for David, is what actually caused God to keep Judah for the descendents of David. The Light of the world would come through this tribe to the earth. Jesus, the Light of the World, will be born into the tribe of Judah. The everlasting kingship promised to David will culminate in Him. God, also, wanted to establish Jerusalem as the city of God.

I Kings 15:5 "Because David did [that which was] right in the eyes of the LORD, and turned not aside from any [thing] that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

We would have to say that David did sin, when he had Uriah killed to get his wife, Bathsheba, for his wife. There were other things like the numbering of the people, but David loved the LORD with all his heart. He truly wanted to please the LORD. His heart was pure from his youth, until his death.

I Kings 15:6 "And there was war between Rehoboam and Jeroboam all the days of his life."

This is not speaking of full scale war, because the LORD had stopped that at the very beginning of their separation. There were, from time to time, border problems. Rehoboam was disturbed that the ten tribes had separated from Judah and Benjamin.

I Kings 15:7 "Now the rest of the acts of Abijam, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam."

Abijam had not been warned by a prophet, not to war with Jeroboam. When he took power, there was war with Judah and the ten tribes. This book mentioned is not speaking of the Bible, but chronicles they had written at the time of the happening. Abijam marched with 400,000 men against Jeroboam, who met him with 800,000 men. He had 14 wives, and 22 sons, and 16 daughters.

I Kings 15:8 " And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead."

Abijam was given a burial with honor near his father's tomb. His son, Asa, began to reign in his stead. Asa, did right in the sight of the LORD. "Asa" is Arabic and means to heal. We will find that Asa is opposed to idolatry. He worships the True God.

I Kings 15:9 "And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah."

Abijam died in the third year of his reign. It appears, that Asa truly did want to heal this nation.

I Kings 15:10 "And forty and one years reigned he in Jerusalem. And his mother's name [was] Maachah, the daughter of Abishalom."

During the reign of Asa, 8 different kings would be on the throne of the ten tribes. Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri, and Ahab. The sad thing is that the Israelites {the ten tribes} had no kings that followed God. Judah had a few good kings, like Asa.

I Kings 15:11 "And Asa did [that which was] right in the eyes of the LORD, as [did] David his father."

This is very interesting that Asa was a follower of God, since his father was an evil king, and his mother was an idolater. Notice, that he was right in the eyes of the LORD. He was not perfect, but his heart was stayed on God.

I Kings 15:12 "And he took away the sodomites out of the land, and removed all the idols that his fathers had made."

Romans 1:26 "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:" Romans 1:27 "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their

error which was meet." Romans 1:28 "And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;" "Sodomites" are those who are practicing homosexuals and lesbians. This sin was so revolting to God, that He gave them over to a reprobate mind.

I Kings 15:13 "And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron."

In verse 12 above, we saw that he did away with the idols in the land. Maachah had been acting as queen. He removed her and her idols. He burned the idol of his queen. He would not tolerate idol worship wherever it was found. The idol was made of wood, probably, because it burned.

I Kings 15:14 "But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days."

These high places were not places of idols, or they would have come down, too. These had, probably, been used in the worship of the LORD at some time or other. He loved the LORD in his heart, and wanted to do what was right in the LORD's sight. It is interesting to note, also, that his love of the LORD remained his whole life.

I Kings 15:15 "And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels."

This is a re-gathering of the things of the temple. These precious things from his father were things he had brought home, as spoil from his battles.

I Kings 15:16 "And there was war between Asa and Baasha king of Israel all their days."

Baasha became king, because he killed Nadab. Baasha was of the tribe of Issachar. The war mentioned, here, is speaking more of skirmishes than all out war. They did not get along at all. There were no alliances between them.

I Kings 15:17 "And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah."

This Ramah is like a fortress to keep the people of Israel from going to Jerusalem. There were, probably, many Israelites who would have liked to go to the temple, had it been allowed. Abijah had conquered the city of Ramah, when he was in power. It appears, that Baasha had taken it back and built the fort. He did not want any communication between his people and with Judah.

I Kings 15:18 "Then Asa took all the silver and the gold [that were] left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa

sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,"

This is a very strange thing to do. Asa was in right standing with the LORD. He could have asked the LORD for help. He, instead, takes the silver and gold in the treasury of the temple, and his own gold and silver from the castle, to reach out to a heathen king. "Ben-hadad" means son of the sun. There were several leaders of Syria, who were named Ben-hadad. Damascus was the capital of Syria.

I Kings 15:19 "[There is] a league between me and thee, [and] between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me."

The "gift" was more like a bribe. He actually was hiring Ben-hadad to come against the ten tribes of Israel. The silver and gold, if accepted, confirm a league between Syria and Judah. It appeared, that Baasha was harassing Asa. If Asa and Ben-hadad are allied, Baasha will leave them alone.

I Kings 15:20 "So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali."

I Kings 15:21 "And it came to pass, when Baasha heard [thereof], that he left off building of Ramah, and dwelt in Tirzah."

When Ben-hadad made league with Asa, it frightened Baasha and he stopped building on Ramah. It appears, he abandoned it from the next few verses. Tirzah would be safer for him than Ramah. The taking of the cities, Ijon, Dan, Abel-beth-maachah, and Cinneroth was a warning to Baasha.

I Kings 15:22 "Then king Asa made a proclamation throughout all Judah; none [was] exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah."

It seems from this, that Asa used the material Baasha had intended for Ramah, and built up Geba and Mizpah. Geba would have been the furthest extremity of the southern kingdom. This would be like the fort at Ramah, but would belong to Asa. Geba would protect the pass. Mizpah means watch tower, so there is no question what this was used for. All Judah had to help with the tearing down of Ramah, and the building of Geba and Mizpah. This needed to be done quickly, so everyone was required to help.

I Kings 15:23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, [are] they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet."

To read of Asa's reign would be a delight, because he was a man of God. "Happy is the nation whose God is the LORD". Even though this 41 years of reign were successful, we find that King Asa has something wrong with his

feet in his old age. Most believe the disease, mentioned here, was the gout. Prosperity sometimes brings on gout. The cause is, generally, believed to be eating too many rich foods.

I Kings 15:24 "And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead."

Asa had an honorable burial. He was righteous in the sight of the LORD. He was buried near David. Jehoshaphat, we will find, was like his father. He did right in the sight of the LORD. "Jehoshaphat" means whom Jehovah judges. At the death of Asa, his son, Jehoshaphat, became king.

I Kings 15:25 "And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years." I Kings 15:26 "And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin."

Nadab, king of the ten tribes, just reigned 2 years. He was an evil, idolatrous king. The worst sin of all, is when you cause others to sin. Leaders should set good examples for their people. Nadab set a bad example.

I Kings 15:27 "And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines; for Nadab and all Israel laid siege to Gibbethon."

Baasha was so evil, that he killed Nadab to get his throne. The reason the name Ahijah is explained, here, to be of the tribe of Issachar, is to separate him from the prophet Ahijah. Gibbethon was a Levitical city in the land of Dan. At the time of the battle, it belonged to the Philistines. The Levites all went to Judah, when the division of the tribes was made. The Levites joined Judah, because the temple was in their territory. They did not want to be cut off from the temple.

I Kings 15:28 "Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead."

We clearly see the reason for Baasha killing Nadab. It was to get his throne.

I Kings 15:29 "And it came to pass, when he reigned, [that] he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:"

I Kings 15:30 "Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger."

This is speaking of when Baasha reigned. The statement "he left not to Jeroboam any that breathed" means he killed the women and the children, as well as the men. He fulfilled the prophecy of the prophet Ahijah. He had no intention of fulfilling prophecy, however. He did it out of greed, not to

please God, or anyone, other than himself. The prophecy was pertaining to Jeroboam.

I Kings 15:31 "Now the rest of the acts of Nadab, and all that he did, [are] they not written in the book of the chronicles of the kings of Israel?"

Chronicles are records that were kept. They would be of a more historical nature.

I Kings 15:32 "And there was war between Asa and Baasha king of Israel all their days."

I Kings 15:33 "In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years."

I Kings 15:34 "And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin."

Baasha was a very evil king, who reigned 24 years. He fought with Asa, who was righteous in the sight of the LORD. He was like his grandfather, Jeroboam. He was an idolater, who led others into idolatry. Again I will say, The ten tribes of Israel had only evil kings.

## 1 Kings 20 Questions

1. What other names was Abijam known by?
2. How many years, after the breaking away of the tribes, did Abijam begin to reign?
3. How many years did he reign?
4. What was another name for Maachah?
5. Who was her grandfather?
6. Was Abijam a good king, or an evil king?
7. Who does verse 3 compare Abijam with?
8. Why was David right in God's sight?
9. The Light of the world would come through the tribe of \_\_\_\_\_.
10. Who is the Light?
11. What was the only thing that God had against David?
12. How long was there war between Rehoboam and Jeroboam?
13. What book is mentioned, that has the rest of the acts of Abijam in it?
14. How many men did Abijam take with him to battle against Jeroboam?
15. How many men did Jeroboam have?
16. Where was Abijam buried?
17. Who took the reign after Abijam?
18. How many years did he reign?
19. Who were the kings of the ten tribes of Israel, while Asa was king of Judah?
20. Asa did that which was \_\_\_\_\_ in the eyes of the LORD.
21. What was unusual about this?
22. Verse 12 says, he took away the \_\_\_\_\_ out of the land.
23. Quote Romans chapter 1 verses 26, 27 and 28.
24. Who are "sodomites"?
25. Why did he remove Maachah from being queen?
26. What did Asa do with her idol?
27. The \_\_\_\_\_ were not removed.
28. Asa's heart was \_\_\_\_\_ with the LORD all of his days.
29. There was war between \_\_\_\_\_ and \_\_\_\_\_.
30. How did Baashah become king?
31. Why did Baashah build up Ramah?
32. Who did Asa make league with?
33. What does "Ben-hadad" mean?
34. Where did Baashah go from Ramah?
35. What did Asa do with the materials from Ramah?
36. Happy is the \_\_\_\_\_ whose God is the LORD.
37. What do most believe was the disease of Asa's feet?
38. What terrible thing did Baashah do to the house of Jeroboam?
39. What are the chronicles mentioned in these lessons?
40. The ten tribes of Israel had only \_\_\_\_\_ kings.

We will begin this lesson in I Kings 16:1 "Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,"

Jehu was a prophet of Judah. His father, Hanani, was the seer, who rebuked Asa. Even though Jehu was a prophet of Judah, he spoke against Baasha, here.

I Kings 16:2 "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;"

The LORD is speaking through Jehu. It was the LORD, who elevated Baasha to be king over the ten tribes of Israel. This is a reprimand from the LORD, for the sinful lifestyle of Baasha. Jeroboam followed after false gods, and so has Baasha. He and the people have angered God with their false gods.

I Kings 16:3 "Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat."

He had killed the family of Jeroboam, and that is just what will happen to his family. There will be none left to carry on the name of Baasha. God will see to that. His family will die, as Jeroboam's house had died.

I Kings 16:4 "Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat."

This is just saying, they will not have a proper burial. Their carcasses will be eaten by the dogs and the fowls.

I Kings 16:5 "Now the rest of the acts of Baasha, and what he did, and his might, [are] they not written in the book of the chronicles of the kings of Israel?"

These records are mentioned several times in these lessons.

I Kings 16:6 "So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead."

The prophecy that had been given by Jehu was not specifically for Baasha, but for his descendents. Baasha was buried the usual way, with his fathers.

I Kings 16:7 "And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him."

We see, in this, the reason for the LORD not allowing Baasha's descendents to live and carry on his name. The most important reason was because of his idolatry. The reason his family would be killed the way they were, is because he showed no mercy to the family of Jeroboam but killed men, women, and children. We read that all who breathed of Jeroboam were killed. Whatever a person sows, he will reap. This was surely the case here.

I Kings 16:8 "In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years."

Elah was like his father. He was evil. It appears, that his reign was very short, just two years.

I Kings 16:9 "And his servant Zimri, captain of half [his] chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of [his] house in Tirzah."

Elah was a drunkard. "Elah" means oak. Zimri was a descendent of Saul through Jonathan. Zimri, perhaps, would try to take the throne back for his ancestor Saul. Whether there was a conspiracy between Zimri and Arza to get Elah drunk and take his kingdom, we do not know. He was not the leader, that a king should be. He is drunk and not even in the palace, but in a servant's home.

I Kings 16:10 "And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead."

This is understandable, since Baasha killed Nadab to reign in his stead. Now, we see Zimri killing Elah, to become king.

I Kings 16:11 "And it came to pass, when he began to reign, as soon as he sat on his throne, [that] he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends."

This is simply saying, that he killed all of the males in the family of Baasha. This, again, is because Baasha killed all of the family of Jeroboam. The only reason for killing his friends, was because they might rise up against him.

I Kings 16:12 "Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,"

Jehu had prophesied this, but it did not happen, because Zimri was doing the will of the LORD. It happened, and God knew that it would happen ahead of time. It was not predestined, but foreknown.

I Kings 16:13 "For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities."

The golden calves are spoken of here. God was very angry about the worship of these calves. The Ten Commandments are specific about not

worshipping anything, except the One True God. God is jealous, and He will not permit worship of false gods. The people who do such things, have committed spiritual adultery.

I Kings 16:14 "Now the rest of the acts of Elah, and all that he did, [are] they not written in the book of the chronicles of the kings of Israel?"

Elah was evil all the days of his life. His sins were part of the reason, he just reigned part of two years. This book of chronicles is the same book we have been reading about, that was the record kept of the kings.

I Kings 16:15 "In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people [were] encamped against Gibbethon, which [belonged] to the Philistines."

Zimri reigned for just 7 days. His only claim to fame was that he killed Elah and the entire family of Baasha. This all happened, while they were at war with the Philistines at Gibbethon.

I Kings 16:16 "And the people [that were] encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp."

Omri was the commander of the armies of Elah. The army did not accept Zimri as king, and they proclaimed Omri king. Omri pursues Zimri to kill him for murdering Elah. We will find that Omri will be the most evil of all of Israel's kings.

I Kings 16:17 "And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah." I Kings 16:18 "And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,"

Tirzah was in the hill country, and that is why the statement "they went up" is given. Zimri had fled to the inner part of the palace of the king's house, and set fire to the palace. He burned to death in the fire. When he realized that Omri would take the city, he feared a cruel death, so he committed suicide. Zimri was evil, and the cruel death he died was, because of the terrible sins he committed.

I Kings 16:19 "For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin."

There is very little to write, except the murders he committed. It appears, it was a very dangerous thing to be king of Israel. It was even more dangerous to be a member of the family of the previous king. The Scripture above indicates that he, too, was promoting the worship of the calf.

I Kings 16:20 "Now the rest of the acts of Zimri, and his treason that he wrought, [are] they not written in the book of the chronicles of the kings of Israel?"

The key word in the Scripture above is treason. He was working for the king, that he killed.

I Kings 16:21 "Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri."

Perhaps, this Tibni controlled a large number of the soldiers, and Omri controlled another group. We do see that the army was divided in its loyalty. This seemed to be a time of great confusion. The people had no idea who their next leader would be. If you chose the wrong leader, you would, probably, be killed, when the other king took over.

I Kings 16:22 "But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned."

Being commander of the army would give Omri quite an advantage. He would have the most skilled fighters. They would, also, have been better equipped for battle. It appears, this struggle went on for 4 years, and finally Omri prevailed.

I Kings 16:23 "In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah."

All of the time that the ten tribes of Israel were changing from one king to the other, because of their unfaithfulness to God, Asa reigned in Judah. Omri reigned for a longer period than most of them. The Scriptures indicate that he was the most evil of the rulers. He built Samaria and made it his capital. Omri was proclaimed king in the 27th year of the reign of Asa, and died in the 38th year of Asa's reign. This means then, that he reigned parts of twelve years.

I Kings 16:24 "And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria."

A talent of silver was believed to weigh 125 pounds. This means then, that the land was purchased for 250 pounds of silver. The palace had been burned by Elah, and Omri picks out a new capital, and builds there. The new capital is Samaria. This capital, like many of the others, was built on a hill for safety.

I Kings 16:25 "But Omri wrought evil in the eyes of the LORD, and did worse than all that [were] before him."

Calf worship had taken the place of the one True God. The people were strictly forbidden to go to the temple in Jerusalem.

I Kings 16:26 "For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities."

Jeroboam had started the calf worship with the two golden calves. Omri carried it even further than Jeroboam had done. Jeroboam had mixed the worship of the LORD with the worship of the calves. Omri worshipped just the calves.

I Kings 16:27 "Now the rest of the acts of Omri which he did, and his might that he shewed, [are] they not written in the book of the chronicles of the kings of Israel?"

I Kings 16:28 "So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead."

The Israelites were great record keepers, and these chronicles, that continue to be mentioned, verify that. Omri was buried in the city of Samaria, that he had built. Ahab, his son, would be another of the very evil kings. Omri had been the most evil up until his time, but Ahab was even more evil than Omri. "Ahab" means uncle.

I Kings 16:29 "And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years."

The Jewish religion was at its very lowest ebb in Israel at the time that Ahab was king. He reigned 22 years. Every year was terrible. Asa was still king in Judah, when Ahab began to reign. He left his capital in Samaria, that his son had built.

I Kings 16:30 "And Ahab the son of Omri did evil in the sight of the LORD above all that [were] before him."

I Kings 16:31 "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him."

The worship of Baal became prominent during the rule of Ahab. He was not only the most wicked ruler to this date, but he married the most wicked woman he could find. The name, Jezebel, even unto this day, is a symbol of the worst kind of woman. "Jezebel" means unmarried. Two strange meanings for her name are non-cohabited, or unhusbanded. She had 450 prophets of Baal and 400 prophets of Astarte. Her father was the king of the Zidonians. She not only worshipped Baal, herself, but caused Ahab to worship Baal, also.

I Kings 16:32 "And he reared up an altar for Baal in the house of Baal, which he had built in Samaria."

This was even worse than the two golden calves. The golden calves, in some twisted way, were thought to represent God. In this building of the altar to Baal, there is no pretense. This is worship of a false god.

I Kings 16:33 "And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him."

This had dropped to the lowest ebb that any had done, up until this time. This is in open opposition to God. It was as if Ahab were deliberately trying to provoke the LORD.

I Kings 16:34 "In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest [son] Segub, according to the word of the LORD, which he spake by Joshua the son of Nun."

Hiel, possibly, knew of the warnings Joshua had spoken about this re-building, and was doing this in defiance. Joshua 6:26 "And Joshua adjured [them] at that time, saying, Cursed [be] the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it." This means that his firstborn died because of the building of the foundation, and his son, Segub, died as they set up the gates. God's word is true. Whatever He says, will be. This will continue in the next chapter.

## 1 Kings 21 Questions

1. Who was Jehu?
2. Who did Jehu speak against?
3. Who is he directly speaking to in verses 1 and 2?
4. Why is the condemnation spoken on Baasha?
5. What will happen to his family?
6. What will happen to those that die in the city?
7. Where was Baasha buried?
8. Why were Baasha's descendents not allowed to live?
9. When did Elah begin to reign?
10. How long did he reign?
11. Who conspired against Elah?
12. What was Elah doing, when the uprising began?
13. What does "Elah" mean?
14. Baasha killed \_\_\_\_\_ to reign in his stead.
15. What was Zimri's first act as king?
16. What were the vanities in verse 13?
17. How long did Zimri reign?
18. Who rose up against Zimri?
19. \_\_\_\_\_ was the commander of the armies of Elah.
20. What did Zimri do, when he saw the city was taken?
21. What was the only thing Zimri was known for?
22. Who opposed Omri?
23. What helped Omri to win power?
24. How long did Omri reign?
25. How much did Omri pay for the hill of Samaria?
26. What does a talent weigh?
27. What kind of king was Omri, in the sight of the LORD?
28. Where was Omri buried?
29. When did Ahab begin to reign?
30. Who did Ahab take to wife?
31. What became prominent during their reign?
32. What does "Jezebel" mean?
33. How many prophets of Baal did they have?
34. How was the worship of Baal worse than the calf worship?
35. What warning of Joshua did Hiel ignore, when he built Jericho?

We will begin this lesson in I Kings 17:1 " And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

In the last lesson, we saw the ten tribes of Israel fall into the worst idolatry and worship of false gods, they had ever been involved in. They had two of the most evil leaders the world had ever known in Ahab and Jezebel. They, now, have 850 false prophets in the land. This terrible lapse from worshipping the True God calls for a prophet of great magnitude. This is the reason God sent Elijah. "Elijah" means my God is Jehovah. The strangest thing about Elijah, is that he just suddenly appears upon the scene with no lead in at all. There is really no record of a city in Gilead by the name of Tishbi, or Tishbe, which would have made him a Tishbite. It is not important where he was from. He is in front of Ahab with a very important prophecy. God will withhold the rain and dew, until Elijah says the drouth is over. This would be a very dangerous statement to make to so wicked a king as Ahab.

I Kings 17:2 "And the word of the LORD came unto him, saying," I Kings 17:3 "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that [is] before Jordan."

Ahab did not immediately act on this statement, that Elijah had made. The LORD speaks to Elijah, and tells him to get away from Ahab immediately for his own safety. He is to go eastward to Cherith, which was on the eastern side of the Jordan River. Ahab was, probably, at Samaria.

I Kings 17:4 "And it shall be, [that] thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

The water would be plentiful here. God had miraculously provided food for Elijah. Just as he rained Manna from heaven for the Israelites, He sends food to Elijah miraculously. The ravens would be unlikely fowl to bring food to him, because of their greed. This would make it an even greater miracle.

I Kings 17:5 "So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that [is] before Jordan."

I Kings 17:6 "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

Elijah had been obedient to the LORD. Because of his obedience, the LORD provides for his necessities. Twice a day, the Lord feeds Elijah. Some scholars believe it was men, who brought the bread and flesh twice a day to Elijah. I, however, have no difficulty believing the LORD sent the ravens with the food. The food being brought by the ravens is no more miraculous than the withholding of the dew and the rain. When Elijah, or anyone else, puts the LORD first and is totally obedient to Him, God will provide their necessities. Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

I Kings 17:7 "And it came to pass after a while, that the brook dried up, because there had been no rain in the land."

The prophecy is coming true. The brook dries up from the drouth. Elijah, possibly, was at the brook for an extended time. He would have to seek another supply of water.

I Kings 17:8 "And the word of the LORD came unto him, saying," I Kings 17:9 "Arise, get thee to Zarephath, which [belongeth] to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

Zarephath was located somewhere between Tyre and Sidon. It is located on the seashore north of Tyre. A widow in this area would have been in destitute condition herself, especially because of the drouth. She would need help, as well as Elijah.

I Kings 17:10 "So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman [was] there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink."

God had placed the widow here, so Elijah could make immediate contact with her. The fact that she was gathering sticks showed that things were not very good with her. Probably, as much as Elijah being helped by the woman, is the fact that God will help her, through Elijah. Elijah requesting water from her for a drink opens the door to conversation with her.

I Kings 17:11 "And as she was going to fetch [it], he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand."

He has, probably, realized who this widow is, by this time. He asks for the bread, to make sure this is the widow the LORD had sent him to.

I Kings 17:12 "And she said, [As] the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

This is a woman who still believes in the LORD. She gives this away by her reply. She and her son have just enough food for one more meal, and then, they would die from starvation.

I Kings 17:13 "And Elijah said unto her, Fear not; go [and] do as thou hast said: but make me thereof a little cake first, and bring [it] unto me, and after make for thee and for thy son."

Elijah is sure, now, that this is the widow the LORD had sent him to. Notice, the first thing he says to her is, "fear not". He realizes, at this point, that the LORD had sent him for two purposes. He would be safe with this poor widow, and God would miraculously feed Elijah, the widow, and her son. Even this meager amount she had was to first be a gift to the prophet, then she can feed her son and herself.

I Kings 17:14 "For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day [that] the LORD sendeth rain upon the earth."

If we are living for the LORD, He will provide for our needs, not our greed. God will replenish their food, each time they go to the barrel. He sent the Manna every day, except sabbath, for 40 years to nearly 3,000,000 people. It would be no problem for Him to feed these three, who were faithful to Him. There will be no lack of food for them.

I Kings 17:15 "And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [many] days."

We know of one son in her house. This could, however, speak of her relatives and her close friends. She was obedient to the LORD, who spoke through Elijah, and God blessed her greatly.

I Kings 17:16 "[And] the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah."

God's Word is True. He did just as He had spoken through Elijah. There was plenty of food to take care of their needs.

I Kings 17:17 "And it came to pass after these things, [that] the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him."

The breath of life had left the young son of the widow. He was so sick, he had died.

I Kings 17:18 "And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

She is afraid that the LORD had counted her keeping Elijah in her home a sin. Of course, this is not true. She had no personal relations with Elijah. She was helping him, because he was a man of God. She fears that sin in her life had taken the life of her child.

I Kings 17:19 "And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed."

This son had to be very young for her to be able to carry him. The upper room was usually for guests, and was as good as the owner of the house had. The fact that he laid him upon the bed, shows the helplessness of the child. Elijah lay across him to listen for a heart beat, and to pray for him.

I Kings 17:20 "And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?"

I Kings 17:21 "And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again."

These two verses show that the child had been dead. The stretching himself upon the child three times, is speaking of a laying on of hands similar to anointing for healing. Three times shows the involvement in the fulness of the godhead in the miracle restoration of this child. Notice, in the prayer that Elijah prayed, it is in the power of God to let the child live, or not. This problem with the son is not to punish the widow, but to glorify God.

I Kings 17:22 "And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived."

It is God, alone, who puts the soul in us. Genesis 2:7 "And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

I Kings 17:23 "And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth."

One of the beautiful messages about this miracle, is the fact that he took him out of his mother's hands. The son was beyond human help. He laid him down as if offering his life to God. God brought the life back. We must all place ourselves in the hands of God, before we can experience new life. The son is miraculously alive, and restored to his mother.

I Kings 17:24 "And the woman said to Elijah, Now by this I know that thou [art] a man of God, [and] that the word of the LORD in thy mouth [is] truth."

This miracle left no doubt at all that this prophet, Elijah, is a man of God. The restoration of her son had brought new confidence in this widow. She had unselfishly given to this prophet a place to stay and food that God provided. Now, she is reassured she had done the right thing.

## 1 Kings 22 Questions

1. What is Elijah called in verse 1?
2. Who does he stand before and prophesy to?
3. What is his prophecy?
4. How many false prophets do Ahab and Jezebel have?
5. What does "Elijah" mean?
6. How long will God withhold the rain?
7. What did the Word of the LORD tell Elijah to do?
8. How will Elijah get food and water?
9. How often did the ravens bring Elijah food?
10. What type of food did they bring?
11. Quote Matthew chapter 6 verse 33.
12. What happened to the brook of water?
13. Where did the LORD send Elijah for food?
14. What did Elijah ask of the widow?
15. What else did he ask her to bring to him?
16. How did she answer the second request?
17. How much food does the widow have?
18. Who would this miracle of God help?
19. What did Elijah tell her would happen, until it rained upon the earth again?
20. Quote 1 Kings chapter 17 verse 16.
21. Who became sick?
22. What was the woman afraid of?
23. How do we know her son was young?
24. How many times did Elijah touch her son, as he prayed for him?
25. How do we know that he was dead?
26. Quote 1 Kings chapter 17 verse 22.
27. Quote Genesis chapter 2 verse 7.
28. What is a beautiful message in this for all of us?
29. What did the woman say to Elijah, when her son was restored to her?
30. What two things were revealed to her about Elijah?

We will begin this lesson in I Kings 18:1 "And it came to pass [after] many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth."

The time, above, is speaking of about 3 years. This Scripture following is a direct quote of the Lord Jesus. Luke 4:25 "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;" James 5:17 "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." There are so many times in the Bible, when three and a half years are mentioned. I am of the opinion that this three and a half years is a type and shadow of the three and a half years of the great tribulation. Notice, it is God who will send the rain at the announcement by Elijah.

I Kings 18:2 "And Elijah went to shew himself unto Ahab. And [there was] a sore famine in Samaria."

Ahab, probably, remembers the drouth that Elijah had predicted the last time they talked. Samaria is the capital city, where Ahab lives with Jezebel.

I Kings 18:3 "And Ahab called Obadiah, which [was] the governor of [his] house. (Now Obadiah feared the LORD greatly:"

This is so strange that a man of Obadiah's faith would be the governor for Ahab. "Obadiah" means servant of Jehovah. Perhaps, Ahab had him in this place of authority, because he knew of his honesty.

I Kings 18:4 "For it was [so], when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)"

We see that Obadiah, at the risk of his own life, had hidden 100 prophets of the Most High God. He had put 50 in each place and had sneaked out food to keep them going. Truly, there was very little more than bread and water for anyone during this drouth. Notice, also, that it was Jezebel who had cut off the prophets of the LORD. Perhaps, Ahab did not want them destroyed.

I Kings 18:5 "And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts."

We see the condition of the land had become a truly serious problem. If they do not do something fast, the animals will die from starvation. Ahab sends Obadiah one way and he goes the other, because he knows if Obadiah finds any pasture suitable for the animals, he will come back and tell him. If he sent someone else, they might stay and eat and drink themselves, and not come back and tell him.

I Kings 18:6 "So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself."

This shows the great confidence that Ahab had in Obadiah.

I Kings 18:7 "And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, [Art] thou that my lord Elijah?"

We see the tremendous respect that Obadiah had for Elijah. He realized Elijah was a man of God that miracles came through. He knew that Elijah could pray, and God would answer.

I Kings 18:8 "And he answered him, I [am]: go, tell thy lord, Behold, Elijah [is here]." I Kings 18:9 "And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?"

This seems like a normal request for Elijah to ask of Obadiah. Obadiah fears for his life, if he goes and tells Ahab that Elijah is there.

I Kings 18:10 "[As] the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, [He is] not [there]; he took an oath of the kingdom and nation, that they found thee not."

We remember from the last lesson, that the LORD told Elijah to go and hide from Ahab. It seems, that Ahab had tried to no avail to find Elijah. Ahab blamed Elijah for the drouth. He never once dreamed the drouth had been sent by God.

I Kings 18:11 "And now thou sayest, Go, tell thy lord, Behold, Elijah [is here]." I Kings 18:12 "And it shall come to pass, [as soon as] I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and [so] when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth."

Obadiah fears Ahab, but he fears the LORD even more. Obadiah fears, that if he goes to tell Ahab, God will send Elijah somewhere else, and he will be killed for saying he had found him. He fears Ahab will find out about him hiding the 100 true prophets of God.

I Kings 18:13 "Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?"

I Kings 18:14 "And now thou sayest, Go, tell thy lord, Behold, Elijah [is here]: and he shall slay me."

Obadiah is convinced, if he tells Ahab about Elijah, Ahab will kill him.

I Kings 18:15 "And Elijah said, [As] the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day." I Kings 18:16 "So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah."

Now that Obadiah is convinced that Elijah will appear before Ahab, he goes and tells Ahab. When Elijah promises not to leave, Obadiah believes him. Ahab wants to see Elijah, to get this drouth stopped.

I Kings 18:17 "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [Art] thou he that troubleth Israel?"

Ahab thought that Elijah had some magic powers to make the drouth. He asks Elijah, if he is the one who started this drouth.

I Kings 18:18 "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim."

This is a very true statement. God had caused the drouth because of their evil worship of Baal. They had brought this drouth upon themselves with their worship of this false god, Baalim.

I Kings 18:19 "Now therefore send, [and] gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."

This meeting of all of the heads of the tribes of the people, and all of the people who wanted to come were to meet with Elijah and the false prophets on the top of Mount Carmel. The highest point on Mount Carmel is 1,728 feet. It is a beautiful spot overlooking the Mediterranean Sea. Notice, all of these false prophets eat at Jezebel's table. God will manifest Himself in such a way, they will not be able to deny that he is God.

We will continue this in the next lesson.

## 1 Kings 23 Questions

1. The Word of the LORD came to Elijah the \_\_\_\_\_ year.
2. Quote Luke chapter 4 verse 25.
3. Quote James chapter 5 verse 17.
4. Who will send the rain, when it comes?
5. There was a sore famine in \_\_\_\_\_.
6. Who was Ahab's governor?
7. What was unusual about this?
8. What does "Obadiah" mean?
9. Why do you suppose Ahab had Obadiah in this place of authority?
10. What had Obadiah done, that could have cost him his life, if Ahab found out?
11. Where had Obadiah hidden them?
12. What had Obadiah fed them?
13. Where did Ahab send Obadiah?
14. Why were they going to this trouble to find fodder?
15. Who met Obadiah on his way?
16. How did Obadiah greet Elijah?
17. What did Elijah ask Obadiah to do?
18. What was his reply?
19. Who did Ahab blame for the drouth?
20. What did Obadiah believe Ahab would do to him?
21. What convinced Obadiah to go?
22. What did Ahab ask Elijah the minute he saw him?
23. How did Elijah answer him?
24. Who really caused the drouth?
25. Where were all Israel and the prophets of Baal to meet?

We will begin this lesson in I Kings 18:20 "So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel."

In the last lesson, Elijah told Ahab to gather all the people, and the prophets of Baal, and the prophets of the groves to Mount Carmel. Ahab wants to get this drouth stopped, so he had done as Elijah asked.

I Kings 18:21 "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word."

This meeting on Mount Carmel is to decide once and for all, Who is God. Elijah knows that many of them are still worshipping the LORD. Some are worshipping Baal. Others cannot make up their minds who they should worship. We see a very strange gathering here. The prophets of Baal and Ahab are on one side, and Elijah is on the other side. He says, "make up your mind". You cannot believe in both at the same time. Elijah is telling them, if they are convinced, after this confrontation on the mount, that God is God, worship Him, and no other. If they decide that Baal is god, then worship him. The people did not answer, because their conscience was hurting them.

I Kings 18:22 "Then said Elijah unto the people, I, [even] I only, remain a prophet of the LORD; but Baal's prophets [are] four hundred and fifty men."

This does not mean that the 100 prophets Obadiah had hidden were dead. It just means they were not at Mount Carmel. Elijah, alone, stood for the One True God, on Mount Carmel. The 450 prophets of Baal would make it more dramatic, when God proves Himself here.

I Kings 18:23 "Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay [it] on wood, and put no fire [under]: and I will dress the other bullock, and lay [it] on wood, and put no fire [under]:"

Each of these bullocks was to be offered to their god. Elijah would offer one to the True God, and they would offer theirs to Baal. The offerings were the same, just dedicated differently. Each offering must be handled identically for this to be a true test.

I Kings 18:24 "And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

This challenge is fair. No one can say that this is not a test of who the true God is. All are in agreement, that this should settle the question. There will be no doubt left.

I Kings 18:25 "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress [it] first; for ye [are] many; and call on the name of your gods, but put no fire [under]."

He gives them every advantage. The more lee-way he gives them, the greater the victory will be for God. The one thing they are not to do, is put any fire under offering. The fact that they go first is to show that Baal is truly a nothing. He will be defamed before all of his prophets this day.

I Kings 18:26 "And they took the bullock which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they leaped upon the altar which was made."

The more they cried out to Baal, the quieter it got. They were so disappointed that Baal did not answer them, that they began to leap on the altar.

I Kings 18:27 "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he [is] a god; either he is talking, or he is pursuing, or he is in a journey, [or] peradventure he sleepeth, and must be awaked."

Elijah is trying to show that Baal is nothing but a false god. He cannot hear, or see, or speak. To believe in a false god, that has no power at all, is foolish.

I Kings 18:28 "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."

The mocking of Elijah caused them to get more serious about trying to get the attention of their god. Cutting themselves showed they were very serious. They danced around the altar, while cutting themselves. The worship of false gods, sometimes, even involve sacrificing humans. The cutting, here, is showing their willingness to die for their god.

I Kings 18:29 "And it came to pass, when midday was past, and they prophesied until the [time] of the offering of the [evening] sacrifice, that [there was] neither voice, nor any to answer, nor any that regarded."

Elijah gave them all the time they needed. To pray to a false god could go on forever without results. He allows them to continue all day until the time of the evening sacrifice. There was no response from Baal at all, because he was no god.

I Kings 18:30 "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD [that was] broken down."

Now, it is God's turn. They had gathered around the altar of Baal waiting for an answer all day, and nothing had happened. Now, they are to gather around the altar of the LORD. Elijah restores the altar of God, and proceeds.

I Kings 18:31 "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:"

It is interesting that he took the twelve stones, instead of the ten of just Israel. The kingdom might be divided, but with God, they are still all his people. This reminds them that the law was given to all of them on the way to their promised land. The name of Jacob had been changed to Israel, when he became a nation of twelve tribes.

I Kings 18:32 "And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed."

Altars of stones had been used from the time of Abraham. This altar built to glorify the LORD had represented all the tribes of Israel. Water will be put in the trench around it.

I Kings 18:33 "And he put the wood in order, and cut the bullock in pieces, and laid [him] on the wood, and said, Fill four barrels with water, and pour [it] on the burnt sacrifice, and on the wood."

The order of the wood and the sacrifice was the law observing these offerings. By doing this, he recognized the law of the LORD. The four barrels of water poured on the offering was to make the burning of this offering even more difficult.

I Kings 18:34 "And he said, Do [it] the second time. And they did [it] the second time. And he said, Do [it] the third time. And they did [it] the third time."

This means there were twelve barrels of water poured over the offering. In the natural, it would have been impossible for this to burn.

I Kings 18:35 "And the water ran round about the altar; and he filled the trench also with water."

The water was so abundant, it ran into the trench, as well.

I Kings 18:36 "And it came to pass at [the time of] the offering of the [evening] sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou [art] God in Israel, and [that] I [am] thy servant, and [that] I have done all these things at thy word."

I Kings 18:37 "Hear me, O LORD, hear me, that this people may know that thou [art] the LORD God, and [that] thou hast turned their heart back again."

This is an unusual prayer, considering the prayer that the prophets of Baal had prayed. This prayer of Elijah is simple, but to the point. God of Abraham, Isaac, and Israel recognizes the LORD as God of all twelve tribes. He is saying, prove to these unbelieving people that you truly are God. He wants God to turn these people from the worship of false gods to worship of the One True God. He, also, asks that God will reveal to them that he is a man of God. The words he speaks are not his, but the LORD speaking through him. They will not turn back to God on their own, so he wants God to turn them back to Him.

I Kings 18:38 "Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that [was] in the trench."

This fire of God is so great, it burns everything that had been soaked with water. The fire even laps up all of the water. Hebrews 12:29 "For our God [is] a consuming fire." Notice, that the fire of God was so great, that it even burned the stones of the altar.

I Kings 18:39 "And when all the people saw [it], they fell on their faces: and they said, The LORD, he [is] the God; the LORD, he [is] the God."

This would be enough to cause the people to fall on their faces before the LORD. There is no doubt that the LORD, He is God. The fire was the presence of the LORD with these people. It is such a shame that it took a visible manifestation of the LORD, before they accepted Him as God.

I Kings 18:40 "And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

This is 450 prophets of Baal that are slaughtered at the brook Kishon. "Kishon" means hardness. This does not mean that Elijah killed each one of them himself, but he was overseer. Deuteronomy 18:20 "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

I Kings 18:41 "And Elijah said unto Ahab, Get thee up, eat and drink; for [there is] a sound of abundance of rain."

When this terrible false worship is removed from the land, the drouth is over. Elijah speaks, and the rain comes.

I Kings 18:42 "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,"

Ahab did as Elijah had told him, he ate and drank in expectation of the rain. Elijah went to the highest point of the mount, and knelt down with his head between his knees. He was totally humbled before the LORD.

I Kings 18:43 "And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, [There is] nothing. And he said, Go again seven times."

Elijah expected the rain. He knew it would be possible to see the rain from a distance from the top of the mount, looking across the sea. Seven times he had his servant to look, because he knew in his heart the rain would come. All the time, he continued to pray.

I Kings 18:44 "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And

he said, Go up, say unto Ahab, Prepare [thy chariot], and get thee down, that the rain stop thee not."

The rain would come in torrents once it began, so Elijah told Ahab to get in his chariot and hurry home, before the rain caught him.

I Kings 18:45 "And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel."

This was not an ordinary rain, but really was a torrent. This is a storm with wind, and rain, and would leave the valley very wet and difficult to cross. Ahab heeded Elijah, and rode his chariot to Jezreel.

I Kings 18:46 "And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

This is a tremendous strengthening of Elijah's body from the LORD. A man generally can not out-run horses, but that is what Elijah did. He ran in front of the chariot, pulled with horses, all the way to Jezreel.

## 1 Kings 24 Questions

1. Where were the people and the false prophets gathered with Elijah?
2. What question did Elijah ask them in verse 21?
3. What challenge did Elijah place before the people?
4. Why did the people not answer Elijah?
5. Who stood with Elijah on Mount Carmel, for God?
6. How many false prophets represented Baal?
7. In verse 23, Elijah calls for what to be sacrificed?
8. How must the True God answer?
9. Who goes first in this challenge?
10. How long did they call on Baal?
11. What did Elijah say to them in a mocking way about Baal?
12. What did they do in desperation to get Baal to answer them?
13. When did Elijah decide to call on God?
14. What did Elijah do, before he offered the sacrifice?
15. How many stones did Elijah use in rebuilding the altar?
16. What did he build around the altar?
17. How many barrels of water did he pour on the sacrifice?
18. What prayer did Elijah pray?
19. What did he ask God to prove to these people?
20. How did God respond?
21. Quote Hebrews chapter 12 verse 29.
22. When the fire came down, what did the people do?
23. What did the people cry out?
24. What did Elijah tell the people to do with the prophets of Baal?
25. Quote Deuteronomy chapter 18 verse 20.
26. What did Elijah tell Ahab to do, and why did he tell him to do it?
27. Where did Elijah go to wait for the rain?
28. What did he do, while he was waiting?
29. How many times did Elijah send the servant to look for the rain?
30. What did the servant see the last time?
31. What did Elijah tell Ahab to do?
32. Quote 1 Kings chapter 18 verse 46.
33. How did Elijah have strength enough to run in front of the chariot of Ahab?

We will begin this lesson in I Kings 19:1 "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword."

Ahab is so excited about the presence of the LORD coming down and consuming the sacrifice with fire, that he tells Jezebel at the first opportunity. You would believe that such an account of the majesty of God would cause her to stop and think of her error in having these false prophets of Baal. Of course, Ahab is claiming this victory for Elijah.

I Kings 19:2 "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do [to me], and more also, if I make not thy life as the life of one of them by to morrow about this time."

Instead of her accepting Elijah as the man of God, she sends him word she intends to kill him. She is taking revenge for the death of the prophets of Baal. She made a bad mistake in her reply, when she says, if she does not kill him, for the same thing to happen to her.

I Kings 19:3 "And when he saw [that], he arose, and went for his life, and came to Beer-sheba, which [belongeth] to Judah, and left his servant there."

Fear entered into Elijah, and he ran for his life. He knows just how ruthless this Jezebel is. Beer-sheba was now part of Judah. It had been Part of Simeon's holdings before. It appears, that Elijah had carried a servant with him, and left him in Beer-sheba.

I Kings 19:4 "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I [am] not better than my fathers."

Elijah is human, and he is tired of running and fighting. He desires to die and be with the LORD. Almost everyone who has ever done anything for the LORD has felt this same despair. Just because the calling is of God under inspiration, does not keep someone from feeling weary in the flesh. He had fled into the wilderness to get away from the rejection he had encountered. The juniper tree protects from the wind and the sun. It gives a nice shade and a place to rest. We will find that Elijah never really dies, but is transported into heaven without going the way of the grave. I see in this despair, a tired man who feels he had failed God.

I Kings 19:5 "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise [and] eat."

God is a very present help to those who do His will. He is with Elijah, and sends an angel to minister to him. Probably, one of the reasons Elijah was so tired, was because he had not taken the time to eat. When we are tired things look much worse, than they do after we are rested.

I Kings 19:6 "And he looked, and, behold, [there was] a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."

Again, God had sent him miracle provisions. Now, that his hunger is taken care of, he lays down to rest again.

I Kings 19:7 "And the angel of the LORD came again the second time, and touched him, and said, Arise [and] eat; because the journey [is] too great for thee."

He was, probably, so tired at first that he ate very little. Now, he is told by the angel, to eat heartily for the journey is hard. Angels are ministering spirits sent by God to help His children.

I Kings 19:8 "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Elijah ate and drank as he had been instructed to. This food and drink must sustain him for forty days and nights. Forty, throughout the Bible, speaks of a time of trials and testing. Moses had gone forty days and nights, when he went on the mountain to get the Ten Commandments. Jesus was tempted forty days and nights, also. There are few who can truly fast for that length of time with no food or water. Mount Horeb was known as the Mount of God, because of the law of God received there. Horeb and Sinai are the same place.

I Kings 19:9 "And he came thither unto a cave, and lodged there; and, behold, the word of the LORD [came] to him, and he said unto him, What doest thou here, Elijah?"

Elijah had run to safety from Jezebel. There were so many caves in the area, that it would have been difficult for them to find him. Of course, the LORD knows where we are, and what we are doing at all times. He knows that Elijah was in the cave. I do not agree that God was angry with him, as some of the scholars do. He had not disobeyed God. He had done exactly what God had asked him to do. I believe this was a comforting Word from God, and not a reprimand. We all get weary in our labors and our battles with the enemy. Sometimes, we too want to run and hide. This just shows that Elijah was human.

I Kings 19:10 "And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away."

This is Elijah's reply to the LORD. He had boldly gone before the prophets of Baal, even though there had been 450 of them. He had proclaimed God to the whole land. His despair is because he believes he is the only one left who truly believes in God. He ran, because Jezebel had given orders to kill him. He had not run from the job God had given him. He ran, after he completed it.

I Kings 19:11 "And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; [but] the LORD [was] not in the wind: and after the wind an earthquake; [but] the LORD [was] not in the earthquake:"

The strong wind has been mentioned many times in connection with the LORD. We know the rushing mighty wind brought the tongues of fire that sat on them at Pentecost. We, also, know that it was not unusual for the LORD to be associated with an earthquake. At Mount Sinai, we had seen this. On this particular occasion, the LORD was not in these. The forces of nature are generally so magnificent, that they cause people to bow to the LORD.

I Kings 19:12 "And after the earthquake a fire; [but] the LORD [was] not in the fire: and after the fire a still small voice."

Our God is a consuming fire. Elijah had experienced that at Mount Carmel. He is a still quiet voice to bring peace to Elijah, here. I have discovered that the LORD is whatever we need at the time of our crises. Elijah had been a teacher of the people through signs and wonders. God had shown him signs and wonders here, as well. Zechariah 4:6 "Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

I Kings 19:13 "And it was [so], when Elijah heard [it] that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, [there came] a voice unto him, and said, What doest thou here, Elijah?"

Elijah was aware that you could not look upon God and live. He wraps his face with his mantle. All of the violent wind, earthquake, and fire cause Elijah to stay in the cave until it is over. He comes out, when he hears the still quiet voice. This is the same question as earlier. The difference is the first time the Word of the LORD came to him. This time it is the audible voice of God.

I Kings 19:14 "And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away."

Elijah is feeling futility in telling these idolatrous people of the LORD. He believes that all he had done was wasted. He could not understand Ahab allowing Jezebel to try to kill him, after he had been present at Mount Carmel. Elijah wants to do God's will, but he has lost confidence in his own ability to change things. God was showing Elijah in the wind, earthquake, fire, and the still quiet voice that God works in many different ways. More people are won to the LORD by peaceful measures, than by wars.

I Kings 19:15 "And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael [to be] king over Syria:"

The physical anointing of Hazael is not mentioned elsewhere. If Elijah did this, he did it in private. This could have been the LORD's way of telling Elijah that Hazael was His choice to lead Syria at this time. God raises up men of all kinds to do the job He has for them to do at the time.

I Kings 19:16 "And Jehu the son of Nimshi shalt thou anoint [to be] king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint [to be] prophet in thy room."

This could be like the private anointing of David. It does not have to be mentioned specifically in the Bible, for it to have been done. I believe Elijah did just as he was commanded of God to do. It was the will of God for Jehu to be king of Israel. Sometimes, God uses evil men to carry out His will. God does not make them evil. They are already evil. God just uses them. Elisha followed Elijah and served him for about ten years. He was in training, watching everything that Elijah did. "Elisha" means my God is salvation. The Scripture above does not mean that Elisha is to immediately take over from Elijah, but when Elijah ceases to prophesy, Elisha will begin.

I Kings 19:17 "And it shall come to pass, [that] him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay."

We see, in this, that God had established Hazael to destroy the children of Israel, who had completely turned away from God. His sword as a physical sword, which killed the people. Elisha was a prophet of God, and he did not physically kill the people. Elisha's sword was the Word of God. This is speaking of slaying their beliefs with the Word of God. Elijah had complained that the entire nation had followed false gods. This, probably, is to reassure him that God knows about all of that, and has it under control.

I Kings 19:18 "Yet I have left [me] seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

All true believers in Christ can relate to Elijah, here. Sometimes, we, too, wonder just how many other true believers are out there. There are others, just as there was with Elijah. God reassures Elijah that there are 7,000 that still believe. This is a small percentage of the mass of the people. These represent the remnant, who had never stopped worshipping God. They had not followed the ways of the masses. They had never bowed to Baal. It appears, it must have been the custom to kiss the hand of the idols. Sometimes, they even kissed the idols on the mouth. This was their way of showing great admiration for the idol.

I Kings 19:19 "So he departed thence, and found Elisha the son of Shaphat, who [was] plowing [with] twelve yoke [of oxen] before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him."

Even though Elijah had been afraid of Jezebel and ran to the cave, he came out on command of God and immediately sought out Elisha. As he passed by Elisha plowing in the field, he threw his mantle upon him. This was a

call for Elisha to follow him. This was saying, someday you will take my place as prophet.

I Kings 19:20 "And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and [then] I will follow thee. And he said unto him, Go back again: for what have I done to thee?"

Elisha undoubtedly had heard of Elijah. He must have greatly admired him. He, perhaps, knew what was meant by the mantle of Elijah being thrown upon him. He wasted no time. He came immediately to Elijah, and then asked for permission to go back and tell his parents bye. Elijah had done what the LORD wanted him to, but he had not asked the young man to give up his family to follow him.

I Kings 19:21 "And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

It is strange for a man plowing a field to kill the oxen, he was plowing with, and use the wooden part of the plow to cook the oxen. This farewell dinner he prepared was, also, a sign that he would no longer be behind a plow. He had burned the plow and killed the oxen, which broke all ties with his old life. He made a quick, but thorough, decision to follow Elijah and serve him. We will find later that he serves him and learns from him 10 years, before he takes his place as priest.

## 1 Kings 25 Questions

1. Who did Ahab tell about the happenings at Mount Carmel?
2. What Did Jezebel do, when she heard of this?
3. What is the terrible mistake she made in her answer?
4. Where did Elijah run to for safety?
5. Where did he leave his servant?
6. Why did he choose a juniper tree to rest under?
7. What did Elijah ask God to do for him?
8. What does the author see in Elijah's despair?
9. Who came and ministered to Elijah, while he was under the juniper tree?
10. What had the angel brought to Elijah?
11. What did the angel say to Elijah, when he touched him the second time?
12. The food he ate sustained him \_\_\_\_\_ days.
13. Mount Horeb was known as the mount of \_\_\_\_\_.
14. Horeb and \_\_\_\_\_ are the same.
15. Where did Elijah hide?
16. What does the fact that Elijah wanted to run and hide show us?
17. What question did the LORD ask Elijah?
18. What answer did Elijah give him?
19. Why is Elijah in despair?
20. What were some of the things that passed by Elijah, and God was not in them?
21. What was God in?
22. Our God is a \_\_\_\_\_.
23. Why did Elijah wrap his face in his mantle?
24. Who had Elijah lost confidence in?
25. Who was Elijah to anoint king of Syria?
26. Who shall he anoint to be king of Israel?
27. Quote 1 Kings chapter 19 verse 17.
28. How many were left, that had not bowed to Baal?
29. What unusual thing did Elijah do, that showed Elisha would be the prophet to follow Elijah?
30. What did Elisha do, immediately?
31. What did he ask permission to do?
32. What did the burning of his plow and the killing of the oxen show?
33. How many years did Elisha follow Elijah?

We will begin this lesson in I Kings 20:1 "And Ben-hadad the king of Syria gathered all his host together: and [there were] thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it."

We mentioned earlier, that there are many Ben-hadads. This one is, possibly, king of Syria, because his father was king of Syria before him. The thirty-two kings with him were kings over very small kingdoms. They were, probably, leaders of some of the Hittites. At one time, this Ben-hadad was said to have 4,000 chariots. Whether these are the ones mentioned here, I do not know. Samaria was a city and a country. He, probably, was specifically mad at Ahab.

I Kings 20:2 "And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,"

We see the messengers he sent were to Ahab. He might have been jealous of Ahab being king of Israel. This is certainly a message to humiliate Ahab.

I Kings 20:3 "Thy silver and thy gold [is] mine; thy wives also and thy children, [even] the goodliest, [are] mine."

I Kings 20:4 "And the king of Israel answered and said, My lord, O king, according to thy saying, I [am] thine, and all that I have."

It seemed, that Ahab was a weak man. When Ben-hadad asked for all of the silver and gold, and the wives and children, he agreed without a fight.

I Kings 20:5 "And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;"

I Kings 20:6 "Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, [that] whatsoever is pleasant in thine eyes, they shall put [it] in their hand, and take [it] away."

Ahab had agreed to his unreasonable request, but now, he is not even satisfied with that. Ahab had offered to send what he had requested to him. He is not satisfied, but intends to send servants to search and make sure Ahab had done what he requested.

I Kings 20:7 "Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this [man] seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not."

This meeting is to explain to these elders, that he had tried to comply with the request of Ben-hadad, but he is unreasonable. He wants, not only the wealth of the king, but of all the people, as well.

I Kings 20:8 "And all the elders and all the people said unto him, Harken not [unto him], nor consent."

The people would certainly be opposed to this. They expressed their opinions knowing that they would be involved in this battle, too.

I Kings 20:9 "Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again."

Ahab still wanted to settle this without a battle, if possible. He still offers his own wealth, but will not allow the second request.

I Kings 20:10 "And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

I Kings 20:11 "And the king of Israel answered and said, Tell [him], Let not him that girdeth on [his harness] boast himself as he that putteth it off."

They exchange insults here. Ben-hadad vows that he will leave Samaria as a heap of dust. In modern language, the king of Israel tells him to do whatever he is big enough to do. They will see who prevails.

I Kings 20:12 "And it came to pass, when [Ben-hadad] heard this message, as he [was] drinking, he and the kings in the pavilions, that he said unto his servants, Set [yourselves in array]. And they set [themselves in array] against the city."

They immediately set themselves around the city of Samaria for combat, when they get the news back. The fact that Ben-hadad was drinking is, possibly, to show that he was not thinking clearly. Ben-hadad, sometimes, had as many as 100,000 troops with him in battle. We are not told how many there were, but we know that they outnumber Ahab.

I Kings 20:13 "And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I [am] the LORD."

Neither one of these kings deserve the help of the LORD. We may safely assume, then, that this is the LORD protecting the priests and prophets, who are still here and protecting the thousands who have not bowed to Baal. Ben-hadad might have been even more evil at this time than Ahab. Notice, the LORD is doing this for Ahab to prove once again, that He is the LORD.

I Kings 20:14 "And Ahab said, By whom? And he said, Thus saith the LORD, [Even] by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou."

The LORD and even one is a majority. We will see the handful of men of Ahab fighting against the large army of Ben-hadad. These princes of the

outlying area had, probably, come to Samaria, when they saw this large army of Ben-hadad. The LORD told Ahab that he would order the battle.

I Kings 20:15 "Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, [even] all the children of Israel, [being] seven thousand."

This is a small army of 232 princes. It is interesting, to me, that there are 7,000 people here. This is the same number who have not bowed to Baal.

I Kings 20:16 "And they went out at noon. But Ben-hadad [was] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."

These 32 kings were the leaders of this group along with Ben-hadad. It appears, they have been drinking so much that they are drunk.

I Kings 20:17 "And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria."

This seems to be a scouting expedition. They come back with the report, that some of the men have already come out of Samaria.

I Kings 20:18 "And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive."

It appears, that Ben-hadad is operating under the influence of the alcohol he drank. He tells his men to take the men of Samaria alive. Perhaps, he wanted to take them captive, and then kill them. We are not told exactly why he gave these instructions.

I Kings 20:19 "So these young men of the princes of the provinces came out of the city, and the army which followed them."

This is speaking of the 232 princes coming out of Samaria with the 7,000 close behind them.

I Kings 20:20 "And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen."

Ben-hadad and his men of authority, we must remember, were drunk. This is saying, the men of Ahab killed the men that Ben-hadad had sent out to meet them in battle, and Ben-hadad and all those with horses fled for safety.

I Kings 20:21 "And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter."

Ahab's army killed all of the Syrians they found. Ahab had remained inside of Samaria, until the Syrians began to run. He, then, came out with the men, and killed the remaining Syrians and their horses and chariots.

I Kings 20:22 "And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee."

We are not told which prophet this is. He could, possibly, be one that had been hidden for safety in the caves. He is, now, actively being used of God. Perhaps, the reason the Lord is not using Elijah here, is because of the remark Jezebel had made about Elijah. She had sworn to kill him. Ahab, probably, did not agree with her, but she was his queen. Whoever the prophet is, he warns Ahab that they must prepare for a war with Ben-hadad a year from that time.

I Kings 20:23 "And the servants of the king of Syria said unto him, Their gods [are] gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they."

This is speaking of the servants of Ben-hadad. They do not recognize the God of Israel. They think of Him being limited. They are saying, the reason they lost the battle, was because it was fought in the hills. The hills would be a disadvantage to Syria. They do not believe that Israel's God will help them in the plains. If they choose the place of the battle, they believe they can win. They have underestimated the God of Israel.

I Kings 20:24 "And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:"

The kings were to be replaced, to get captains who were more skilled in the ways of war. They would be the choicest of the army.

I Kings 20:25 "And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [and] surely we shall be stronger than they. And he hearkened unto their voice, and did so."

He is not asking Ben-hadad for more men or chariots, because he wants to prove the superiority of the Syrians. It is true that the Syrians were superior to the army of Ahab, but the LORD is stronger than them all. Ben-hadad had been embarrassed by the loss of the battle at Samaria, so he is eager to do this.

I Kings 20:26 "And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel."

"Aphek" means fortress, and this could be speaking of any of several fortresses. We do know that it would be located on the plain, because they do not want to fight in the hills.

I Kings 20:27 "And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country."

The army of Israel is very small compared to the vast army that the Syrians had. The Israelites were gathered in two parts.

I Kings 20:28 "And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD [is] God of the hills, but he [is] not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I [am] the LORD."

God had shown Israel, over and over, that He was God. They, perhaps, had begun to fear this tremendous number of Syrians, who had come to fight them. God wanted to prove to Israel, as well as to these Syrians that He is, indeed, the God of all the earth. He is just as powerful in the valleys as He is in the hills. God is above all the earth.

I Kings 20:29 "And they pitched one over against the other seven days. And [so] it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day."

The Syrians greatly outnumbered the Israelites, but they both seemed reluctant to start the battle. On the seventh day, the Israelites killed 100,000 footmen. This would seem to be impossible, if we had not been informed earlier that The LORD would deliver Syria into their hands. The reason for the great slaughter was because they had defied God. They said He was not powerful in the valley, but just in the hills.

I Kings 20:30 "But the rest fled to Aphek, into the city; and [there] a wall fell upon twenty and seven thousand of the men [that were] left. And Ben-hadad fled, and came into the city, into an inner chamber."

Aphek was a fortress, and they, probably, fled to that for coverage from the oncoming Israelites. We see that it truly was God who destroyed them. The fact that 27,000 had a wall fall on them, cannot be explained any other way. This chamber could have been like a tunnel built under the street.

I Kings 20:31 "And his servants said unto him, Behold now, we have heard that the kings of the house of Israel [are] merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life."

This would be a sign of humbling themselves before Ahab and his men. Probably, he was a little more merciful than some of the heathen kings. They are in mourning clothes, and perhaps, the ropes show that they are at the mercy of Ahab.

I Kings 20:32 "So they girded sackcloth on their loins, and [put] ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-

hadad saith, I pray thee, let me live. And he said, [Is] he yet alive? he [is] my brother."

This appears to be the captains, or the leaders, that had advised Ben-hadad to go to this battle. It appears, that they lived long enough to plead for the life of their king. These are the same men, who had bragged about how they could win this battle easily. Now, the tables are turned, and they are begging for their lives.

I Kings 20:33 "Now the men did diligently observe whether [any thing would come] from him, and did hastily catch [it]: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot."

Ben-hadad was not truly his brother, but the men believed that he was, and went and got Ben-hadad out of hiding. He received Ben-hadad into his chariot with him, which was a sign of respect for him.

I Kings 20:34 "And [Ben-hadad] said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then [said Ahab], I will send thee away with this covenant. So he made a covenant with him, and sent him away."

The agreement they made was satisfactory to both kings, and Ahab sent Ben-hadad back to his home without killing him.

I Kings 20:35 "And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him."

It appears, that after the defaming of the prophets of Baal at Mount Carmel, some of the prophets had come out of hiding. This prophet wanted to be smitten, because of the disobedience of Ahab in letting a man go, that God had planned to destroy. This could, also, be a visible sign of what will happen to Ahab for disobeying God.

I Kings 20:36 "Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him."

This is the prophet speaking to his neighbor, who was, probably, a prophet, also. This prophet had disobeyed God, as well. The lion does slay him, just as he said.

I Kings 20:37 "Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded [him]."

I Kings 20:38 "So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face."

The fact that he was injured, proved that he, probably, was not a prophet. He, also, disguised himself, hoping to get audience with the king. The king will think he was injured in the battle.

I Kings 20:39 "And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver."

This is showing Ahab, that just as a soldier in battle should obey his commanding officer, Ahab should have obeyed God. "Silver" speaks of redemption, and a talent was 125 pounds. We see this is speaking of someone very important for the amount to be so great.

I Kings 20:40 "And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So [shall] thy judgment [be]; thyself hast decided [it]."

Ahab told the servant, that it would be as he had said. He had sealed his own doom.

I Kings 20:41 "And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he [was] of the prophets."

I Kings 20:42 "And he said unto him, Thus saith the LORD, Because thou hast let go out of [thy] hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

The king, Ahab, had spoken his own judgment upon himself, unknowingly. Now, that the prophet had disclosed who he is, it is too late, it is already done. This may seem to be cruel punishment for releasing Ben-hadad, but we must remember, that Ahab is a cruel king himself. He was evil. He really was not on the LORD's side from the beginning. The only reason the LORD allowed him victory, was because of the rash remarks Ben-hadad had said about God. The prophet speaks the judgment of death on Ahab and his people. Ahab had not won the war, the LORD had. Ahab had no right to make this decision.

I Kings 20:43 "And the king of Israel went to his house heavy and displeased, and came to Samaria."

The victory is a shallow one now, knowing that he and his people will die. Instead of being repentant, he was mad at God.

## 1 Kings 26 Questions

1. How many kings were with Ben-hadad?
2. What city did they besiege?
3. What were these kings over?
4. How many chariots did Ben-hadad have?
5. What humiliating message did he send to Ahab?
6. How did Ahab answer him?
7. Was Ben-hadad satisfied with Ahab's answer?
8. Who did Ahab call together for advice?
9. What advice did they give Ahab?
10. When Ben-hadad found out that Ahab would not comply with his second request, what message did he send to Ahab?
11. What were Ben-hadad and his kings doing, when they got the final message?
12. What message did the LORD send Ahab in verse 13?
13. Who was to order the battle?
14. How many princes were with Ahab?
15. How many did the other people number?
16. What was the condition of Ben-hadad, when the confrontation began?
17. What did Ben-hadad say to do with the men of Ahab that came out?
18. What happened to the Syrians under the leadership of Ben-hadad?
19. As soon as the battle was over, what message did the prophet bring to Ahab?
20. How did the Syrians underestimate God?
21. What will be different about the next battle?
22. How were the troops of Syria compared to the troops they had in the first battle?
23. Where was this second battle fought?
24. How was the army of Israel compared to the army of Syria?
25. What message did God send to Ahab just before the battle?
26. How many days did they wait, before the battle began?
27. How many footmen of Syria were killed in one day?
28. What happened to twenty-seven thousand of their men?
29. What were the Syrians to do to themselves, before they came out to beg for mercy from the army of Ahab?
30. What did Ahab do to Ben-hadad?
31. What did the prophet ask his neighbor to do to him?
32. How did the prophet disguise himself to Ahab?
33. What does "silver" speak of?
34. How much does a talent of silver weigh?
35. Why did Ahab go to his house heavy and displeased?

We will begin this lesson in I Kings 21:1 "And it came to pass after these things, [that] Naboth the Jezreelite had a vineyard, which [was] in Jezreel, hard by the palace of Ahab king of Samaria."

I Kings 21:2 "And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it [is] near unto my house: and I will give thee for it a better vineyard than it; [or], if it seem good to thee, I will give thee the worth of it in money."

"Naboth" means fruits. It appears, Naboth was an honest man working his vineyard. The problem was that the vineyard was near Ahab's house. Ahab had everything being a king could get him, but he was greedy and wanted Naboth's vineyard. He did offer to buy Naboth another vineyard, or pay him for this vineyard, but Naboth should not have to let go of his vineyard, if he did not want to.

I Kings 21:3 "And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee."

Naboth believed in the LORD. He, probably, was one of the 7,000 who had not bowed his knee to Baal. The inheritance that the LORD had given them was not to go out of their family. We see, in this, that Naboth believed in God and wanted to keep His commandments, even in this land of idol worship. It was a very dangerous thing to deny a king his wishes. Naboth had stood up for the LORD to the point of death.

I Kings 21:4 "And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread."

Ahab is acting like a spoiled child. He had been pampered to the point that he thought whatever he wanted should be his, regardless of what it did to someone else. Naboth could do nothing else than what he said, unless he angered God. Ahab should have understood. He did not consider Naboth in this, only himself.

I Kings 21:5 "But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?"

Jezebel had missed him, when it came time to eat, and went to inquire what was wrong with him.

I Kings 21:6 "And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee [another] vineyard for it: and he answered, I will not give thee my vineyard."

We must realize that as evil as Ahab was, he was not as evil as Jezebel. Ahab tells her the problem, without telling Jezebel the reason for Naboth not complying with his wishes. Probably, Ahab had somewhat of a fear of the LORD, even though he did not live by the commandments. We must

remember, that Ahab had seen the fire come from heaven on Mount Carmel. He had, also, seen his handful of men drive off 100's of 1000's of the Syrians, because God helped them. He had a healthy fear of the LORD, even though he could not be classified as living for the LORD.

I Kings 21:7 "And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, [and] eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

Jezebel is telling Ahab that he is the king, and can take whatever he wants. In this case, she says she will do it for him.

I Kings 21:8 "So she wrote letters in Ahab's name, and sealed [them] with his seal, and sent the letters unto the elders and to the nobles that [were] in his city, dwelling with Naboth."

Jezebel had no authority to do this, unless the king had given her authority. She did not let that stop her. She wrote, using the king's name and his seal. The people, receiving these letters, assumed they were from the king.

I Kings 21:9 "And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:"

This fast was supposedly to cleanse the land of some sin. Naboth was in the place of prominence at the fast. He might have been of noble birth, or else she was just setting him up to destroy him.

I Kings 21:10 "And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And [then] carry him out, and stone him, that he may die."

"Sons of Belial" means they were worthless men. Notice, even here there had to be at least two witnesses to establish guilt. Naboth is a type and shadow of Jesus in this. He was innocent, yet accused for something he did not do. In both cases, they were accused of blaspheming God. He will die an innocent man upholding God to the end. He is killed because of his faith.

I Kings 21:11 "And the men of his city, [even] the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, [and] as it [was] written in the letters which she had sent unto them."

The men of the city were Israelites, the same as Jesus' accusers. These people were not aware this message was from Jezebel, because she had used Ahab's name and seal to send the letters. They would not dare to disobey the king.

I Kings 21:12 "They proclaimed a fast, and set Naboth on high among the people."

I Kings 21:13 "And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, [even] against

Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died."

It appears, this trial was by night, just as Jesus' trial was at night. It appears, that Naboth's children were killed at the same time, so there would be no one left to inherit the land.

I Kings 21:14 "Then they sent to Jezebel, saying, Naboth is stoned, and is dead."

At least those who carried the message knew that it was sent by Jezebel, because they came back to her with the report of what happened.

I Kings 21:15 "And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

When a person was found guilty of unfaithfulness to the king, his possessions went to the king, at his death. Jezebel's evil plan had gotten the vineyard for nothing.

I Kings 21:16 "And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it."

It is hard to understand why Ahab does not require the details of Naboth's death. He is so glad to get the vineyard, that he, probably, does not care how Jezebel got it.

I Kings 21:17 "And the word of the LORD came to Elijah the Tishbite, saying,"

I Kings 21:18 "Arise, go down to meet Ahab king of Israel, which [is] in Samaria: behold, [he is] in the vineyard of Naboth, whither he is gone down to possess it."

The LORD sends Elijah to the vineyard to denounce the act of violence against Naboth. Jezebel had a death warrant out for Elijah. This would have been a dangerous thing for Elijah to do, had not God sent him. The LORD knew that Ahab would be in the vineyard, and sent Elijah ahead to wait for him. When Ahab is walking through the vineyard, Elijah confronts him.

I Kings 21:19 "And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

The judgment of the LORD is spoken against Ahab. Indirectly he had murdered Naboth. He had allowed Jezebel to do this terrible thing. It had been within his power to stop her, and he did not. The judgment is that he will die in the same spot where Naboth was killed.

I Kings 21:20 "And Ahab said to Elijah, hast thou found me, O mine enemy? And he answered, I have found [thee]; because thou hast sold thyself to work evil in the sight of the LORD."

Suddenly, Ahab realizes the magnitude of the sin against Naboth. When he sees Elijah, he knows the LORD is about to speak condemnation upon him. It is as if he is asking Elijah, how did you know I would be here? He really knows the LORD had sent him. Elijah immediately tells him of his sin. Even though Jezebel did this, Ahab allowed it. He is guilty, too.

I Kings 21:21 "Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,"

This is not just speaking judgment on Ahab, but on all of his male descendents. There will be no one to carry on his family.

I Kings 21:22 "And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked [me] to anger, and made Israel to sin."

Jeroboam and Baasha had all of their people killed. There was no son to carry on their names either. Ahab, not only sinned himself, but he led Israel to sin, as well.

I Kings 21:23 "And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel."

Jezebel is so evil, that she will not even be buried. The dogs will eat her body. It will happen at Jezreel in full view, so that all will see that the LORD condemned her for her evil.

I Kings 21:24 "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

This is saying, there will be no mourning and burials for the family of Ahab. They are among the cursed. They will be eaten of the dogs in the city, and the fowls will eat them in the country.

I Kings 21:25 "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up."

Jezebel was one of the most wicked women that ever lived. She had no power to do these things, however, without the permission of Ahab. She had great influence on her husband, but it was his power they used to do the evil.

I Kings 21:26 "And he did very abominably in following idols, according to all [things] as did the Amorites, whom the LORD cast out before the children of Israel."

It is not just the wickedness he had committed in having Naboth killed that Ahab is judged for. He was an idol worshipper. He and Jezebel brought the worship of Baal to the forefront in the land, that should have belonged to God. The people of Israel that they ruled were the chosen of God. Ahab and Jezebel had turned God's people to the worship of false gods.

I Kings 21:27 "And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly."

Ahab humbled himself before God, and truly repented of the evil he had done. All of the things mentioned above show great remorse for the sins he committed. He became nothing before the LORD, that the LORD might forgive him.

I Kings 21:28 "And the word of the LORD came to Elijah the Tishbite, saying," I Kings 21:29 "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: [but] in his son's days will I bring the evil upon his house."

God postponed punishment to the time of Ahab's son, because Ahab truly repented. The son was very evil, as well. He was, probably, greatly influenced by his wicked mother.

## 1 Kings 27 Questions

1. Who had a vineyard that Ahab wanted?
2. What did Ahab offer to do for Naboth in exchange for the vineyard?
3. What does "Naboth" mean?
4. How did Naboth answer Ahab?
5. Who does the author suppose that Naboth was one of?
6. Quote 1 Kings chapter 21 verse 4.
7. Ahab is acting like a \_\_\_\_\_ .
8. What did Jezebel ask Ahab?
9. What did Ahab tell her?
10. Why did Jezebel tell him to eat and be merry?
11. What did she do in Ahab's name?
12. What was this fast supposedly for?
13. What does "sons of Belial" mean?
14. How does Naboth shadow Jesus in this?
15. Why were the elders deceived?
16. What time did they judge Naboth?
17. What was Naboth accused of?
18. What message did they bring back to Jezebel?
19. What did Jezebel tell Ahab to do, now that Naboth is dead?
20. What prophet did the Word of the LORD come to for Ahab?
21. Where was this prophet to go to tell Ahab the message from God?
22. What was the message?
23. What does Ahab suddenly realize?
24. In verse 21, what judgment is given on Ahab?
25. What other two kings had like judgment spoken on them?
26. What will happen to his relatives, who die in town?
27. What else was Ahab guilty of, besides killing Naboth?
28. What would happen to Jezebel?
29. What did Ahab do in the way of repentance?
30. Because Ahab humbled himself before the LORD, what did God do?

We will begin this lesson in I Kings 22:1 "And they continued three years without war between Syria and Israel."

This peaceful time began immediately after the second war with Ben-hadad.

I Kings 22:2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

Jehoshaphat was a good king. There had not been good relations between Israel and Judah, since the break of the twelve tribes into Judah and Israel. Jehoshaphat's son, Jehoram, had married the daughter of Ahab and Jezebel, though. We know from that, there was some communication between the two. Now, we see the king of Judah coming to meet with the king of Israel. One sure thing was, that Syria was their mutual enemy.

I Kings 22:3 "And the king of Israel said unto his servants, Know ye that Ramoth in Gilead [is] ours, and we [be] still, [and] take it not out of the hand of the king of Syria?"

The king of Israel that Jehoshaphat went to see was Ahab. We find, from this, that Ben-hadad had not kept his word. He was still holding Ramoth of Gilead, which he had promised to give to Israel. We see that Ahab does not have confidence that his troops alone, without the help of God, could take the city back. He not only wants the troops of Judah to help him, but Judah's God.

I Kings 22:4 "And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I [am] as thou [art], my people as thy people, my horses as thy horses."

He could have answered no, but he, probably, did not like Syria holding a town so close to his own territory. Jehoshaphat jumps in quickly by saying, that what is his is, also, Ahab's.

I Kings 22:5 "And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day."

It is interesting that Jehoshaphat waited to call the prophets in, until after he had promised to help Ahab. Why did Jehoshaphat not ask his prophets? It is a credit to Jehoshaphat, that he wanted to inquire of the Word of the LORD.

I Kings 22:6 "Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver [it] into the hand of the king."

These 400 prophets could have been the prophets of Astarte, but I would assume these are prophets of the LORD, even if they had been the ones who practiced calf worship mingled with worship of God.

I Kings 22:7 "And Jehoshaphat said, [Is there] not here a prophet of the LORD besides, that we might inquire of him?"

Jehoshaphat, for some reason, did not trust the 400 prophets. He senses that these prophets are not in good standing with God.

I Kings 22:8 "And the king of Israel said unto Jehoshaphat, [There is] yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so."

"Micaiah" means who is Jehovah. There are several things we must see in this. Jehoshaphat did not trust the message of the 400 prophets. Ahab hated Micaiah. Micaiah was a prophet who told the truth, and he had nothing good to say about Ahab.

I Kings 22:9 "Then the king of Israel called an officer, and said, Hasten [hither] Micaiah the son of Imlah."

Ahab felt he needed the help of Jehoshaphat so badly, that he would chance a bad report from him. He sends for him to come to the palace.

I Kings 22:10 "And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them."

These were their robes of authority as kings of their people. It is interesting that Jehoshaphat sat on his own throne. It was, possibly, a portable throne, carried with him for just such an occasion. The 400 prophesied, even as they sent for Micaiah.

I Kings 22:11 "And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them."

"Zedekiah" means Justice of Jehovah. The name lets us know that these were not prophets of Astarte. "Horns" denote power. The fact they were made of iron, means they are almost unbreakable.

I Kings 22:12 "And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver [it] into the king's hand."

It seems, all 400 prophets agreed that they should attack Syria and take Ramoth-gilead. They are promising the blessings of the LORD on the army of Israel and the army of Judah.

I Kings 22:13 "And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets [declare] good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak [that which is] good."

Not only had Ahab sent for him to come and prophesy, but the messenger is trying to tell Micaiah what to say. He would not be a true prophet, if he prophesied what the king wanted to hear. He would have to speak the Words the LORD put into his mouth.

I Kings 22:14 "And Micaiah said, [As] the LORD liveth, what the LORD saith unto me, that will I speak."

Micaiah would go, but he would say exactly what God tells him to say.

I Kings 22:15 "So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver [it] into the hand of the king."

The king asked the same question of Micaiah, that he did of the other prophets, and got the same answer the other prophets had given. So far, it seems there is no reason why the kings should not proceed.

I Kings 22:16 "And the king said unto him, How many times shall I adjure thee that thou tell me nothing but [that which is] true in the name of the LORD?"

This is the reply the king gives to Micaiah. He wants the absolute truth from the LORD.

I Kings 22:17 "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace."

Micaiah had not given this part of the prophecy, until he was pressed by king Ahab. Now, he speaks that the soldiers who were sent to battle will live, but the king will die and leave them with no leader. They will return to their homes, because they have no leader.

I Kings 22:18 "And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?"

The king of Israel, these verses keep referring to, is speaking of Ahab. Ahab knew that he had displeased God. He could expect nothing more than what the prophet had said, if he is a true prophet.

I Kings 22:19 "And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."

This is Micaiah speaking on. He says, let me tell you even more. This is a statement from the prophet, that it is truly the LORD who is the King of all the earth and the heavens. It is His will that is done. Those standing around Him are subject to do whatever He wishes.

I Kings 22:20 "And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another

said on that manner." I Kings 22:21 "And there came forth a spirit, and stood before the LORD, and said, I will persuade him."

This is the vision that Micaiah had of what goes on in the heavenlies. The LORD dispatches a spirit to go, and persuade Ahab to go to the battle at Ramoth-gilead, and fall there.

I Kings 22:22 "And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade [him], and prevail also: go forth, and do so." I Kings 22:23 "Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee."

In a sense, he is accusing the 400 prophets, first brought before Ahab, to be lying. He explains that the LORD, Himself, sent the lying spirit to deceive even the prophets. They have given the message sent from the throne of the LORD, but it is placed in their mouths by the lying prophet.

I Kings 22:24 "But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?"

Now, Zedekiah is accusing Micaiah of lying. He strikes him on the face, to show his disgust for his prophecy.

I Kings 22:25 "And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself."

This is a true statement. Time will prove which of the prophets are telling the truth. Zedekiah will hide in an inner chamber when he discovers that Micaiah' prophecy is true.

I Kings 22:26 "And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;"

I Kings 22:27 "And say, Thus saith the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."

I Kings 22:28 "And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you."

A prophet had a rough life, if he told the truth. Many times, the message for the king was not what he wanted to hear and he punished the prophet. In this particular case, they put him in prison and gave him nothing but bread and water. Ahab had believed a lie, and would go to war. He believes he will come back successful, so he says, "until I come in peace". If Ahab returns, Micaiah is a false prophet.

## 1 Kings 28 Questions

1. How long does verse 1 say, that Israel and Syria continued without war?
2. When had this peaceful time begun?
3. What kind of king was Jehoshaphat?
4. Who had married the daughter of Ahab and Jezebel?
5. Who did the king of Judah go to see?
6. What city did Syria still have, that was to have been Israel's?
7. What did Ahab ask Jehoshaphat to help him do?
8. How did Jehoshaphat answer him?
9. What did he ask the king of Israel to do?
10. How many prophets came?
11. Was Jehoshaphat satisfied with their prophecy?
12. Who was the lone prophet sent for next?
13. Why had Ahab not called him with the first group?
14. Where did the kings receive the prophets' messages?
15. Which prophet made the horns of iron?
16. What does "Zedekiah" mean?
17. What did all the prophets tell the kings to do?
18. What did the messenger to Micaiah try to get him to agree to do?
19. What was his response?
20. What vision did Micaiah have of heaven?
21. Who sent the lying spirit?
22. What did Zedekiah do to Micaiah, after he told his vision?
23. What did Ahab have done to Micaiah?
24. If a prophet told the truth, he had a \_\_\_\_\_ life.
25. If Ahab returns, Micaiah is a \_\_\_\_\_ prophet.

We will begin this lesson in I Kings 22:29 "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."

Jehoshaphat would have been willing to listen to Micaiah's advice and call off the battle against Syria. Ahab was determined that Micaiah was a false prophet, and he went ahead with the battle.

I Kings 22:30 "And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle."

This is a very evil request in itself. Ahab thought, if anyone should be killed, it would be Jehoshaphat. He thought the king of Syria would mistake Jehoshaphat for him. Ahab put on the clothes of the common soldier, and went into battle.

I Kings 22:31 "But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel."

Ben-hadad was still angry with Ahab for the two battles they had fought, when Ben-hadad lost thousands of his men. His anger is vented against Ahab, personally. These thirty-two captains are specifically over the chariots, which is the strongest and best of the army. He is not saying, that they should not kill any of the soldiers, if it is necessary. He is saying, concentrate on killing Ahab.

I Kings 22:32 "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it [is] the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out." I Kings 22:33 "And it came to pass, when the captains of the chariots perceived that it [was] not the king of Israel, that they turned back from pursuing him."

Perhaps, the king of Judah cried out, and told them he was not Ahab. It was possible that the thirty-two captains knew Ahab's voice, and the voice of Jehoshaphat was not recognized as Ahab. He could have actually shouted something about Judah, which would have, also, caused them to know he was not Ahab. We do not know what showed them he was not Ahab, only that they did realize he was not Ahab. Their recognition of Jehoshaphat is what turned them away.

I Kings 22:34 "And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded."

An unknown archer shot the king of Israel, without any knowledge that he was the king. Some would say this was an accidental happening, but I would say, this was the will of God. The arrow shot him in the chest area, near the breast bone. He was in the chariot with one of his men, and asked the driver to take him out of the battle zone.

I Kings 22:35 "And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot." It seemed, he remained in his chariot, even though he was wounded and removed from the front lines. He, possibly, even continued to fight at his retreated position, until he died. There seemed to be a pool of blood in the bottom of the chariot.

I Kings 22:36 "And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country."

This is just what Micaiah had prophesied. The army was disbanded and everyone went home. Just as the prophet had said, this army was scattered, because they had no leader.

I Kings 22:37 "So the king died, and was brought to Samaria; and they buried the king in Samaria."

Ahab was buried in his capital city. He was buried in Samaria with his father.

I Kings 22:38 "And [one] washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake."

The following prophecy was fulfilled in the Scripture above. I Kings 21:19 "And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

I Kings 22:39 "Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, [are] they not written in the book of the chronicles of the kings of Israel?"

This record book is mentioned over and over in the book of Kings. His house was not solid ivory, but he had used ivory widely in the inlay work. Ahab was a very evil, self-indulgent king. In the following, we read of a throne made of ivory. I Kings 10:18 "Moreover the king made a great throne of ivory, and overlaid it with the best gold." Amos 3:15 "And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD."

I Kings 22:40 "So Ahab slept with his fathers; and Ahaziah his son reigned in his stead."

Ahaziah had no son to carry on for him. Ahab would not live on through grandsons. Joram would be the last of his line. Ahaziah was evil as his father, Ahab, had been evil. He worshipped Baal. "Ahaziah" means whom Jehovah upholds. We see that, Ahab had great plans for this son. God had helped Ahab against Syria, but Ahab continued to worship false gods, and God destroyed him.

I Kings 22:41 "And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel."

This is a break from the last few verses. This goes back to when Jehoshaphat became king of Judah. We must remember, that he is of Judah, and not the ten tribes of Israel. Ahab had been reigning in Israel 4 years, when Jehoshaphat became king of Judah.

I Kings 22:42 "Jehoshaphat [was] thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name [was] Azubah the daughter of Shilhi."

He reigned, until he was 60 years old. Jehoshaphat tried to keep the people of Judah faithful to the LORD. He even sent those, who taught the law, to the people the third year of his reign. He was faithful to the commandments of the LORD. His headquarters was in Jerusalem. He was a good king to the people.

I Kings 22:43 "And he walked in all the ways of Asa his father; he turned not aside from it, doing [that which was] right in the eyes of the LORD: nevertheless the high places were not taken away; [for] the people offered and burnt incense yet in the high places."

For all of his struggles trying to teach them the law of God, the people still worshipped in high places. They claimed to be worshipping the LORD there, but the worship should have taken place in the temple.

I Kings 22:44 "And Jehoshaphat made peace with the king of Israel."

In the verses preceding, we learned of his peace with Ahab of Israel, until the death of Ahab.

I Kings 22:45 "Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, [are] they not written in the book of the chronicles of the kings of Judah?"

Chronicles, in the Bible, have quite a bit more to say about Jehoshaphat, but this is speaking of another book which is not in the Bible.

I Kings 22:46 "And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land."

We have discussed, in previous lessons, those who practiced sodomy. It is interesting to note, again, this king who did right in the sight of the LORD, drove out the "sodomites". These were religious prostitutes in false religions, doing the same thing homosexuals and lesbians do today.

I Kings 22:47 "[There was] then no king in Edom: a deputy [was] king."

Edom must have been under the control of Judah at this time. Perhaps, Jehoshaphat appointed a deputy to lead Edom.

I Kings 22:48 "Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber."

Solomon had a great fleet of ships, which traded with the known world, when he was in power. It appears, Jehoshaphat tried to build a fleet and send them out on similar missions. We see from this, that they were destroyed in rough seas.

I Kings 22:49 "Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not."

It appears, that Ahaziah and Jehoshaphat had worked together on the building of the ships. II Chronicles 20:35 "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:" II Chronicles 20:36 "And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber." It appears, that God sunk these ships, because of this evil alliance with Ahaziah.

I Kings 22:50 "And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead."

Jehoram married the daughter of Ahab and Jezebel, and he became an evil king, unlike his father. Jehoshaphat was buried with honor in the city of David.

I Kings 22:51 "Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel."

This goes back a step to pick up the very short reign of Ahaziah, the evil king of Israel.

I Kings 22:52 "And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:"

I Kings 22:53 "For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done."

You can easily see, why the LORD would not have been pleased with Jehoshaphat making an alliance with this very evil king of Israel.

## 1 Kings 29 Questions

1. Why did Ahab go to war, after the warning from the prophet Micaiah?
2. What did Ahab do, so no one would suspect he was at the sight of the battle?
3. What did he tell Jehoshaphat to do?
4. What did the king of Syria tell his 32 captains to do?
5. How did Jehoshaphat stop them from killing him?
6. Who shot Ahab?
7. What part of his body was hit?
8. Where was Ahab, when this happened.
9. What did Ahab do the rest of the day?
10. What proclamation was given at the end of the day?
11. Where was Ahab carried to be buried?
12. What happened to his blood?
13. Quote 1 Kings chapter 21 verse 19.
14. What kind of house had Ahab made in his lifetime?
15. Quote 1 Kings chapter 10 verse 18.
16. Who reigned in Ahab's stead?
17. Who was the last of Ahab's lineage?
18. What does "Ahaziah" mean?
19. When did Jehoshaphat begin to reign in Judah?
20. How old was he when he began?
21. What kind of king was he?
22. What was he never able to break the people from doing?
23. Who were the "sodomites"?
24. What did Jehoshaphat do to them?
25. Who ruled in Edom?
26. What happened to the ships Jehoshaphat built?
27. Where was Jehoshaphat buried?
28. How long did Ahaziah reign in Israel?
29. What kind of a king was Ahaziah?

We will begin this lesson in II Kings 1:1 "Then Moab rebelled against Israel after the death of Ahab."

Ahab had been a powerful, though evil, king. He had kept the subjection of Moab going during his reign. Many believe that Moab had payed tribute for at least 40 years. At the death of Ahab, they saw their opportunity to get free, and took it.

II Kings 1:2 "And Ahaziah fell down through a lattice in his upper chamber that [was] in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease."

Ahaziah had followed his father Ahab to the throne. This means that Ahaziah had fallen from the second floor, and injured himself severly. He was, possibly, so broken up, that he was near death. Ahab and Jezebel were worshippers of Baal. It is logical that their son would be, too. This Baal-zebub, the god of Ekron, was a false diety. Ahaziah had placed his faith in a nothing. This false god could not help him.

II Kings 1:3 "But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, [Is it] not because [there is] not a God in Israel, [that] ye go to inquire of Baal-zebub the god of Ekron?"

We see, from this, that Elijah was still prophet for the LORD in the land. The LORD sent Elijah to stop him from inquiring of the false god. This is a message, which speaks truth. They had turned their backs on the One True God, to worship Baal. They were not seeking God, but Baal.

II Kings 1:4 "Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed."

Elijah gave the messengers the message the LORD had sent him with, and departed. He did not want to be hunted down and killed. Ahaziah would die for his worship of the evil false gods. This was not what he wanted to hear, but was the truth.

II Kings 1:5 "And when the messengers turned back unto him, he said unto them, Why are ye now turned back?"

Ahaziah knew that the messengers had not been gone long enough to receive a message from the false god. He wants them to explain why, they are back so soon.

II Kings 1:6 "And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, [Is it] not because [there is] not a God in Israel, [that] thou sendest to inquire of Baal-zebub the god of Ekron?"

therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

They gave the message to him the very way that Elijah had told them to. They did not tell him, however, that the message had been given them by Elijah.

II Kings 1:7 "And he said unto them, What manner of man [was he] which came up to meet you, and told you these words?"

II Kings 1:8 "And they answered him, [He was] an hairy man, and girt with a girdle of leather about his loins. And he said, It [is] Elijah the Tishbite."

It is highly unlikely that they had not known Elijah and his reputation. They were, probably, afraid to tell him who the prophet was. They were afraid for their own lives. Notice, how a true prophet is dressed. Matthew 3:4 "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

II Kings 1:9 "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down."

Ahaziah had, probably, heard how Elijah called down fire from heaven, and then killed 450 prophets of Baal. He would take no chances with him not coming. He sent 50 of his best men to bring him back. He was sitting on the top of a hill, when they found him. They call him "man of God".

II Kings 1:10 "And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

There is a reference to this very thing in the following Scripture in the New Testament. Luke 9:54 "And when his disciples James and John saw [this], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Elijah had tremendous power to call down fire. He could have been known as the prophet of fire. He had no sooner said it, than the fifty were consumed of the fire.

II Kings 1:11 "Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly."

II Kings 1:12 "And Elijah answered and said unto them, If I [be] a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty."

The very same thing happened to the captain and his fifty of the second group that happened to the first group. Notice, the statement, "if I be a man of God". It is as if he is saying, you say I am, let's see if I am.

II Kings 1:13 "And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his

knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight."

News had travelled back about what had happened to the first two groups. This third captain came, because his king sent him. He humbled himself before Elijah, recognizing Elijah and Elijah's God. He wanted to live, but he had to carry out the message of the king. He begs for his life, and the life of his men.

II Kings 1:14 "Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."

He makes Elijah aware that he knows of the other groups, who had come to get him.

II Kings 1:15 "And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king."

This is a re-assurance from the LORD, that He would be with Elijah. The appearance of the angel is bringing the message to Elijah, to have no fear of what might happen to him. Elijah obeyed the message sent to him by the angel of the LORD.

II Kings 1:16 "And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, [is it] not because [there is] no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

This implies, that he would have been saved, if he had sent to Elijah in the first place, rather than to the false god.

II Kings 1:17 "So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son." II Kings 1:18 "Now the rest of the acts of Ahaziah which he did, [are] they not written in the book of the chronicles of the kings of Israel?"

He was condemned for his worship of false gods, and died, just as the LORD had said through Elijah. Some believe Jehoram was the brother of Ahaziah. Jehoram and Joram are the same person. "Jehoram" means whom Jehovah exalts. We can see that Ahab had high hopes for this son, as well, by the name he gave him. Ahaziah did not even finish his second year of reign. Jehoram began, before the second year was up. This is a bit confusing speaking of Jehoram as the son of Jehoshaphat. We will not belabor that here. The main thing we must know, is that he was evil, and the last of the family of Ahab to reign. The historical book is mentioned, again.

## 2 Kings 1 Questions

1. Moab rebelled against Israel after the death of \_\_\_\_\_.
2. How long had Moab paid tribute to Israel?
3. What accident did Ahaziah have?
4. Where did he send messengers?
5. What did he send them for?
6. Who was the god of Ekron?
7. How did Elijah know to go and meet them on the road?
8. What did Elijah say to the messengers?
9. What message did Elijah tell them to give their king?
10. Why would Ahaziah have to die?
11. What did the king ask the messengers, when they arrived?
12. What did the messengers call Elijah?
13. What was Elijah wearing?
14. The minute the king heard what the man was wearing, he said it was \_\_\_\_\_.
15. Quote Matthew chapter 3 verse 4.
16. Who did the king send to get Elijah?
17. What happened to them?
18. Who did he next send?
19. What happened to them?
20. What did the third captain do differently?
21. What was he really doing, when he knelt and said what he did?
22. Why did Elijah go with him to see the king?
23. What does verse 16 imply?
24. Who took his place as king, when he died?
25. What does "Jehoram" mean?

We will begin this lesson in II Kings 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

Elijah was in this world, but he had never been of this world. His life had been full of dramatic happenings. More than once, Elijah had called down fire from heaven. He was the prophet, who had miraculous happenings, more than the others. He will go to heaven as he had lived on the earth, in a miraculous happening. It is stating in the verse above, the ascension of Elijah in a whirlwind, as if it had already happened. Elijah, like Enoch, is still alive. They did not go the way of the grave. Elisha had abandoned home and family to follow Elijah. It seems, they had now gone to Gilgal.

II Kings 2:2 "And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said [unto him, As] the LORD liveth, and [as] thy soul liveth, I will not leave thee. So they went down to Beth-el."

Elisha had stayed with Elijah for years. He was not about to leave him, now. Elijah knows that his life on earth is coming to an end. He, possibly, does not want Elisha to see his last hours. He could want to be alone. It is, probably, evident to Elisha, too, and he wants to be there and witness the home-going of Elijah.

II Kings 2:3 "And the sons of the prophets that [were] at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know [it]; hold ye your peace."

It seemed, that many of the prophets and their sons knew, it would be that very day that Elijah would go home to be with the LORD. Elisha tells them, he knows it, too.

II Kings 2:4 "And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, [As] the LORD liveth, and [as] thy soul liveth, I will not leave thee. So they came to Jericho."

This is the second time that Elijah had tried to get away from Elisha. Elisha will not be left, though. If Elijah goes to Jericho, so will Elisha.

II Kings 2:5 "And the sons of the prophets that [were] at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know [it]; hold ye your peace."

It appears, that even at Jericho the prophets and their sons know, Elijah is about to leave this earth. This is the very reason Elisha will not let Elijah out of his sight.

II Kings 2:6 "And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, [As] the LORD liveth, and [as] thy soul liveth, I will not leave thee. And they two went on."

This is the third time that Elijah had tried to get away from Elisha, but Elisha will follow Elijah wherever he goes, because he wants to witness his home-going.

II Kings 2:7 "And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan."

These sons of the prophets wanted to view from afar Elijah going up to heaven in the whirlwind. The older prophets were not that curious, thinking that the LORD might not approve of them looking on, even from a distance. By the Jordan River, just Elijah and Elisha stand together.

II Kings 2:8 "And Elijah took his mantle, and wrapped [it] together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."

This man of miracles had done it, again. He had struck the water of the river with his folded up garment, and it parted for Elijah and Elisha to walk over.

II Kings 2:9 "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

Elisha had seen so many of the miracles done through Elijah, that his only wish was for the Spirit within Elijah would be twice as strong within him. We see that Elijah loved Elisha, and had asked what he wished.

II Kings 2:10 "And he said, Thou hast asked a hard thing: [nevertheless], if thou see me [when I am] taken from thee, it shall be so unto thee; but if not, it shall not be [so]."

This is a very hard thing, because the miracles of Elijah had been so fantastic, themselves. Elijah places this directly in the LORD's hands. It is the LORD's decision, whether to grant this wish, or not. Elisha will know the answer, when Elijah is carried up. If he sees the ascension of Elijah, God had granted his wish.

II Kings 2:11 "And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

They had to be separated, so Elijah would go up, and not both of them. God divided them with His fire. Psalms 104:4 "Who maketh his angels spirits; his ministers a flaming fire:" The chariot of fire and the horses of fire accompanied Elijah up, but he went up in the whirlwind.

II Kings 2:12 "And Elisha saw [it], and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

Elisha saw it, so he, indeed, received the double portion of a son. Elisha is calling Elijah father, here. He received the favorite son portion. He was so humbled by it all, that he rent his clothes. This tearing of the clothes in this manner was showing complete horror at the magnitude of God. It was, also, a way of mourning for the loss of Elijah. This close encounter with God would put horror in anyone's heart.

II Kings 2:13 "He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;"

The mantle of Elijah had come to Elisha. He went back to the River Jordan that had parted for them to come over.

II Kings 2:14 "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where [is] the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over."

He did exactly as he had seen Elijah do, and had the very same results. The Jordan opened, and he walked over on dry land.

II Kings 2:15 "And when the sons of the prophets which [were] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Prophets have an insight from God, that not everyone has. They were suddenly aware of what had happened, as they saw Elisha. He was, probably, greatly changed in appearance.

II Kings 2:16 "And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send."

The fifty sons of the prophets are not sure that Elijah had ascended into heaven. They know something had happened, but they are not aware of what. It was too far for them to see Elijah, as he ascended. It was several miles, in fact. They thought, perhaps, the whirlwind had taken him up, and dropped him, to cause him to die. They wanted to go and seek his body for burial. Elisha, tells them they need not go. He is in heaven.

II Kings 2:17 "And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not."

They did not believe Elisha, and kept asking him over and over until he finally let them go to look. He knew Elijah was not there, but he could not convince them. They did not understand a person going to heaven without benefit of the grave. They looked three days, but of course, they did not find him.

II Kings 2:18 "And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?"

Elisha waited at Jericho, until they finished their three days of hunting for the body of Elijah. He reminds them, he had said it would be futile to look.

II Kings 2:19 "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city [is] pleasant, as my lord seeth: but the water [is] nought, and the ground barren."

In this verse, the miracles for others to witness of Elisha began. They liked their city, but the water was bad.

II Kings 2:20 "And he said, Bring me a new cruse, and put salt therein. And they brought [it] to him."

Salt, generally, would make bad water worse. Salt water is not what they needed, but fresh. The new cruse was used, so that no uncleanness had ever been in the cruse.

II Kings 2:21 "And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren [land]."

Elisha cast the water into the spring of waters and they became fresh and clear. They took on a new name, Ain-es-sultan. This spring, now, had become a beautiful fountain of sweet water. Notice, Elisha tells them, that the LORD healed the waters.

II Kings 2:22 "So the waters were healed unto this day, according to the saying of Elisha which he spake."

The waters obeyed the Word of the Lord spoken by the prophet Elisha.

II Kings 2:23 "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head."

Many of the prophets were at Beth-el. He, possibly, could have been going to relate to them what had happened to him. We will find, in this, that it is a dangerous thing to speak ill of a true prophet. These children laughed at the prophet, because he was bald.

II Kings 2:24 "And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them."

The boys were, probably, following Elisha and jeering at him. This is a terrible time for anyone to come against him. It would be important for all to show great respect for the one the LORD had chosen to follow in Elijah's footsteps. This cursing them was in the name of the LORD, which meant they had tried to defame his position with the LORD. They were suddenly punished

by being torn of she bears. This is not something for Christians to do. This was under the law, and Christians live under grace. It is, however, a very dangerous thing to say bad things about God's anointed.

II Kings 2:25 "And he went from thence to mount Carmel, and from thence he returned to Samaria."

Elisha was, probably, telling the other prophets what had happened to Elijah. Carmel was a spot, where Elijah had been well-known. This is where he called down fire from God to lap up the offering by fire. Elisha went on to Samaria, because much of his ministry would be near there.

## 2 Kings 2 Questions

1. How did Elijah go to heaven?
2. Why was Elisha following Elijah?
3. How had Elijah lived on the earth?
4. Who, besides Elijah, went to heaven without going the way of the grave?
5. What did Elijah try to get Elisha to do?
6. Why would Elisha not do what Elijah asked him to do this time?
7. Why did Elijah not want Elisha to follow him?
8. What did the sons of the prophets at Beth-el ask Elisha?
9. How did Elisha answer them?
10. Where did Elijah go after Beth-el?
11. What did the sons of the prophets at Jericho say to Elisha?
12. Where was the third place that Elijah went?
13. Who followed Elijah and Elisha from a distance?
14. Why had the older prophets not followed them?
15. What miracle did the LORD do, at the Jordan River, for Elijah?
16. Who went over Jordan with Elijah?
17. What did Elijah ask Elisha?
18. What did Elisha want?
19. How did Elijah answer Elisha's request?
20. Who will decide, whether Elisha's request will be answered, or not?
21. How were Elijah and Elisha separated?
22. How did Elijah go up into heaven?
23. Quote Psalms chapter 104 verse 4.
24. When Elisha saw Elijah go up accompanied by the chariots of fire and the horses of fire, what did he do?
25. What did Elisha pick up and carry back with him?
26. What did Elisha do at the River Jordan?
27. What was the first thing the fifty asked Elisha to let them do?
28. How long did they look?
29. Where did Elisha wait for the fifty?
30. How does Elisha make the water sweet?
31. Who laughed at Elisha for being bald?
32. What happened to them?
33. Why did he go back to Carmel?

We will begin this lesson in:

II Kings 3:1 "Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years."

II Kings 3:2 " And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made."

Jehoram was the last of the line of Ahab. All of the kings of Israel were evil, and he was no exception. He was not as evil as some of the others, however. He did not do away with the golden calves, but he did stop the worship of Baal, by destroying the image of Baal. It was, probably, the terrible end that came to Ahab and Ahaziah, that caused him to tear the image of Baal down.

II Kings 3:3 "Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom."

This is speaking of the calf worship. It is strange, but they tried to worship God and these calves all at the same time. It appears, the reason they kept the calf at Bethel, and the calf at Dan, was to keep the people from going to Jerusalem, and worshipping at the temple.

II Kings 3:4 "And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool."

Now, we see the reason for the revolt of Moab. The tribute Moab paid was excessive.

II Kings 3:5 "But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel."

Moab did not fight Israel for their independence, until after Ahab was dead, because Ahab was a very strong opponent. He was, also, very cruel, and might have wiped their people out, to get their animals and other wealth.

II Kings 3:6 "And king Jehoram went out of Samaria the same time, and numbered all Israel."

This numbering was, possibly, taking stock, to see how many military they could muster in case of war. Numbering the people without God's permission was forbidden.

II Kings 3:7 "And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I [am] as thou [art], my people as thy people, [and] my horses as thy horses."

Jehoshaphat had made an agreement with Ahab, when he was still alive. Jehoshaphat would help them, because of this earlier agreement, and because Moab was their mutual enemy.

II Kings 3:8 "And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom."

One of the main reasons that Jehoshaphat chose this direction, was because Edom was a dependency of Judah, and would let them pass with no conflict. Edom was an enemy of Moab, themselves, and some of their troops might join them in the battle. Going by Edom was not the shortest route, but was, probably, the safest.

II Kings 3:9 "So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them."

In the last lesson, we mentioned the fact that Edom did not have a king. They were ruled by a deputy that Jehoshaphat had set up. It is interesting, here, that they have gained enough strength that they now, have a king. It is, also, interesting that they join the battle with Moab led by their king. Israel's troops will be in the front lines, because this battle is really theirs. Judah will back them up, and then, the troops of Edom will back up Judah. This was such a tremendous amount of troops, you can see it would be easy to run out of water. This means they were travelling 7 days, to get to the area of the battle.

II Kings 3:10 "And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!"

The fear of the king of Israel, is because of what happened to Ahab and Ahaziah. He realizes that it was not God, who sent them to this war, but their own desire. He fears the LORD will be angry with them and destroy Israel, Judah, and Edom.

II Kings 3:11 "But Jehoshaphat said, [Is there] not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here [is] Elisha the son of Shaphat, which poured water on the hands of Elijah."

Notice, it is Jehoshaphat who calls for the prophet of God. It appears, that everyone knew of the miracles Elijah had done. They did not, however, know much about Elisha, except that he served Elijah.

II Kings 3:12 "And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him."

Jehoshaphat knew that this man of God would be the one they needed to see. Jehoshaphat, a man who did right in God's sight, was in very bad company with these two evil kings.

II Kings 3:13 "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of

thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab."

Elisha first reprimands Jehoram for his evil ways. He reminds him that his father, Ahab, and his mother, Jezebel, had brought the worship of Baal into the land. Even though Jehoram had torn down the statue of Baal, he was still an evil king in the sight of the LORD. Notice, that Jehoram says, it was the LORD who brought these three together. He is afraid the LORD will destroy them, as he did Ahab and Ahaziah.

II Kings 3:14 "And Elisha said, [As] the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."

The only thing Jehoshaphat did that was displeasing to the LORD, was the times he made alliance with the evil kings. It appears, the LORD forgave him for that, because he was righteous in God's sight. Elisha would not have even answered the kings of Israel and Edom, but will speak to Jehoshaphat.

II Kings 3:15 "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him."

Music definitely has a place in worship. The beautiful spiritual songs in the church prepare our hearts to receive the message God has for His people. This is the reason for the minstrel here. Elisha will listen to the soft music, and get his mind off the world. The music will have a calming influence. Elisha would close out the world, and listen to the Word the LORD speaks through him.

II Kings 3:16 "And he said, Thus saith the LORD, Make this valley full of ditches."

We remember, they were out of water. These ditches would hold water for them.

II Kings 3:17 "For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts."

We are not told where the water comes from, but we can assume that the water flows into these ditches from another spot. It may rain heavy in another place, and flow the water into the ditches. It is not important how the ditches are filled with water. It is a miracle from God.

II Kings 3:18 "And this is [but] a light thing in the sight of the LORD: he will deliver the Moabites also into your hand."

Elisha explains that filling these ditches with water is a minor miracle. The great miracle that will take place here, will be the Moabite defeat by the Lord. He will deliver the Moabites into their hands.

II Kings 3:19 "And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones."

This is not a commandment to do these things, but rather prophetically speaking of what they would do. The Moabites were not living for God. This is speaking of a total destruction of the land, which would have to be rebuilt.

II Kings 3:20 "And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water."

The early morning was the time of the morning sacrifice. It appears, there had been heavy rain in Edom, and the water flowed into the ditches from there.

II Kings 3:21 "And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border."

It seemed, that the Moabites had gathered all the men of the land who were old enough to fight, and gave them armour. They quickly covered the border, where the enemy was coming from.

II Kings 3:22 "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side [as] red as blood:" II Kings 3:23 "And they said, This [is] blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil."

It appears, these ditches did more than supply water to them. The ditches, possibly, had red clay at the bottom, and the water on it caused it to appear to be blood. It could, also, have been a sunrise of redness that caused the water to look red. They knew that Israel had broken away from Judah, and they thought some of the rivalry between them had sprung up in battle. They want to believe these three kings and their men had turned on each other. They want it so badly, they had convinced themselves that is what happened.

II Kings 3:24 "And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in [their] country."

The Moabites had run in on Israel expecting to take a spoil, and instead, the Israelites killed many, and the others retreated. The Israelites did not stop the battle, when the Moabites ran. They followed them into their land to destroy them.

II Kings 3:25 "And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about [it], and smote it."

We see the prophecy of Elisha fulfilled here. They went through the land destroying everything in sight. The good trees are trees, that are useful to the people living there. They could even be speaking of fruit

trees. Kir-haraseth was a fortress, and could not be broken down without the heavier rams and such. This is, possibly, why it was not immediately torn down. The battering rams and the catapults, which threw large stones at them, tore it down.

II Kings 3:26 "And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through [even] unto the king of Edom: but they could not."

The king saw that they were all about to die. The king takes his strongest and bravest men, who had, probably, been his personal guard, and tried to break through into the ranks of Edom, but they could not.

II Kings 3:27 "Then he took his eldest son that should have reigned in his stead, and offered him [for] a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to [their own] land."

In Moab, the eldest son of the ruler, who died, would take the throne. The rule over the land was handed down from father to son. Human sacrifice was offered by the heathen people, who surrounded Israel and Judah. The sacrifice was of his eldest son, because he was the most precious to him. This human sacrifice would have been an abomination to God. It would, also, have been revolting to the Israelites and those of Judah. It was certainly revolting to the people of Moab. This drastic step so shocked everyone, that the war ended. Israel, Judah, and Edom went home.

## 2 Kings 3 Questions

1. Who became king of Israel at the death of Ahaziah?
2. How many years did he reign?
3. How was his evil reign different from that of Ahab and Jezebel?
4. What was the sin of Jeroboam mentioned in verse 3?
5. Why had they kept the golden calf at Bethel and at Dan?
6. Who was king of Moab at this time?
7. How did they make their living?
8. When did Moab revolt against Israel?
9. What did Jehoram do to prepare for war?
10. Who did he send to for help?
11. Was he willing to help him against Moab?
12. Why was Jehoshaphat willing to help fight Moab?
13. Who chose the direction of attack?
14. Why did he choose this way, since it was not the shortest?
15. What suddenly comes to the king of Israel about the LORD?
16. Who asks if there is a prophet to consult?
17. Who did one of the servants recommend?
18. How did Jehoshaphat show confidence in the prophet?
19. Who did Elisha tell the king of Israel he should inquire of?
20. Who was the only reason Elisha would speak to them?
21. Who did Elisha ask for?
22. What is the benefit of soft spiritual music in church?
23. What did Elisha tell them to do?
24. What would the LORD do for them in this battle?
25. In verse 19, what did Elisha tell them they would do?
26. When did the water come into the ditches?
27. Who fought for Moab?
28. When the Moabites saw the ditches of water, what did they believe they were?
29. Who attacked first?
30. What did the armies of Israel, Judah, and Edom do, that fulfilled the prophecy of Elisha?
31. What did the king of Moab try to do with 700 of his choicest men?
32. What terrible thing did he do, when his plan of attack failed?
33. What effect did this have on everyone?

We will begin this lesson in II Kings 4:1 "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen."

This one verse tells us a lot. Prophets were permitted to have wives. We must notice that she went to the prophet for help. Indirectly she is going to God. She knew there would be no mercy shown her by the worldly creditor. If the creditor cannot get the money, he will take her sons into servitude to pay the indebtedness. This is a type and shadow of all of us, who owe our lives for the debt of sin we committed. The penalty for sin is death. Jesus {our High Priest} paid our debt in full for us. Let us follow the story, and see what this man of God does to help this widow.

II Kings 4:2 "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil."

Elisha realizes that he must help her out of this problem. The verse above is as if he is thinking with the words he says. Notice, she submits to his decision, when she calls herself his handmaid. Her husband was a prophet, so the oil is, probably, a small portion of anointing oil.

II Kings 4:3 "Then he said, Go, borrow thee vessels abroad of all thy neighbours, [even] empty vessels; borrow not a few."

These vessels are like buckets, or pots. She is to gather all of the spare containers that all of her neighbors have.

II Kings 4:4 "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

God will multiply what she has, and everytime she pours one vessel full, she is to get another vessel and fill it, until all the vessels she has are full. Notice, God uses what she already had to bless her. It is like the five loaves and two fishes, which Jesus fed the multitude with.

II Kings 4:5 "So she went from him, and shut the door upon her and upon her sons, who brought [the vessels] to her; and she poured out."

II Kings 4:6 "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, [There is] not a vessel more. And the oil stayed."

She and her sons did just as Elisha had told her to do. They poured until all of the vessels were completely full. Then the oil stopped reproducing itself.

II Kings 4:7 "Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

This oil was so much, that it easily paid her debt, and was a living for her and her two sons. There could have been more children, but we know there were two sons. She waited, until Elisha told her to sell it, before she did this. God is good. He will see to the needs of those in service for Him. In this case, He took care of even more than their needs.

II Kings 4:8 "And it fell on a day, that Elisha passed to Shunem, where [was] a great woman; and she constrained him to eat bread. And [so] it was, [that] as oft as he passed by, he turned in thither to eat bread."

This is the beginning of a totally different happening. Shunem was in Galilee. The fact that the "woman was great" could mean great in stature, or it could mean well thought of. It, probably, means that she was a woman of financial means. This would be more likely, since it would be in direct contrast to the widow earlier in the lesson. She discovered Elisha passing her house, and she invited him in to eat. It seemed, that every time Elisha came this way, he made it a point to stop and eat here. Many people travelling in those days depended on the hospitality of the people to feed them. There were no restaurants.

II Kings 4:9 "And she said unto her husband, Behold now, I perceive that this [is] an holy man of God, which passeth by us continually."

He must not have told them that he was a prophet, but she had decided that he was by his clothes and his actions. Probably, he prayed before eating, or perhaps, he spoke of the LORD.

II Kings 4:10 "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

She felt that she would like to help Elisha more, than just feeding him when he came by. They would fix him a place to rest his weary bones.

II Kings 4:11 "And it fell on a day, that he came thither, and he turned into the chamber, and lay there."

We see, that she had been correct in assuming he needed a place of rest, when he came by. He did stop and rest for a while.

II Kings 4:12 "And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him."

II Kings 4:13 "And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what [is] to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people."

Elisha wanted to repay her for her kindness. He thought, perhaps, she wanted him to speak for her to the king, or the captain of the host. She was satisfied with her station in life, and told him she would rather live among her own people. Notice, she asked for nothing herself.

II Kings 4:14 "And he said, What then [is] to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old."

Since she would not tell Elisha anything she wanted for her kindness, Elisha had Gehazi to check and see, if there would be anything she wanted, or needed. In the Hebrew families the women thought it was a curse from God not to have children. She had not mentioned this, but Gehazi found out for Elisha.

II Kings 4:15 "And he said, Call her. And when he had called her, she stood in the door."

II Kings 4:16 "And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, [thou] man of God, do not lie unto thine handmaid."

There are several instances in the Bible, where people beyond childbearing age have children. They are a gift from God. It is more than she can believe. Her heart's desire would be fulfilled. He tells her, the baby will be born before this time the next year.

II Kings 4:17 "And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life."

His prophecy came true. She had her son.

II Kings 4:18 "And when the child was grown, it fell on a day, that he went out to his father to the reapers."

II Kings 4:19 "And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother."

Children, who live on a farm, love to go out and watch the fields being reaped. He was, probably, still a small child, but old enough to go to the field with his father. He suddenly grabs his head and begins to complain of pain. This could have been a sunstroke, or many other things. I personally have experienced extreme heat and fainted from it. Your head pounds severely with this.

II Kings 4:20 "And when he had taken him, and brought him to his mother, he sat on her knees till noon, and [then] died."

Whatever happened to him in the field was very serious. He is not in a coma, he is dead.

II Kings 4:21 "And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and went out."

She knew her only help was the LORD. She left the child on the bed of Elisha. She put him in Elisha's room, so no one would disturb him, until she could get back with Elisha.

II Kings 4:22 "And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again."

Notice, she did not tell her husband, that their son was dead. He does know that she wants to go for the prophet Elisha, because the child is sick. She calls for an animal to ride, and an escort to go with her.

II Kings 4:23 "And he said, Wherefore wilt thou go to him today? [it is] neither new moon, nor sabbath. And she said, [It shall be] well."

II Kings 4:24 "Then she saddled an ass, and said to her servant, Drive, and go forward; slack not [thy] riding for me, except I bid thee."

The husband tries to tell her, that she will not be able to find Elisha. She knows in her heart, that she will be able to find him. She is saying to this servant, to go as fast as he can, and not to worry about her comfort.

II Kings 4:25 "So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, [yonder is] that Shunammite:"

His home must have been at mount Carmel. It seems, she went directly to mount Carmel. Elisha saw her coming.

II Kings 4:26 "Run now, I pray thee, to meet her, and say unto her, [Is it] well with thee? [is it] well with thy husband? [is it] well with the child? And she answered, [It is] well."

Elisha is concerned and sends his servant running to meet her to ask of her well being. She does not tell Gehazi her problem, the same as she did not tell her husband. Her problems are just for Elisha's ears.

II Kings 4:27 "And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul [is] vexed within her: and the LORD hath hid [it] from me, and hath not told me."

Gehazi thought that she should not have touched the prophet, and he was about to pull her away from the prophet, when Elisha told him to leave her alone. She had been a blessing to Elisha. He certainly wanted to hear of her problems. Generally, the Lord revealed to him ahead of time, about problems, but in this instance he did not.

II Kings 4:28 "Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?"

II Kings 4:29 "Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

Elisha sent Gehazi ahead, because he could travel faster. He sent his own staff.

II Kings 4:30 "And the mother of the child said, [As] the LORD liveth, and [as] thy soul liveth, I will not leave thee. And he arose, and followed her."

This mother was determined to get help for her son. She would not leave, until Elisha came with her. She was not satisfied with Elisha's staff being carried to her son by Gehazi. Elisha would have to come to her son, himself.

II Kings 4:31 "And Gehazi passed on before them, and laid the staff upon the face of the child; but [there was] neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked."

The woman was right. It must be Elisha. Elisha was not in error in sending the staff. We read of aprons and handkerchiefs being sent from the body of Paul, and healing people. Perhaps, Gehazi did not believe the boy would be restored by this. We know the mother did not believe this would restore him. For this type of miracle, there had to be a vast amount of faith.

II Kings 4:32 "And when Elisha was come into the house, behold, the child was dead, [and] laid upon his bed."

Just as the woman had told Elisha, the boy is dead.

II Kings 4:33 "He went in therefore, and shut the door upon them twain, and prayed unto the LORD."

This means no one was in the room except Elisha and the boy. This prayer was an urgent request of the LORD.

II Kings 4:34 "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm."

This personal contact of his flesh upon the flesh of the child brought warmth to the child's body, which was cold in death. When he put his mouth on the boy's mouth, it could have been that he breathed into the boy's mouth to get oxygen to him.

II Kings 4:35 "Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

Again, he warmed the body of the child with his body. Also, virtue could have gone from him to the child. Of course, that virtue came from the LORD through Elisha to the boy. This sneezing seven times shows that his lungs were full of air, again. He is breathing. "Seven" means spiritually complete.

II Kings 4:36 "And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son."

He did not allow the mother in the room, when he was praying for the boy. Gehazi was told to call the mother. The boy had to be a small child for the mother to be able to pick him up in her arms. He is alive. His mother's faith in the LORD through Elisha, had caused him to live.

II Kings 4:37 "Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out."

This was her way of thanking Elisha for the life of her child.

II Kings 4:38 "And Elisha came again to Gilgal: and [there was] a dearth in the land; and the sons of the prophets [were] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets."

Elisha had to be visiting the school of the prophets at Gilgal, when this verse begins. He, probably, was thought of as the head of the prophets in the land. He had taken the place of Elijah. It would be natural for him to check in, and see how things are going with the would-be prophets. This great pot was to make some sort of meal for the prophets.

II Kings 4:39 "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred [them] into the pot of pottage: for they knew [them] not."

II Kings 4:40 "So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O [thou] man of God, [there is] death in the pot. And they could not eat [thereof]."

This type gourd was not edible. Food was so scarce, that the young prophet who went to the field to find something to eat, just got the first living thing he saw. Boiled gourd would taste terrible, and under some circumstances, could be poisonous. The wild variety would, probably, be poisonous.

II Kings 4:41 "But he said, Then bring meal. And he cast [it] into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

Elisha poured meal into the boiling pot of gourds, as he had put salt in the water at Jericho to purify it. God told Elisha to put the meal in the water. The act of obedience to God purified the food in the pot.

II Kings 4:42 "And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat."

This is a miracle feeding of lesser proportions, than the thousands Jesus fed with the five loaves and two fishes, but a miracle none the less.

There were over 100 men to be fed, here, with twenty loaves. The man from Baal-shalisha is insignificant, as was the boy with the fishes.

II Kings 4:43 "And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave [thereof]."

Elisha knew that God would multiply the food, as he had multiplied the oil for the widow. There would be plenty to eat, if they would eat in faith.

II Kings 4:44 "So he set [it] before them, and they did eat, and left [thereof], according to the word of the LORD."

We see, in this, an entirely different miracle that Elisha brought from God, than the previous miracles he had done. When we say that Elisha did them, we mean that the LORD did them through Elisha. Their faith multiplied the food to fill them all.

## 2 Kings 4 Questions

1. Who was the woman who cried out to Elisha in verse 1?
2. Why could her husband not help her?
3. What was she crying out about?
4. What is this situation, in verse 1, a type and shadow of?
5. What was the only thing she had in the house?
6. What is she doing, when she calls herself handmaid?
7. What did Elisha tell her to do?
8. What was she to do with the vessels she borrowed?
9. Who helped her do what Elisha had told her to do?
10. What did she do, when all the vessels were full?
11. How much was the oil worth?
12. Where was Shunem?
13. What did the fact that the woman was great mean?
14. What did she tell her husband about Elisha?
15. What did they do for Elisha, besides feed him, when he came by?
16. Who was Elisha's servant?
17. When he offered to speak for her to the king, what was her reply?
18. When Elisha inquired further of her needs, what did he find out?
19. What did Elisha promise her that seemed impossible?
20. When did the promise come true?
21. Where was the son, when he took sick?
22. What was the outcome of his sickness?
23. Where did the woman go for help?
24. Did she tell her husband he was dead?
25. Where did she find Elisha?
26. What did the servant of Elisha run ahead and do?
27. Who was in the sickroom, when Elisha prayed?
28. What did Elisha do, besides pray?
29. What did Elisha do the second time he went into the room?
30. What unusual thing did the child do, to show he was alive?
31. When the woman saw her son was restored to her, what did she do?
32. What was in Gilgal, where Elisha went?
33. What did Elisha tell the young prophet to do?
34. What was wrong with the food?
35. What did Elisha do to it to make it pure?
36. What did the man from Baal-shalisha bring to them to eat?
37. How many had to eat of this?
38. What did the servitor say about this food?
39. There would be plenty to eat, if they ate in \_\_\_\_\_.
40. What do we mean, when we say that Elisha did miracles?

We will begin this lesson in II Kings 5:1 "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, [but he was] a leper."

The name "Naaman" means pleasantness. Naaman had, possibly, been an army officer in the army of Ben-hadad. It seems that at this point in time, he had been made captain of the host. The master, spoken of here, is Ben-hadad. He had led the Syrian army in battle against the Assyrians, and the LORD had helped him to victory. He was honored by his countrymen, because of his bravery and skill in battle. It appears, from the verse above, that he was a good moral man, as well. His leprosy had not been severe enough to keep him out of battle.

II Kings 5:2 "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife."

It seemed, there was never a peace between Syria and Israel, that lasted very long. There were border skirmishes frequently. This little maid from Israel had been captured on one of these raids.

II Kings 5:3 "And she said unto her mistress, Would God my lord [were] with the prophet that [is] in Samaria! for he would recover him of his leprosy."

It appears, the maid was happy in her captivity. It even appears, that she cares for Naaman, her master. She believes, that if Naaman was in Samaria, Elisha could heal his leprosy. She is aware the healing comes from the LORD, but is mightily manifested through Elisha. She is so sure of this, that she tells her mistress.

II Kings 5:4 "And [one] went in, and told his lord, saying, Thus and thus said the maid that [is] of the land of Israel."

This, possibly, means that Naaman went in and told Ben-hadad that this girl said, there was a prophet in Israel, who could cure Naaman's leprosy.

II Kings 5:5 "And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment."

A talent of silver weighs 125 pounds, so this is 1,250 pounds of silver, plus 6,000 pieces of gold {probably coins}. He, also, sent ten changes of clothing. This means that Naaman was very important to the kingdom, and he must be cured regardless of cost. Notice, who he sends the money to. It is the king of Israel. Such a gift would surely turn the head of the king of Israel.

II Kings 5:6 "And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have [therewith] sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

Messengers from kings were allowed to carry their messages to the king of the land without danger. Ben-hadad was a heathen king. He thought, if there were someone in the land that could heal Naaman, he would surely be working for the king. He sent the letter and the gifts to the king, so Naaman would be healed.

II Kings 5:7 "And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [Am] I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

The king of Israel knew that only God could give life to a person. Someone with leprosy was thought of as being dead. The king of Israel knew how serious a sin it would be, to put himself in the place of God. He tears his clothes to prove that this is not his idea. He believes this to be some kind of a trick the king of Syria is pulling, to get him in trouble with God.

II Kings 5:8 "And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

We do not know for sure, but it appears the king was not aware of Elisha's part in the raising of the woman's son from the dead. Elisha heard of this, and sent word to the king to send Naaman to him. It was almost as if he was saying, "the king of Israel and the king of Syria will realize there is a prophet in the land". This was as much for the benefit of Israel, as it was for Syria.

II Kings 5:9 "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

From a very early age, the Syrians used horse-drawn chariots. This was not unusual, then. This proud man would not go into the humble house of Elisha.

II Kings 5:10 "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Since he did not come in to Elisha, Elisha did not come out to him, but sent him a message. The commander of the army would find this a very degrading thing to do, as if he were not clean.

II Kings 5:11 "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper."

We see a very proud man. He was a great man in his land, and he expected the holy man to show him respect. We must remember, he had shown the holy man no respect. He had made up his mind, how this healing was to take place, and none of his expected things happened. He did not even hear the holy man call upon his LORD. He is insulted.

II Kings 5:12 "[Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."

His pride was about to keep him from being healed. He was familiar with the rivers of Damascus, and he knew they were clean. He could not believe he had come so far, to just wash in the water of the river. He was really angry.

II Kings 5:13 "And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?"

The servants were not so puffed up with pride. They are saying to Naaman, what will it hurt to wash in the water and try it? You might be healed. You have come so far, why not just try washing in the river like the prophet said?

II Kings 5:14 "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

He realized how foolish it was, not to take the advice of the holy man, after he had come so far to get his advice. He swallowed his pride, and obeyed the commands of God, which came from Elisha's lips. He immediately had soft skin like a young man. His leprosy was gone, and his skin was very soft.

II Kings 5:15 "And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that [there is] no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."

He had been angry, when he left the house of the prophet before. Now, he went back and honored the prophet, who the LORD used to heal him. He recognizes the God of Elisha as the One True God. He tries to pay Elisha for the healing.

II Kings 5:16 "But he said, [As] the LORD liveth, before whom I stand, I will receive none. And he urged him to take [it]; but he refused."

It was not wrong for the prophet to take an offering. In fact, generally, the person blessed, did give an offering. It, perhaps, was because Naaman had first expressed his importance, or it could have been because he was a heathen. Elisha, possibly, wanted Naaman to see that a person could not buy the favors of God. Elisha wanted Naaman to realize, that it was the LORD who truly healed him.

II Kings 5:17 "And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD."

Naaman said above, "There is no God in all the earth, save in Israel". The request, in verse 17, was to take a little of Israel home with him, so he could worship on the soil of Israel. His burnt offering and sacrifices would be made on that soil. In doing this, he would be recognizing the God of Israel.

II Kings 5:18 "In this thing the LORD pardon thy servant, [that] when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing."

Naaman is asking, in this, for the LORD to forgive him for going to the house of Rimmon to worship. He will no longer believe in any other God than the LORD. He will go to the house of Rimmon, to keep from being killed. He is saying in advance, that the visit to the house of Rimmon would be to please his leader, and he would worship in form only. His heart will be forever with the LORD.

II Kings 5:19 "And he said unto him, Go in peace. So he departed from him a little way."

In this, we do not see Elisha expressing approval of Naaman going to the house of Rimmon. He does not reprimand him either. He does send him away in peace.

II Kings 5:20 "But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, [as] the LORD liveth, I will run after him, and take somewhat of him."

The greed of Gehazi is showing. He is like many today, who are in the ministry for the money they make from it. That is the wrong reason to minister, as we will see in the next few verses. It is such a shame that he tries to include the LORD in this act of lying and stealing. He uses the phrase "as the LORD liveth". Had he been a true servant of the LORD, and of Elisha in particular, he would have trusted Elisha's judgment on this matter.

II Kings 5:21 "So Gehazi followed after Naaman. And when Naaman saw [him] running after him, he lighted down from the chariot to meet him, and said, [Is] all well?"

Naaman had seen Gehazi serving Elisha. His respect, shown here, is for Elisha.

II Kings 5:22 "And he said, All [is] well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments."

The servant of Elisha is giving an excuse to Naaman for Elisha changing his mind about the gift. Of course, this whole statement is a lie. A talent of silver was thought to weigh 125 pounds. This is worth a great deal.

II Kings 5:23 "And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid [them] upon two of his servants; and they bare [them] before him."

Naaman was so thankful for his healing that he wanted to give even more than was asked. He insisted on giving two talents of silver and two changes of garments. It took two men to carry the silver. Even at that, the load would have been very heavy. These servants were not Gehazi's.

II Kings 5:24 "And when he came to the tower, he took [them] from their hand, and bestowed [them] in the house: and he let the men go, and they departed."

Gehazi knows what he had done was wrong. He did not let the two carrying the load of silver come back into the city, for fear Elisha would find out what he had done. He hid the silver in the house, perhaps his own, and went to Elisha.

II Kings 5:25 "But he went in, and stood before his master. And Elisha said unto him, Whence [comest thou], Gehazi? And he said, Thy servant went no whither."

We can look back to when the staff of Elisha was sent by Gehazi to put on the face of the dead boy. We remember, the boy did not improve. Now, we know it was the hands of this liar, that kept the staff from helping. God knew the heart of Gehazi even then. His heart had not been with the LORD all along.

II Kings 5:26 "And he said unto him, Went not mine heart [with thee], when the man turned again from his chariot to meet thee? [Is it] a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"

Elisha loved Gehazi. He had been Elisha's personal servant, as Elisha had been Elija's. Gehazi should have known that Elisha would know everything he did. Elisha had a vision of the whole thing. Gehazi's plan for the money was to buy oliveyards, vineyards, sheep, oxen, menservants and maidservants. He was tired of being poor, and wanted to be rich from the ministry. This sounds all too familiar, does it not?

II Kings 5:27 "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper [as white] as snow."

He took the gifts of Naaman, now he will, also, have his leprosy. He will no longer serve Elisha. He must go out from him. He was no longer fit to serve Elisha. He was not trustworthy, and his greed made him unfit for the ministry. The leprosy that Gehazi received was the worst kind. He received his as a curse for his terrible sin. He could stop the leprosy with

himself, by never getting married. If he married and had a family, the curse of the father would be on his sons and daughters.

## 2 Kings 5 Questions

1. Who was captain of the host of the king of Syria?
2. What kind of captain was he?
3. What does the name "Naaman" mean?
4. Who is the master spoken of in verse 1?
5. How did the little maid happen to be in Naaman's house?
6. How do we know the little maid liked Naaman?
7. Who does she suggest Naaman go to see, to get rid of his leprosy?
8. Naaman takes the maid's suggestion to whom?
9. What did Ben-hadad send as a gift to Elisha?
10. How much does a talent of silver weigh?
11. Who sent the letter to the king of Israel?
12. What did the letter request of the king?
13. When the king of Israel read the letter, what did he do?
14. When did Elisha send word to the king that he would help Naaman?
15. How did Naaman get to Elisha?
16. Why did Elisha not come out and speak personally with Naaman?
17. What did Elisha tell him to do?
18. How did Naaman feel about this?
19. His \_\_\_\_\_ was about to keep him from being healed.
20. Who spoke to Naaman, and convinced him to do what Elisha had told him to do?
21. What happened, when he obeyed the words of Elisha?
22. What admission did Naaman make in verse 15?
23. When Naaman offered Elisha gifts for what he had done, what did Elisha do?
24. What did Naaman ask Elisha for?
25. What did he want with dirt from Israel?
26. Who ran after Naaman, and asked for a gift?
27. What did Naaman give Gehazi?
28. Where did Gehazi hide the silver?
29. What did Elisha tell Gehazi, when he came back?
30. What punishment came on Gehazi for his sin?

We will begin this lesson in II Kings 6:1 "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us."

It appears, that there had been many young men, who had come to the school of the prophets. They had run out of space for housing these young men. This school was at Jericho, and it would have been difficult to expand here.

II Kings 6:2 "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye."

Elisha is suggesting, that they move near the Jordan River, several miles away. If they all work together, they can build the facilities they need. The timber in this particular area would belong to anyone who wanted to cut it. This land had not been designated to any particular family. Elisha sends them out to begin the work.

II Kings 6:3 "And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go."

It appears, one of the young men did not want to be sent by Elisha. He wanted Elisha to go with them, so the blessings of God would be on their project.

II Kings 6:4 "So he went with them. And when they came to Jordan, they cut down wood."

It seems, trees were plentiful here to build their school. All of the young men cut the wood for the school.

II Kings 6:5 "But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed."

They were cutting down trees, and trimming them into beams in the crudest fashion. They were using axes for this purpose. While he was working with the axe, one blow knocked the head of the axe off, and it fell into the water. The young man started crying out for help, because he had borrowed the axe.

II Kings 6:6 "And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast [it] in thither; and the iron did swim."

Even though this is a minor miracle, in the sense that the axe was not an expensive loss, it is a major miracle to get iron to float. Elisha is the man of God spoken of here.

II Kings 6:7 "Therefore said he, Take [it] up to thee. And he put out his hand, and took it."

So many times, we do not realize the necessity for miracles. We must remember, that the men observing this miracle were all in training to be prophets. This would build up their faith. You must have an impossibility in the natural, before you can have a miracle.

II Kings 6:8 "Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place [shall be] my camp."

We do not know exactly how long after Naaman had been healed of leprosy, that the Syrians came to war against Israel. The miracle performed by Elisha seems to be long forgotten.

II Kings 6:9 "And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down."

It seems, that Elisha warned the king of Israel of the attack by the Syrians. The king at the time was, probably, Jehoram.

II Kings 6:10 "And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice."

We see that the king of Israel, on checking out the situation told to him by the prophet, found it to be true two different times. The king, himself, did not go to that area, but sent scouts to check it out.

II Kings 6:11 "Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us [is] for the king of Israel?"

It appears, that the king of Syria thought some of his own men had been traitors to him. He did not know how the king of Israel found out about the sneak attack. He wants the men to admit it, if they were on the side of Israel, rather than on the side of Syria.

II Kings 6:12 "And one of his servants said, None, my lord, O king: but Elisha, the prophet that [is] in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

We are not told who this servant is. It could very well have been Naaman. He would know first hand of the miracle abilities of Elisha. It was a relief, that none of his own people had played the traitor.

II Kings 6:13 "And he said, Go and spy where he [is], that I may send and fetch him. And it was told him, saying, Behold, [he is] in Dothan."

Dothan was about twelve miles north of Samaria. The spies had found Elisha there, and brought back the information to their king. The king intends to send men, and bring Elisha back to him.

II Kings 6:14 "Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about."

This great host of the army with chariots and horses encircled the city, so Elisha would not be able to escape. They came by night, so as to not be detected, until they were completely around the city.

II Kings 6:15 "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?"

This servant was alarmed at the number of soldiers around the city. He had no idea, they were here just to take Elisha back to their king. He felt fear in his heart, that they were about to attack the city and kill them all, or take them for slave labor. He is very alarmed, and runs to Elisha to find out how they can protect themselves.

II Kings 6:16 "And he answered, Fear not: for they that [be] with us [are] more than they that [be] with them."

This servant could not believe the answer that Elisha gave. Notice, "fear not". The following Scripture is what Elisha is saying. Psalms 3:6 "I will not be afraid of ten thousands of people, that have set [themselves] against me round about."

II Kings 6:17 "And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha."

The young man had been looking with physical eyes. The eyes of his understanding were opened, and he saw the heavenly warriors around Elisha. Psalms 68:17 "The chariots of God [are] twenty thousand, [even] thousands of angels: the Lord [is] among them, [as in] Sinai, in the holy [place]." Of course, there are many more than even the ones mentioned in Psalms above. The army protecting Elisha was from heaven.

II Kings 6:18 "And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."

It is amazing, the power that the LORD had given Elisha. This blindness was speaking of them being confused, and not being able to take Elisha. It was not total blindness, but partial, since they would be able to see enough to follow Elisha. We do know, they were not thinking clearly, to let the one they had come for lead them away.

II Kings 6:19 "And Elisha said unto them, This [is] not the way, neither [is] this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria."

They blindly followed Elisha away from Dothan. Samaria would have been the last place they would have gone, if they had been aware of what they were doing.

II Kings 6:20 "And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these [men], that they may see. And the LORD opened their eyes, and they saw; and, behold, [they were] in the midst of Samaria."

Elisha had led them inside the walls of the enemy, even into the capital of Samaria. After he had led them into the city, he asked the LORD to open their eyes, and let them see where they were. Before, they had eyes to see, and they did not see; now they have eyes to see, and they do see.

II Kings 6:21 "And the king of Israel said unto Elisha, when he saw them, My father, shall I smite [them]? shall I smite [them]?"

Elisha is not the father of the king. This is a name showing respect. Now, that this great army of Syria is in the hands of the king of Israel, what does he do with them? He is an evil king, and his first thought is to kill them. Since Elisha brought them to him, he asks him what to do to them.

II Kings 6:22 "And he answered, Thou shalt not smite [them]: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."

You do not take helpless prisoners, and kill them. Elisha tells him they will not be killed, but fed. Elisha is showing the king of Israel a way to be at peace with Syria. If he shows kindness to these helpless soldiers now, perhaps, the Syrian king will stop sending troops to Israel.

II Kings 6:23 "And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel."

Jehoram did exactly as Isaiah had told him. He was kind to them, and fed them, and gave them drink. They went back to Syria humbled by this whole affair. The raids, that had been regularly sent against Israel, stopped at this time. We are not told for what period of time, but at least as long as this incident was fresh on their minds.

II Kings 6:24 "And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria."

This happens much later, than the incident we just studied. Ben-hadad had forgotten. Here, he is back around Samaria, where his troops had been freed from before.

II Kings 6:25 "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was [sold] for fourscore [pieces] of silver, and the fourth part of a cab of dove's dung for five [pieces] of silver."

Samaria was a walled city, and the king and his men were inside the city. The siege had gone on so long, that there was no food left. We see the extent of the lack of food, when an ass's head would sell for 80 pieces of silver.

II Kings 6:26 "And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king."

II Kings 6:27 "And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?"

The walls surrounding the cities were very wide. In this particular situation, the king is, possibly, checking on his troops and looking out across the land to see, if by chance, the enemy had gone. The woman is starving and calls to her king for food. She, probably, thought the king had food stashed away for his own use, and perhaps, he would give her some of his food.

II Kings 6:28 "And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow."

The king becomes aware, that she wants him to judge a matter for her. Cannibalism is strictly forbidden. These women have agreed to do something opposed to the will of God. There are three times in Jewish history, when this very thing took place. At the siege of Samaria here, in Jerusalem at the siege of Nebuchadnezzar, and in Jerusalem at the siege of Titus.

II Kings 6:29 "So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."

This is the most unnatural thing a mother could do. The normal mother will protect her child to the end in every circumstance. The second mother, who hid her son, is more like a true mother.

II Kings 6:30 "And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, [he had] sackcloth within upon his flesh."

The mourning of the king, over such conditions as this, caused the king to tear his clothes. Under his outer garment, it was revealed that he had been wearing sackcloth.

II Kings 6:31 "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day."

This is interesting, that the king is blaming Elisha for this. He is remembering the kindness they had shown the Syrians, and this is their repayment for letting them go at the request of Elisha.

II Kings 6:32 "But Elisha sat in his house, and the elders sat with him; and [the king] sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: [is] not the sound of his master's feet behind him?"

God had warned Elisha what was taking place. The king of Israel was very evil and was, indeed, a murderer. Elisha was in his home that was in the middle of Samaria. The elders had come to Elisha, possibly, for some answers to the terrible predicament the city was in. The king wanted Elisha, beheaded. Elisha told the elders to hold the door, so the king's men cannot come in and kill him.

II Kings 6:33 "And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil [is] of the LORD; what should I wait for the LORD any longer?"

Their deduction of why the war had left them in such bad shape was true. This certainly was from the LORD. The king was very evil, and the people were worshipping false gods. The king wanted to know, if they must wait even longer than they had already. He is saying, "How long can the LORD allow this to happen"? This chapter is chopped off abruptly here, but will continue in the next lesson.

## 2 Kings 6 Questions

1. What is the problem spoken of in verse 1?
2. Where was the school of the prophets at that time?
3. What was Elisha's solution to the problem?
4. Why did one young man refuse to go?
5. What river would this new facility be near?
6. What happened, while they were cutting the trees?
7. Why was the young man concerned about so minor a thing, as an axe head?
8. What did Elisha do?
9. What strange thing did the iron part of the axe do?
10. How could this be thought of as a giant miracle?
11. How would this benefit these young prophets?
12. In the last lesson, Naaman was healed of leprosy, why, then, was Syria trying a sneak attack on Israel now?
13. Who did Elisha warn of the sneak attack?
14. The king of Syria accuse his men of what?
15. When he found it was Elisha, the prophet, who told of the invasion, what did he do?
16. Where was Elisha staying at this time?
17. Who did the king of Syria send to bring Elisha back?
18. Who discovered the city was completely surrounded by the army of Syria?
19. Why did Elisha tell him not to fear?
20. What calmed the fear of the servant of Elisha?
21. Quote Psalms chapter 3 verse 6.
22. How was the servant able to see the army of the LORD encamped around Elisha?
23. Quote Psalms chapter 68 verse 17.
24. What did Elisha ask the LORD to do to the Syrian army?
25. Where did Elisha lead the Syrians?
26. What happened to them, as soon as they were inside the city walls of Samaria?
27. What did the king of Israel want to do with them?
28. What did they do, instead?
29. Sometime after this happening, what did Ben-hadad do?
30. How bad was the famine in Samaria?
31. Where was the king, when the woman called out to him?
32. What terrible thing had she and another woman done?
33. When the king heard what she said, what did he say he would do to Elisha?
34. What does Elisha call the king?
35. What question does the king ask Elisha?

We will begin this lesson in II Kings 7:1 "Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time [shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

We will see, in this chapter, the deliverance of Samaria out of the hands of Syria. This measure of fine flour would be about a peck and a half of flour. A shekel was 10 penny weights of whatever metal this is speaking of. This would be a drastic change from the inflated price of food, we saw in the last lesson. This would be the price of flour in times of plenty.

II Kings 7:2 "Then a lord on whose hand the king leaned answered the man of God, and said, Behold, [if] the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see [it] with thine eyes, but shalt not eat thereof."

This lord, upon whom the king leaned, was a very close servant. His doubt in what Elisha had said would cause him not to eat of the food. Remember, this is not spoken to the king. The servant was denouncing Elisha and God. It was almost as if he was denying that Manna fell from heaven before.

II Kings 7:3 "And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?"

II Kings 7:4 "If we say, We will enter into the city, then the famine [is] in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

The 4 lepers were sitting around waiting to die. They happened to be, just outside the city gate. They knew, if they entered the city, there was nothing but famine there. If they went to the camp of the Syrians, the worst thing that would happen to them would be that they killed them. They were dying anyway, what difference did it make when?

II Kings 7:5 "And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, [there was] no man there."

They went in the twilight, so no one would see them. To their amazement, when they got into the camp, there was no one there. They had all left during the night.

II Kings 7:6 "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

They had heard the chariots alright, but it had been the army of heaven they had heard. They were so frightened, when they heard the noise of the

many chariots, that they fled for safety. They assumed this was the army of Egypt and the army of the Hittites coming against them.

II Kings 7:7 "Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it [was], and fled for their life."

It appears, they fled so fast, that they took nothing with them that might slow them down. They left in the middle of the night. They must have run away on foot, because they left their horses and asses.

II Kings 7:8 "And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid [it]; and came again, and entered into another tent, and carried thence [also], and went and hid [it]."

They had been starving with the people of the city of Samaria. The first thing they did, was eat and drink, until they could hold no more. They took some of the wealth {all they could carry} two different times out of the camp, and hid it for later.

II Kings 7:9 "Then they said one to another, We do not well: this day [is] a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

Probably, not their honesty, but their fear of being killed caused them to go, and tell the city of the good fortune. Of course, they would report it to the king and his house first.

II Kings 7:10 "So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, [there was] no man there, neither voice of man, but horses tied, and asses tied, and the tents as they [were]."

It is strange, that they would have left their horses behind, because they could have travelled faster on their horses. Sometimes, people do strange things, when they are terribly frightened. The lepers report all of this to the porter, for him to tell the king. The king had no idea, neither did these lepers, why the Syrians had fled.

II Kings 7:11 "And he called the porters; and they told [it] to the king's house within."

II Kings 7:12 "And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we [be] hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city."

When the porter tells the king, he does not believe that they had fled. He believed they had set a trap to catch them, when they came out to the camp. Undoubtedly, it had slipped his mind, what Elisha had told him.

II Kings 7:13 "And one of his servants answered and said, Let [some] take, I pray thee, five of the horses that remain, which are left in the city, (behold, they [are] as all the multitude of Israel that are left in it: behold, [I say], they [are] even as all the multitude of the Israelites that are consumed:) and let us send and see." II Kings 7:14 "They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see."

There were very few horses left in the city. These were kept for emergencies. They were so hungry, there was very little to lose by going to see, if it was true they had fled and left their goods for the taking. The king sent a chariot and men to check this out.

II Kings 7:15 "And they went after them unto Jordan: and, lo, all the way [was] full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king."

They left so fast, they left articles all along the way. Anything they thought might slow them down in their getaway, they left on the side of the road. It was obvious that something had frightened them so badly, they had fled home as fast as they could go.

II Kings 7:16 "And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was [sold] for a shekel, and two measures of barley for a shekel, according to the word of the LORD."

The prophet had spoken the truth. You can easily see why the whole town emptied, and ran for what food they could find. They would be like the lepers. They would eat first, and spoil the other things in the camp after.

II Kings 7:17 "And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him."

The lord, in the verse above, is speaking of the arrogant servant of the king, who laughed at Elisha and at God for saying, God would open the windows of heaven and send food to them. He was left to watch the gate, and the stampeding people ran over him, and killed him. He truly would not eat of the food.

II Kings 7:18 "And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:" II Kings 7:19 "And that lord answered the man of God, and said, Now, behold, [if] the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

This repeats what Elisha had said to the king and his arrogant servant. This was a reminder to them, and to us, that Elisha truly was a man of God. His words were spoken as an oracle of God. They were God's Words in the mouth of Elisha.

II Kings 7:20 "And so it fell out unto him: for the people trode upon him in the gate, and he died."

It is a dangerous thing to speak against God's anointed. This servant found that out, by paying with his life. He saw this with his eyes and had time to regret it. He died, before he ate of the food.

## 2 Kings 7 Questions

1. What word of encouragement does Elisha speak to the king of Israel?
2. How much was a measure of fine flour?
3. What does a shekel weigh?
4. Who doubted what Elisha said?
5. What did Elisha say to him?
6. How many leprous men were at the gate of the city?
7. Why did they decide to sneak into the Syrian camp?
8. What did they find?
9. Why had the Syrians left?
10. What had they left behind?
11. What chariots had they really heard?
12. What did the lepers do at first, when they found the Syrians gone?
13. What caused these lepers to go to the city, and tell that the Syrians were gone?
14. Who did they tell?
15. What did the king think, when he heard they were gone?
16. What did one of the servants of the king suggest they do, to find out if they were gone?
17. Who went to check it out?
18. What was strewn along the way?
19. Who went out to the camp to spoil the camp?
20. Where did the servant, that the king had leaned upon, stay?
21. What happened to him?

We will begin this lesson in II Kings 8:1 "Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years."

This Shunammite woman had befriended Elisha on several occasions. He had prayed, and God had brought her son back to life on one occasion. He knew of the 7 year famine, that would come upon the land. He went to his friend, and told her to take her family out of the land, before the famine begins. The famine in Egypt, at the time of Joseph, had been for 7 years, as well. It seems, a severe famine lasts 7 years.

II Kings 8:2 "And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years."

This woman does not doubt what the prophet Elisha has told her. She immediately does exactly as the prophet has told her to do. She knows that Elisha spoke as an oracle of God. She chose the land of the Philistines, because they were less subject to famine. Grain was plentiful there, and there was much water there, as well. She was a woman of means, so she could move fairly easily.

II Kings 8:3 "And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land."

She had not sold her land, but had left it to find safety for her family. When she came back after the seven years, it seems, someone had tried to claim her place. She had gone to the king to judge on the matter.

II Kings 8:4 "And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done."

This particular account was while Gehazi was still in good standing with Elisha. Later on, Gehazi becomes a leper because of his greed and lying. The king, perhaps, had not heard much of the miracles Elisha had done, and who would be better to tell him of them than his closest servant?

II Kings 8:5 "And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this [is] the woman, and this [is] her son, whom Elisha restored to life."

Of course, the greatest miracle that Gehazi had seen Elisha do, was the restoration of life to the young boy. God arranged, that at the very moment he is telling of this miracle, the woman, who it happened to, would enter. She will confirm the fact, that this miracle really did take place.

II Kings 8:6 "And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that [was] hers, and all the fruits of the field since the day that she left the land, even until now."

Not only did she have the opportunity to tell the king of the miracles of Elisha, but the king believed her about her claim for her land, and she was restored her property, as well.

II Kings 8:7 "And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither."

We are not told why Elisha came to Damascus. We can safely assume the LORD sent him. He might have been having trouble in Samaria at this time, but I would assume, it was to meet Hazael. Ben-hadad, king of Syria, is sick. Everyone in Syria knew of the miracles that Elisha had performed in the past. The king will surely try to get help from Elisha.

II Kings 8:8 "And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?"

We know that before the ascension of Elijah into heaven, the LORD had told him to anoint Hazael as king of Syria. If he did that, it was long before the opportunity arose for Hazael to be king. It was Hazael that Ben-hadad sent to inquire of Elisha, if he would live over this sickness?

II Kings 8:9 "So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?"

Elisha was not the father of Ben-hadad. This was a way of showing the honor due Elisha from Ben-hadad. This gift, that he sent, was tremendous. The gift consisted of gold, and silver, and expensive clothing, just like the offering that Naaman had brought earlier for his cleansing from leprosy. He wanted Elisha to tell him, if the sickness he had was fatal, or not.

II Kings 8:10 "And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die."

It appears, that the king is going to die. Hazael would, probably, not want to tell the king that. Elisha just says, "if you want to, go and tell him he will live, but he will die". II Kings 8:11 "And he settled his countenance stedfastly, until he was ashamed: and the man of God wept."

This is speaking of Elisha. When he could control his feelings no longer, he began to weep.

II Kings 8:12 "And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

Hazael appeared to be concerned about Elisha, but he was not interested in anyone, except himself. We must stop and take note that even an evil king, like Hazael, was king because God put him in power. Wars, in this region of the world, were bloody, cruel wars where all of the things Elisha mentioned above are commonplace. They did not have human feelings toward their enemies, or their families.

II Kings 8:13 "And Hazael said, But what, [is] thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou [shalt be] king over Syria."

At the time that Elisha said this, Hazael did not even know that he would be king. To call someone a dog, was about the lowest name you could call them. Hazael denies that he would act like a dog, if he became king. Elisha reminds him that the LORD showed him Hazael as king, and the kind of king he would be.

II Kings 8:14 "So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me [that] thou shouldest surely recover."

He told the king what he wanted to hear. We are not told, whether Elisha accepted the camels with all the gifts on them, or not. We do know that he gave Hazael a different answer, than the one he gave Ben-hadad.

II Kings 8:15 "And it came to pass on the morrow, that he took a thick cloth, and dipped [it] in water, and spread [it] on his face, so that he died: and Hazael reigned in his stead."

This, to me, is saying that Hazael suffocated Ben-hadad to death. This makes the answer that Elisha gave a little more understandable. Ben-hadad would have recovered from his illness, had not Hazael suffocated him with the wet pillow over his face. Hazael was next in line, to become king.

II Kings 8:16 "And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign."

This is on an entirely different subject here. The rule of the kings of Syria are dropped, and now, this reflects back to the rule of the kings in Judah. There were two kings named Joram, or Jehoram. One ruled in Israel, and one in Judah. It is very strange that Israel would have a king by the same name as the king of Judah, at the same time. Jehoram of Judah married the daughter of Ahab and Jezebel. He did not follow in the footsteps of his father Jehoshaphat, who did right in the sight of God. Both, Jehoram of Judah and Jehoram of Israel, were very evil.

II Kings 8:17 "Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem."

This Jehoram {Joram} of Judah, reigned until he was 40 years old.

II Kings 8:18 "And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD."

He brought the worship of Baal and Astarte to Judah. Probably, his evil wife brought them with her. Her mother, Jezebel, and her father, Ahab, had introduced the worship of these false deities in Israel. This wife's name was Athaliah, and she was just as evil as her mother.

II Kings 8:19 "Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, [and] to his children."

We see the only reason God did not destroy Judah, was because of his promise to David. There would always be a glimmer of the Light of the LORD in Judah.

II Kings 8:20 "In his days Edom revolted from under the hand of Judah, and made a king over themselves."

Edom was the land that Esau settled so many years ago. Edom was an enemy of God's people continuously. They were constantly breaking away from Judah, and proclaiming their freedom. This is just one more time, when they did that very thing.

II Kings 8:21 "So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents."

Joram is the same as Jehoram. He fought with the Edomites, to keep them from gaining their freedom from Judah.

II Kings 8:22 "Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time."

The battle of Jehoram was not effective. They still revolted. Libnah was near Philistia. They took advantage of the revolt of Edom and revolted, too.

II Kings 8:23 "And the rest of the acts of Joram, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"  
II Kings 8:24 "And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead."

This is that same book of records, that is not in the Bible. He was buried in the city of David. His very evil son, Ahaziah, who was the grandson of Jezebel and Ahab, reigned in his stead. Ahaziah was, also, called Azariah, and Jehoahaz.

II Kings 8:25 "In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign."

I suppose, it is giving the name of the king of Israel, when each person is king of Judah, to show who they had to deal with during their

reign. Ahaziah, probably was acting king during the two years of his father's illness. At his death, he became sole ruler.

II Kings 8:26 "Two and twenty years old [was] Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name [was] Athaliah, the daughter of Omri king of Israel."

His mother's father was, actually, Ahab. Omri was her grandfather. The name "Athaliah" means whom Jehovah hath afflicted. Omri was prominent, because he did a great deal to establish the ten tribes as separate Israel.

II Kings 8:27 "And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as [did] the house of Ahab: for he [was] the son in law of the house of Ahab."

This is speaking of him carrying on the worship of Baal in Judah. He was a relative of Ahab. His mother was the daughter of Ahab.

II Kings 8:28 "And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram."

II Kings 8:29 "And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick."

His father and his uncle, both, were named Joram or Jehoram. It would be a likely thing for these close relatives to join forces in battle against a mutual enemy. We remember, that Hazael was unusually wicked. He called himself a dog, when Elisha told him of what he would do. Ramoth-gilead was in the hands of Israel at the time of this war. Hazael was the aggressor, then. His uncle, Joram, was wounded in the battle, but it was not a fatal wound. It appears, that he and his uncle left the battlefield in the hands of capable captains, and went home to their capitals. It appears, from this, that Ahaziah actually took Joram, king of Israel, to Jezreel to be healed, before he went home to his own capital.

## 2 Kings 8 Questions

1. Elisha warned the Shunammite woman of a \_\_\_\_\_.
2. How long will the famine last?
3. Where did she take her family, until the famine was over.
4. She knows that Elisha speaks as an \_\_\_\_\_ of God.
5. Why did she choose the land of the Philistines?
6. After the 7 year famine, what did the woman do?
7. Who was the king speaking with, when she came to him?
8. What had the king asked him?
9. Gehazi told him of what miracle?
10. What did Gehazi tell the king that helped get her land back for her?
11. In verse 7, where did Elisha go?
12. Who was sick?
13. Who did Ben-hadad send to inquire of Elisha?
14. What did the king want to know?
15. How large was the gift he brought to Elisha?
16. What did Elisha tell Hazael to say?
17. Why did the man of God weep?
18. What does Hazael call himself in verse 13?
19. How did Elisha know of the evil he would do?
20. How did Ben-hadad really die?
21. What two kingdoms had a king named Joram, or Jehoram?
22. Jehoram of Judah reigned, until he was \_\_\_\_\_ years old.
23. What was the only reason God did not destroy Judah?
24. Who revolted from Judah?
25. How old was Ahaziah, when he began to reign?
26. What kind of a king was he?
27. Who did Hazael war against at Ramoth-gilead?
28. Who was wounded in battle, and taken to Jezreel to heal?

We will begin this lesson in II Kings 9:1 "And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:"

Perhaps, the reason that Elisha did not go, was because he might be recognized. This young man, in training to be a prophet, would not be recognized as a prophet. It would be much safer for him to do this, than for Elisha. This was special anointing oil. Ramoth-gilead was in the territory of Gad. It was across the Jordan, and had belonged to Syria, until the recent battle, when Joram recovered it for Israel. Joram, we remember, had returned, Jezreel, after being injured in that battle.

II Kings 9:2 "And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;"

The LORD had instructed Elijah to anoint Jehu. It seems, that the task was passed down to Elisha, and now, it is time to anoint him. It really does not matter who does the anointing. The main thing is, that it is the will of the LORD for him to be anointed. He was captain of the host of Israel at the time of his anointing. He was actually the grandson of Nimshi. This is not the same Jehoshaphat, as the king in Judah. This one is the father of Jehu. This is not to be a public anointing. He is to take him to a private place, and pour the anointing oil on his head.

II Kings 9:3 "Then take the box of oil, and pour [it] on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not."

This shows the danger he would be in. He must flee immediately, after he anoints Jehu. He first pours the oil on Jehu, and then he proclaims him king.

II Kings 9:4 "So the young man, [even] the young man the prophet, went to Ramoth-gilead."

The young man did exactly, as he had been instructed by Elisha.

II Kings 9:5 "And when he came, behold, the captains of the host [were] sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain."

We see, from this, that Jehu was not the only captain of the hosts. Some believe that he was the leader of all the captains. There seemed to be no designation, except they were captains, however. It appeared, the captains were having some sort of meeting. The young prophet looked directly at Jehu and called him captain. He, then, told him he needed to see him privately.

II Kings 9:6 "And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, [even] over Israel."

Notice, "Thus saith the LORD God of Israel". This leaves no doubt that this was the will of God being carried out by this young prophet. This is not an appointment by the people, or by the preceding king, but by the LORD.

II Kings 9:7 "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel."

There were no descendents of Ahab to ever rule the house of Israel, again. Not only, was Jehu to kill the king, Joram or Jehoram, but all who might try to take his place as king from the house of Ahab. The time had, now, come for the vengeance of the LORD on Jezebel, as well. Ahab and Jezebel had been terrible leaders. They had brought in the worship of Baal and Astarte. They were a threat to all the prophets. They had really been a threat to all, who worshiped the One True God.

II Kings 9:8 "For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:"

This just means that all of the males in the family of Ahab will be killed. The statement "whole house" indicates women and children, too, will perish.

II Kings 9:9 "And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:"

God had given Ahab and his family plenty of time to change. He even showed them who was truly God, with the fire that came from heaven on mount Carmel. They did not take heed. He is one of the worst kings Israel had, but, he was not quite as evil as Jezebel. God will wipe out this evil in Israel with the death of Ahab's entire family. The same thing had happened to Jeroboam, and Baasha. They were all involved in the same type of sin.

II Kings 9:10 "And the dogs shall eat Jezebel in the portion of Jezreel, and [there shall be] none to bury [her]. And he opened the door, and fled."

We see a promise of the same thing in the following Scripture. I Kings 21:23 "And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel." When a person was not buried at death, this was another humiliation for them.

II Kings 9:11 "Then Jehu came forth to the servants of his lord: and [one] said unto him, [Is] all well? wherefore came this mad [fellow] to thee? And he said unto them, Ye know the man, and his communication."

Jehu comes back into the area, where the captains were gathered. They inquired if all was well. They, possibly, thought something had happened to the king. The young man was not dressed like the young man of the day, that

was why they called him a mad man. He was, possibly, dressed in a prophets garment. Jehu thinks, perhaps, they knew the young man's mission. It appears, to me, that they might have been already wondering what would happen, if the king died.

II Kings 9:12 "And they said, [It is] false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel."

They tell Jehu, they had not sent the young man. Jehu was reluctant to tell them what he said, but does, when they continued to ask him. He admitted to them that the young man brought him the message, that the LORD had anointed him king of Israel.

II Kings 9:13 "Then they hasted, and took every man his garment, and put [it] under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."

These captains seemed to favor this idea. It seems, to me, the captains were relieved. They immediately recognized Jehu was king by placing their garments for him to walk on. The blowing of the trumpets was a proclamation that he was king.

II Kings 9:14 "So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria."

Just the fact that the king was still living, when the captains declared Jehu king, made it a conspiracy. At Ramoth-gilead, the sight of the battle, Joram won, and the city was kept by Joram. It was, now, a place of defence against Syria.

II Kings 9:15 "But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, [then] let none go forth [nor] escape out of the city to go to tell [it] in Jezreel."

If these captains had really declared Jehu king, along with the LORD having him anointed king, then the news must not get back to Joram at this time. The captains must keep this among themselves, until this was established. It was very important for it to be a secret at this time. If Joram found out, he would declare war against them now, and they would be greatly outnumbered. They must go at this systematically.

II Kings 9:16 "So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram."

We see that Jehu went directly to Jezreel, where the king was. It appears, that he had taken a company of skilled men with him. He wanted to arrive before any news leaked to the king that he had been anointed king, himself. The king of Judah, Ahaziah, was there visiting Joram.

II Kings 9:17 "And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And

Joram said, Take an horseman, and send to meet them, and let him say, [Is it] peace?"

This watchman had been set here, to warn the king of anything that might be a problem. The scout that was to be sent out was to determine, whether these people were enemies, or friends. Joram was not suspecting, that someone from his own country would be a problem to him.

II Kings 9:18 "So there went one on horseback to meet him, and said, Thus saith the king, [Is it] peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again."

This is just another way of saying, that he would not tell the messenger what his business was. He did tell him not to go back to Jezreel, but just keep on going away from the city. The scout realized there was something not just right here, and he went on behind Jehu. He did not go back to the city. The watchman, who had reported this to Joram, told him about this latest event.

II Kings 9:19 "Then he sent out a second on horseback, which came to them, and said, Thus saith the king, [Is it] peace? And Jehu answered, What hast thou to do with peace? turn thee behind me."

II Kings 9:20 "And the watchman told, saying, He came even unto them, and cometh not again: and the driving [is] like the driving of Jehu the son of Nimshi; for he driveth furiously."

The second man sent out to find out if this visit was peaceful, or not, did the same thing as the first. He just kept going, instead of taking back a word to Joram. The chariot of Jehu was getting closer now, and the watchman thought he recognized Jehu. It appears, that Jehu had been a very aggressive captain, because the watchman recognized him by the speed of his chariot.

II Kings 9:21 "And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite."

The king of Judah and the king of Israel went out to meet the newly anointed king of Israel. They, probably, were not expecting a fight, but were just anxious to hear of the reason for the hurry. The portion of Naboth was very near the town. They were just outside the walls of the city. This had to be, because the LORD wanted them to die where they had committed the sins. All of this, of course, was God's plans.

II Kings 9:22 "And it came to pass, when Joram saw Jehu, that he said, [Is it] peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts [are so] many?"

Jehu, we must remember, was doing exactly what the LORD had told him to do through the prophet. It was the LORD that wanted the house of Ahab destroyed. It appears, Joram realized, before he got to Jehu, that something was wrong, and called out to see if there was peace between them. The answer

that Jehu gave was as if he was saying, that the vengeance of the LORD has come on the house of Ahab, and especially on Jezebel. The whoredoms, spoken of here, was the harlotry in the church. She had men and women prostitutes, that worked for the church. She was a very evil woman.

II Kings 9:23 "And Joram turned his hands, and fled, and said to Ahaziah, [There is] treachery, O Ahaziah."

"Turning the hands" meant turning the chariot around, and going as fast as they could back to Jezreel. We must remember, that Ahaziah had connections to Jezebel and Ahab, as well. Joram shouted and warned Ahaziah.

II Kings 9:24 "And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot."

It appears, the arrow went completely through the body of Joram. He was shot in the heart. This arrow was a fatal strike. He fell into the bottom of the chariot.

II Kings 9:25 "Then said [Jehu] to Bidkar his captain, Take up, [and] cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;"

It seems, that Jehu chose Bidkar to carry him to the very spot, where the LORD said he was to be judged. I Kings 21:19 "And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." I Kings 21:29 "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: [but] in his son's days will I bring the evil upon his house."

II Kings 9:26 "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take [and] cast him into the plat [of ground], according to the word of the LORD."

The Word of the LORD is absolute. Whatever He says, He will do.

II Kings 9:27 "But when Ahaziah the king of Judah saw [this], he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. [And they did so] at the going up to Gur, which [is] by Ibleam. And he fled to Megiddo, and died there."

The LORD, in a sense, had told him to kill Ahaziah, as well, because he was descended from Ahab. Ahaziah saw what happened to Joram and turned his own chariot toward his home. It is not said who killed him, only that he was killed under orders of Jehu.

II Kings 9:28 "And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David."

Ahaziah reigned for a very short period of time {one year}. He had already prepared himself a sepulchre to be buried in. Jehu did not try to stop his servants from carrying him to Jerusalem to be buried. Jehu had no quarrel with the servants of Ahaziah. The servants carried him home for burial.

II Kings 9:29 "And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah."

This is stressing the short period of time he reigned.

II Kings 9:30 "And when Jehu was come to Jezreel, Jezebel heard [of it]; and she painted her face, and tired her head, and looked out at a window."

The painting of her face meant that she put on eye shadow and put color on her cheeks. She put her hair up. She was trying to make herself appealing to Jehu. She looked out the window to see Jehu.

II Kings 9:31 "And as Jehu entered in at the gate, she said, [Had] Zimri peace, who slew his master?"

She was calling Jehu, Zimri. Perhaps, she meant by this, that he was like Zimri. Zimri was a captain of hosts, like Jehu. He had taken the kingdom from Elah, but he only lasted 7 days. She could have been implying that Jehu would last just 7 days, because he killed his master.

II Kings 9:32 "And he lifted up his face to the window, and said, Who [is] on my side? who? And there looked out to him two [or] three eunuchs."

The LORD had commanded Jehu to destroy Jezebel. All of her beauty would have no effect on eunuchs. She was, probably, wicked to her slaves, as she was to everyone else. They would, probably, be happy to see her dead. The eunuchs were on Jehu's side.

II Kings 9:33 "And he said, Throw her down. So they threw her down: and [some] of her blood was sprinkled on the wall, and on the horses: and he trode her under foot."

It appears, that Jehu does not just want her killed, but humiliated in the process. This had been the most evil woman in all history. Her death must fit the crime. Even the treading of the horses over her, was to show Jehu's total disgust of her.

II Kings 9:34 "And when he was come in, he did eat and drink, and said, Go, see now this cursed [woman], and bury her: for she [is] a king's daughter."

Her death did not curb his appetite. It was appropriate for Jezebel to be called {cursed woman}. She had been the daughter of a neighboring king, as well as being queen of Israel. He would have her buried out of respect for the office, not out of respect for her.

II Kings 9:35 "And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of [her] hands."

She had been torn apart by the chariot, when it went over her, but the dogs had eaten the edible parts of her. This was all done very publicly, to show what the LORD thought of her.

II Kings 9:36 "Wherefore they came again, and told him. And he said, This [is] the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:"

The following is the Scripture which prophesied that very thing. I Kings 21:23 "And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel."

II Kings 9:37 "And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; [so] that they shall not say, This [is] Jezebel."

There would be no tomb, where people could go and raise a monument to her. She was not to be glorified in death, since she lived such a horrible life.

## 2 Kings 9 Questions

1. Who did Elisha call to run an errand for him?
2. Why did Elisha not go himself?
3. Where was Ramoth-gilead?
4. Who was he to go to see?
5. Who had first been told to anoint Jehu?
6. Jehu was actually the \_\_\_\_\_ of Nimshi.
7. He was to be anointed \_\_\_\_\_ of Israel.
8. What was the young man to do, as soon as he has delivered the message to Jehu?
9. What did the young man call Jehu, in verse 5?
10. What did the young man do, when he had Jehu alone?
11. What was Jehu to do, when he took over as king?
12. Who had Jezebel been a threat to?
13. What did Ahab, Jeroboam, and Baasha have in common?
14. What will happen to Jezebel?
15. What did the other captains ask Jehu?
16. Why did they call the young prophet a mad man?
17. What did Jehu tell the captains?
18. What did they do, that showed they accepted him as king?
19. Why did they blow the trumpet?
20. What made this a conspiracy?
21. Where had Jehoram gone, to get over his wounds in battle?
22. Why is it important for the news to be withheld now?
23. How did Jehu get to Jezreel?
24. Who is in Jezreel visiting Joram?
25. Who told Joram, that Jehu was coming?
26. What does he do, to see if they are friendly or not?
27. Who went out to meet Jehu?
28. How was Joram killed?
29. Where did they carry Ahaziah's body, after he was killed?
30. How long had Ahaziah reigned in Judah?
31. What does Jezebel do, when she sees Jehu coming?
32. Why does she call him Zimri?
33. What happens to Jezebel?

We will begin this lesson in II Kings 10:1 "And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's [children], saying,"

The LORD had specifically told Jehu, through the prophet that anointed him, not to let any male descendents of Ahab live. Samaria was the principal residence of the king and his family. Jezreel, that we read about in the last lesson, was like a country home. The letters were sent, so there would be no way of denying they had heard of Jehu's plans. The rulers, or elders, were those in charge.

II Kings 10:2 "Now as soon as this letter cometh to you, seeing your master's sons [are] with you, and [there are] with you chariots and horses, a fenced city also, and armour;"

Samaria was the best fortified city, because it was the capital city. Many of the sons of Joram, and the male descendents of Ahab, would be there too. Jehu reminds them, that they have chariots, and horses, and items of war.

II Kings 10:3 "Look even out the best and meetest of your master's sons, and set [him] on his father's throne, and fight for your master's house."

Jehu gives them warning, that he is going to take the throne. He is giving them an opportunity to prepare to fight against him, and keep the kingdom for themselves. Joram had sons, and perhaps, one of them would be strong, and brave, and could lead them in battle.

II Kings 10:4 "But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?"

It appears, they were afraid, because Jehu had killed Ahaziah and Joram. They had not been in the army, and they feared they would not be able to fight, and keep what they had. They had given up, even before they began. Fear gripped them.

II Kings 10:5 "And he that [was] over the house, and he that [was] over the city, the elders also, and the bringers up [of the children], sent to Jehu, saying, We [are] thy servants, and will do all that thou shalt bid us; we will not make any king: do thou [that which is] good in thine eyes."

The letters that Jehu had sent, had caused the people to decide exactly what they would do. It appeared, the elders and the city officials had decided to serve Jehu, instead of fight. They will not try to crown another king. They were willing for Jehu to be king. In every sense, they had surrendered.

II Kings 10:6 "Then he wrote a letter the second time to them, saying, If ye [be] mine, and [if] ye will hearken unto my voice, take ye the heads

of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, [being] seventy persons, [were] with the great men of the city, which brought them up."

Jehu tested their loyalty to him. He says, if they were really willing to be his servant, they must show it by killing the 70 male descendents of Ahab and bringing their heads to him. He will remain at Jezreel. This had to be difficult for the men to do, but they knew they would all die, if they did not do this.

II Kings 10:7 "And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him [them] to Jezreel."

They, probably, killed them privately, and put the heads in baskets to get them out of town without too much local notice. They sent them to Jehu at Jezreel.

II Kings 10:8 "And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning."

The heads were put on display, so all might see. Everyone, who entered the gates, saw the heads of the princes.

II Kings 10:9 "And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye [be] righteous: behold, I conspired against my master, and slew him: but who slew all these?"

This speech to the people was to stop the talk, that was generally whispered around about the new king. They thought Jehu conspired against his master, Joram. In a sense, he did just that. We must remember, that the LORD anointed him king, and told him to rid Israel of the descendents of Ahab. He did kill Joram and Ahaziah, but their own people killed the seventy, whose heads were on display there in the street.

II Kings 10:10 "Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done [that] which he spake by his servant Elijah."

Elijah had been told of God of this very thing, before he died. We must continue to remember the evil that Ahab and Jezebel had done. They not only, were vicious to people they were involved with, but they were the worst of any of the kings in bringing the worship of Baal to Israel. Every Word the LORD had spoken about the destruction of Ahab's descendents, will be carried out under the rule of Jehu.

II Kings 10:11 "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining."

We would really be guessing, if we tried to estimate how many people were directly, or indirectly, associated with Ahab. We do know from the Scripture, above, that every one of them were killed. The priests, the

Scripture is speaking of, were, probably, priests of Astarte, who were not killed at mount Carmel. The land was to be cleansed of the evil of Ahab.

II Kings 10:12 "And he arose and departed, and came to Samaria. [And] as he [was] at the shearing house in the way,"

II Kings 10:13 "Jehu met with the brethren of Ahaziah king of Judah, and said, Who [are] ye? And they answered, We [are] the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen."

The size of this group of men indicated that they were not really on a visit, but probably, had been sent to help with the problems in Israel. They were not the brothers of Ahaziah, because they were dead. These may be the nephews of Ahaziah. They, too, were descendents of Ahab and Jezebel. In fact, it was the children and grandchildren of Ahab and Jezebel, that they claim they were coming to see.

II Kings 10:14 "And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, [even] two and forty men; neither left he any of them."

He killed them, because they were Ahab's relatives.

II Kings 10:15 "And when he was departed thence, he lighted on Jehonadab the son of Rechab [coming] to meet him: and he saluted him, and said to him, Is thine heart right, as my heart [is] with thy heart? And Jehonadab answered, It is. If it be, give [me] thine hand. And he gave [him] his hand; and he took him up to him into the chariot."

Jehonadab was the great Kenite leader. The descendents of Rechab had bound themselves to abstain from wine, and would always be nomads. It appears, that Jehu knew who he was. He asked him, if he was on his side. It appears, that Jehu had a great respect for Jehonadab, and wanted his approval of removing the Baalites from the land. When he told Jehu that he was on his side, Jehu brought him up to ride in his chariot with him.

II Kings 10:16 "And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot."

II Kings 10:17 "And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah."

All of this killing seems so cruel, but we must remember, that the LORD was removing the worship of Baal from the land. Jehu was just the instrument that the LORD used for this purpose.

II Kings 10:18 "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; [but] Jehu shall serve him much."

This really was a lie. He was tricking all of the followers of Baal to reveal who they were so he could kill them.

II Kings 10:19 "Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a

great sacrifice [to do] to Baal; whosoever shall be wanting, he shall not live. But Jehu did [it] in subtilty, to the intent that he might destroy the worshippers of Baal."

This is a clever plot of Jehu to get all of those who worshipped Baal, all of his priests, and all of every group that served him, to appear before Jehu.

II Kings 10:20 "And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed [it]."

II Kings 10:21 "And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another."

We can see how widespread the worship of Baal had become. Not only was the family of Ahab involved, but they had influenced many others, as well. They had to come, because a solemn assembly had been called.

II Kings 10:22 "And he said unto him that [was] over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."

The vestments were linen garments.

II Kings 10:23 "And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only."

Jehu was making sure, that no worshippers of the True God were in here. The entire congregation was made up of the evil Baal worshippers. Jehu was still pretending to be one of them, so he would be sure to get all of them.

II Kings 10:24 "And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, [If] any of the men whom I have brought into your hands escape, [he that letteth him go], his life [shall be] for the life of him."

Jehu and Jehonadab have gone out, and now, have stationed 80 men to kill everyone of the Baal worshippers. If they let one of them go, they will have to pay with their own lives.

II Kings 10:25 "And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, [and] slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast [them] out, and went to the city of the house of Baal."

Jehu carried the deceit up to the very last moment. He even sacrificed for them on the altar. He, then, went out and told his men to come in and kill every person. It appears, that all of the bodies were cast out of the temple, after they had killed everyone of them. They went to the house, that had been erected for Baal in Samaria.

II Kings 10:26 "And they brought forth the images out of the house of Baal, and burned them." II Kings 10:27 "And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day." II Kings 10:28 "Thus Jehu destroyed Baal out of Israel."

He not only, burned the images of Baal, but he tore the buildings down, that had been dedicated to Baal. They did not move the broken walls of the houses that had been dedicated to Baal. They left them as a reminder of what happened to those who worship false gods. The worship of Baal stopped, and never was revived in Israel.

II Kings 10:29 "Howbeit [from] the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, [to wit], the golden calves that [were] in Beth-el, and that [were] in Dan."

The golden calves had been set up in two places of worship. They were mingled in with the worship of the LORD. They were put there to keep the people from going to Jerusalem to worship. Jehu allowed this to go on. It was not as bad as the worship of Baal, but was definitely a sin in the sight of the LORD. God had cursed this type of worship from the onset. While Jehu was house cleaning, he should have destroyed the two calves, but he did not. This is the very reason Jeroboam was destroyed.

II Kings 10:30 "And the LORD said unto Jehu, Because thou hast done well in executing [that which is] right in mine eyes, [and] hast done unto the house of Ahab according to all that [was] in mine heart, thy children of the fourth [generation] shall sit on the throne of Israel."

Actually, Jehu had done what the young prophet had told him to do. Of course, the young prophet was just conveying a message from the LORD. The LORD was pleased with Jehu getting rid of the Baal worship and worshippers. His reward from God for his actions was a promise that four generations of his would sit on the throne of Israel.

II Kings 10:31 "But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin."

The blessings of God are promised to those who keep His commandments. Jehu had performed well, a job that the LORD had given him to do. He stopped, as if he had won the prize. He did not live the life that he had started. He fell into the sins of Jeroboam. The calf worship was something that was an abomination to the LORD.

II Kings 10:32 "In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;"

The LORD would not bless them in battle, because of their unfaithfulness to Him in the calf worship. They had no special favors from the LORD. Hazael was from Syria. He was a continuous threat to Israel.

II Kings 10:33 "From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which [is] by the river Arnon, even Gilead and Bashan."

This is telling of some of the places, where Israel was attacked and did not fare well.

II Kings 10:34 "Now the rest of the acts of Jehu, and all that he did, and all his might, [are] they not written in the book of the chronicles of the kings of Israel?"

This is that same book of records, that is mentioned so much, here in the book of Kings.

II Kings 10:35 "And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead."

Jehu was buried in the capital of Samaria. "Jehoahaz" means Jehovah has laid hold of. He would be an evil king, like his father.

II Kings 10:36 "And the time that Jehu reigned over Israel in Samaria [was] twenty and eight years."

Jehu's reign of 28 years had been full of bloodshed. He pleased God in the destruction of Baal worship, but he did not follow the commandments of God.

## 2 Kings 10 Questions

1. How many sons of Ahab were in Samaria?
2. What was the capital city of Israel?
3. What was Jezreel?
4. In verse 2, Jehu encouraged them to do what?
5. Who did he suggest they put on the throne?
6. Why were they so afraid of Jehu?
7. What message did they send back to Jehu?
8. Who are they willing to be king?
9. What did Jehu tell the leaders to do, if they were truly on his side?
10. They put the heads in \_\_\_\_\_.
11. What did Jehu do with their heads?
12. Quote 2 Kings chapter 10 verse 10.
13. Who were killed, that were associated with Ahab?
14. Who were the priests mentioned in verse 11?
15. Who were the 42 Jehu met at the shearing house?
16. What happened to them?
17. Why were they killed?
18. Who was Jehonadab?
19. What was peculiar about the people of Rechab?
20. When Jehu found him to be a friend, what did he do?
21. Jehu told him to come with him, and see his \_\_\_\_\_ for the LORD.
22. Who had the LORD told to prophesy the destruction of Ahab's descendents?
23. What lie did Jehu tell the people of Israel?
24. Why did he do it?
25. How did Jehu plot to get all of the Baal worshippers in one place?
26. What were the vestments?
27. Who did Jehu have kill the Baal worshippers?
28. What did he do, after he killed all of the Baal worshippers?
29. What did he not do, that disturbed the LORD?
30. How many generations would Jehu have descendents on the throne of Israel?
31. Who attacked Israel, and the LORD did not help them?
32. Who reigned in the place of Jehu at his death?
33. How long had Jehu reigned?

We will begin this lesson in II Kings 11:1 "And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal."

Athaliah was queen mother, when all of this happened. She was the daughter of Ahab and Jezebel, and was very evil. She had brought the worship of Baal into Judah, when she married Jehoram. The seed royal would be speaking of anyone who might ascend to the throne from the house of David. It seemed not to matter, that she was the mother and grandmother of some of them. She was as wicked as her mother, Jezebel. Notice, the word "all" in the Scripture above. This means a large number of people. She did not want to give up her position as queen mother.

II Kings 11:2 "But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons [which were] slain; and they hid him, [even] him and his nurse, in the bedchamber from Athaliah, so that he was not slain."

Another name for Jehosheba was Jehoshabeath. It appears that she secretly entered where Joash was and had his nurse to sneak him out and hide him. He was the only one of the king's sons that was saved alive. This was a very brave thing for her to do seeing how wicked Athaliah was. It appears, that she hid him in a storage room where extra, mattresses and things were kept. In fact, it was very near the queens bedroom. This would have been a place seldom used. They were soon moved to the temple and hidden there.

II Kings 11:3 "And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land."

His aunt and Joash were both hidden in the temple for 6 years. It appears, that Athaliah was so caught up in the worship of Baal, she did not come to the temple, and did not know they were there. This wicked queen ruled over Judah during this time.

II Kings 11:4 "And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son."

Jehoiada was the high priest in the temple at this time. He had helped Joash and his aunt. It would not be an unusual thing for the high priest to call these leaders to the temple. They were, probably, worshippers of Jehovah. Jehoiada told them of Joash, and asked them to remove this wicked queen, and anoint the 7 year old king of Israel. They all agreed, and took an oath to do just that. These leaders would have to find people throughout the land who would be faithful to the cause. They would come to Jerusalem on the sabbath, so as not to raise suspicion.

II Kings 11:5 "And he commanded them, saying, This [is] the thing that ye shall do; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house;"

This happens after an interval of time, where they have had time to make their plans and get the people involved. All of this had been done so quietly, that the queen had not suspicioned anything. A third of the people, who come in on the sabbath, are to circle the king's palace and watch it.

II Kings 11:6 "And a third part [shall be] at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down."

This is explaining the sides of the palace, where they are to wait at the various gates. They do not want the palace destroyed. They just want the queen destroyed.

II Kings 11:7 "And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king."

The remaining two-thirds are to guard the house of the LORD. The young king is in the house of the LORD. If Athaliah found out about him being in the temple, she would gather her troops, and try to kill him. The men guarding the house of the LORD would keep that from happening.

II Kings 11:8 "And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in."

These guards were to build a human shield around the king. Anyone, who tried to get to the king, would be killed instantly. They could take no chances with his life. They are to stay with the young king at all times. When he goes to another room, they are to go with him.

II Kings 11:9 "And the captains over the hundreds did according to all [things] that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest."

There were five centurions, and they did exactly as Jehoida had commanded them to do. They knew that the LORD's will was spoken through Jehoida. II Chronicles 23:7 "And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever [else] cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out." II Chronicles 23:8 "So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go [out] on the sabbath: for Jehoiada the priest dismissed not the courses."

II Kings 11:10 "And to the captains over hundreds did the priest give king David's spears and shields, that [were] in the temple of the LORD."

It appears, there was an armory of some sort in the temple. This could have been because they were made with expensive metals, such as gold. We do know from the Scripture above, there were swords, spears, and shields.

II Kings 11:11 "And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, [along] by the altar and the temple."

These guards stood man to man around all of the walls, so there would be no way an intruder would be able to get to the king. They were so ready, that they did not have their swords in their sheaths, but in their hands.

II Kings 11:12 "And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king."

The anointing of the young Joash was done in the temple of the LORD. It was Jehoida who crowned him, and it was Jehoida who anointed him. This shows the approval of the LORD of Joash as king of Judah. The statement "gave him the testimony" means that Jehoiada held the law over his head. This showed that, even though Joash was king, he was still under the law. The clapping of the hands, and the shouts of God save the king, showed the approval of Joash as king.

II Kings 11:13 "And when Athaliah heard the noise of the guard [and] of the people, she came to the people into the temple of the LORD."

These evil queen had finally heard the noise of the shouting and the clapping of the hands. She came to the temple to see just exactly what was going on. She was not a worshipper of Jehovah, so she had not come to the temple during all of this preparation. Now she comes, not to worship, but to check up on these happenings.

II Kings 11:14 "And when she looked, behold, the king stood by a pillar, as the manner [was], and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason."

It appears, up until this moment, Athaliah had no idea there was anything going on, that she should know about. When she walked in and saw the young man crowned king, and everyone rejoicing, she suddenly realized what had happened, and cried treason. The people, who had been admitted in to the coronation of the king, blew trumpets proclaiming their new king. This queen had been so evil, none of the people here would help her.

II Kings 11:15 "But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD."

She was captured in the house of the LORD, but they were not to kill her, here. They would carry her out away from the temple to kill her, because they did not want to defile the temple. It was highly unlikely that anyone would have followed her to help her, but if they did, they were to be killed, also.

II Kings 11:16 "And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain."

This is not a literal laying of hands on her, because she was a queen. They, probably, surrounded her and walked her away from the temple to be killed. This shamed her even more, to be killed in such a place, where they carried the horses in. She did not deserve to be treated differently, however.

II Kings 11:17 "And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people."

At this point, Jehoiada was still in charge of all the happenings. The covenant {agreement} between the LORD and the King had to do with the people of Judah belonging to God. Their first obligation was to their God, and then, to their king and nation. This agreement, that was made, was actually between three parties. God was the first part. The people of the land were the second part, and the young king was the third. The king must respect the LORD and the people. The people must obey God and the king. As long as they were obedient to God, they would be blessed.

II Kings 11:18 "{And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD."

This house of Baal, and the false images, and altars had been brought into the land by Athaliah. They tear them down, as they had killed her. They, also, killed the priest of Baal, Mattan, so that this worship of the false god would die out. Jehoiada appointed officers over the house of the LORD. Jehoiada re-established the worship in the temple. The Levites would, again, serve in the temple.

II Kings 11:19 "And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings."

Joash had been hidden in a storage room just a very short time, until he could be taken to the temple for hiding. During all of the seven years in hiding, Joash had been hidden in the temple. Even all of the anointing services and the coronation had taken place at the temple, as well. Now, this young king will be taken to his palace and established as king. There was a large group of his captains and people who accompanied him to the palace to be set on the throne. He will keep a large number of these same men to guard the palace.

II Kings 11:20 "And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword [beside] the king's house."

We just read that she was killed at the entrance, where they brought the horses in to the palace. That would have been very near the palace. Both Scriptures are correct. This evil queen's death would bring joy to all of the people, for being out from under her oppression.

II Kings 11:21 "Seven years old [was] Jehoash when he began to reign."

He had to have been just a tiny baby, when he was hidden from the evil queen. I cannot think of any woman as evil as she was. She undoubtedly had killed her children and grandchildren to become queen. Jehoash is the same as Joash. "Joash" means whom Jehovah gave. What an appropriate name for the new king. He would have a big job for such a little boy, but Jehoiada and others would help him. His main help would come from God. There was peace, because that tyrant Athaliah was dead.

## 2 Kings 11 Questions

1. What terrible thing did the mother of Ahaziah do, when she heard he was dead?
2. What was this evil woman's name?
3. When she married Jehoram, what false worship did she bring in the land?
4. Why did she kill her relatives?
5. Who hid one of the baby sons of Ahaziah?
6. What is another name for Jehosheba?
7. Where did she hide him at first?
8. Where was he kept hidden 6 years?
9. Why did this evil queen not know he was there?
10. Who was the high priest in the temple at the time?
11. Who did the high priest call to the temple to covenant with?
12. How did the people find out about this?
13. When were they to meet at the temple?
14. How many were to watch the king's house?
15. Who were to guard the house of the LORD?
16. How closely would they guard Joash?
17. Quote 2 Chronicles chapter 23 verses 7 and 8.
18. Where did the spears and shields come from?
19. How ready were the guards?
20. Who crowned the boy, Joash, and anointed him to be king?
21. Why did Athaliah come to the temple?
22. What did she cry out, when she saw what was happening?
23. What did they do to her?
24. Where did they kill her?
25. Who did Jehoiada make a covenant with?
26. After they had killed the queen, what did they do to cleanse the land?
27. Who chose the leaders for the temple?
28. Where had the little king been living?
29. Who went with him, when they took him to the palace?
30. What does "Joash" mean?

We will begin this lesson in II Kings 12:1 "In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name [was] Zibiah of Beer-sheba."

In the last lesson, we saw the crowning of the 7 year old son of Ahaziah as king. He had been hidden away from the time he was a baby, until he was 7. The wicked queen Athaliah, the mother of Ahaziah, had ruled from her son's death, after she had all of his descendents killed. Only Jehoash survived. Jehu had killed all the descendents of Ahab and Jezebel in Israel, and had destroyed the worship of Baal. In his 7th year to reign over the ten tribes of Israel, Jehoash {Joash} began to reign in Judah. The reign of Joash was to last 40 years. At first, he was a God fearing king.

II Kings 12:2 "And Jehoash did [that which was] right in the sight of the LORD all his days wherein Jehoiada the priest instructed him."

Now, we see why he did right in the sight of the LORD. He had lived 7 of his formative years in the temple with Jehoiada, the high priest. It seems, the high priest continued to guide him, after he became king, and until, the death of the high priest.

II Kings 12:3 "But the high places were not taken away: the people still sacrificed and burnt incense in the high places."

The LORD was worshipped in the high places, instead of false gods, so it was not as bad as the worship of Baal and the other false gods. God did want them to worship in the temple in Jerusalem, but from time to time that had been impossible. They had gotten into the habit of worshipping in the high places, and it was hard to break the habit.

II Kings 12:4 "And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, [even] the money of every one that passeth [the account], the money that every man is set at, [and] all the money that cometh into any man's heart to bring into the house of the LORD,"

II Kings 12:5 "Let the priests take [it] to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found."

During the reign of the wicked Queen Athaliah, the breaches had been made, and they had never been repaired. The priests seemed not to have taken the initiative in re-building, and Joash thought this should be done. Even though the priests had great influence over him, they still did not have control of him. He was not like a puppet on a string. He had ideas of his own, and he wanted them carried out. The money that came into the house of the LORD was to be used for many purposes at the temple, one of which was the support of the priests. They were keeping all the money, and not repairing the breaches.

II Kings 12:6 "But it was [so, that] in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house."

They seemed to be using the money for everything else, except fixing the breaches in the wall. After he had reigned 23 years, they still had not made the repairs he had told them to. This upset Jehoash.

II Kings 12:7 "Then king Jehoash called for Jehoiada the priest, and the [other] priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no [more] money of your acquaintance, but deliver it for the breaches of the house."

It appeared, that plenty of money had come in for the project, but they had just never begun repairing the breaches of the house. Somehow, something had to change to get this project under way. Instead of the money being distributed out from now on, it would be collected and turned over for repairs.

II Kings 12:8 "And the priests consented to receive no [more] money of the people, neither to repair the breaches of the house."

I do not see a reprimand of the priests by the king. It appears, that he talked to them, and they agreed that the money taken in must, first, go to fixing the breaches in the house.

II Kings 12:9 "But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money [that was] brought into the house of the LORD."

Now, we see a positive thing done by the high priest. He prepared a chest for their offerings. The chest was near the altar. I would believe it to be near the brazen altar, since it was near the entrance to the house of the LORD. They would hand their tithes and offerings to the priests on duty, and they would put it in the chest.

II Kings 12:10 "And it was [so], when they saw that [there was] much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD."

The high priest {Jehoiada} and the king's scribe counted the money together, and made a record of it, so everyone would be pleased.

II Kings 12:11 "And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,"

As soon as there was quite a bit of money in the chest, and they had counted it and recorded it, they hired carpenters and other builders to go to work on the breaches in the wall.

II Kings 12:12 "And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair [it]."

It seemed to take all of the money they could collect for all of the laborers, and the materials used for building.

II Kings 12:13 "Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money [that was] brought into the house of the LORD:"

In the time of Solomon, all of these things had been in the temple. In fact, there was so much gold used, that even the inside walls were covered with gold. The temple had been robbed since then. Rehoboam had used many of these things to buy off a neighboring king. Some of the evil kings, and the evil queen, had not helped keep the temple up. It seemed, that funds were short now, and no funds had been set aside to buy these things for use in the temple. The most urgent thing, at the moment, was to repair the breaches in the wall.

II Kings 12:14 "But they gave that to the workmen, and repaired therewith the house of the LORD."

The offerings they took in were just enough to pay the workmen.

II Kings 12:15 "Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully."

There was not any treachery going on pertaining to the money. It was being properly distributed among the workers. The high priest was assured they were dealing fairly.

II Kings 12:16 "The trespass money and sin money was not brought into the house of the LORD: it was the priests'."

The trespass and the sin money was the living of the priests'. They had no other income, only the money deposited in the chest was being used for the repairs.

II Kings 12:17 "Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem."

It appears, that the Scripture, above, is a break away from verse 16. It happens much later. It appears, that after the breach was fixed, the priests set about putting the vessels in the temple back as they had been. II Chronicles 24:14 "And when they had finished [it], they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, [even] vessels to minister, and to offer [withal], and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada." The high priest Jehoiada died before the happening in verse 17 above. II Chronicles 24:15 "But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old [was he] when he died." Hazael was the wicked king of Syria. He would take anyone he could.

II Kings 12:18 "And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had

dedicated, and his own hallowed things, and all the gold [that was] found in the treasures of the house of the LORD, and in the king's house, and sent [it] to Hazael king of Syria: and he went away from Jerusalem."

Fear can cause a person to do terrible things. Jehoash does not have Jehoiada to ask about these things, and makes a bad mistake. The things in the temple belong to God, not to Jehoash. He takes the hallowed things in the temple, and buys off the king of Syria. It appears, there had been a battle, where many lives had been lost. Jehoash not only gave away the treasures of the temple, but of his own palace, as well.

II Kings 12:19 "And the rest of the acts of Joash, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"

The record book that is mentioned so many times before, is mentioned, again, as where the rest of his exploits are recorded.

II Kings 12:20 "And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla."

Joash had been a good king in the beginning. It seemed, as long as he had Jehoiada to guide him, he did just fine. He had become evil after the death of Jehoiada. Millo was a fortress, he went to for safety. His own commanders killed him.

II Kings 12:21 "For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead."

He was buried in the city of David, not necessarily in the same tomb area. We will find, in a later lesson, that Amaziah actually becomes king, when he kills his dad's murderers. "Amaziah" means whom Jehovah strengthens. We are not told exactly why they killed Joash, only that they did. Probably, it was to seize power, since he was a very sick man. He reigned 40 years, and was 47 when he died. Before we begin the questions, we must realize, again, that Joash and Jehoash is the same person.

## 2 Kings 12 Questions

1. When did Jehoash begin to reign?
2. How many years did he reign?
3. Where did he reign?
4. Jehoash did that which was \_\_\_\_\_ in the sight of the LORD.
5. How long did he do that?
6. What was one thing that still went on in worship, which did not please God?
7. Why did they do that, with the temple available?
8. What did Jehoash say to do with the money offerings?
9. Who had made the breaches in the walls?
10. Who had great influence over Joash?
11. How long had Joash been reigning, and the breaches were still not repaired?
12. What question did Jehoash ask them about the breaches?
13. What did the priests consent to do about the money?
14. What did Jehoiada do, to keep the money for the building project?
15. Who counted and recorded the money?
16. Who was the money given to?
17. Why were there no vessels made for service in the temple?
18. Why did they not question the use of the money?
19. Who did the trespass money and the sin money belong to?
20. Who fought against Gath, and took it?
21. Where did he turn to next?
22. How did Joash keep him away from Jerusalem?
23. What had caused Joash to do this?
24. Who killed Joash?
25. Who reigned in his stead?
26. How old was Joash, when he died?

We will begin this lesson in II Kings 13:1 "In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, [and reigned] seventeen years."

In all of these lessons, we are jumping back and forth from Israel to Judah, and then back to Israel. The ten tribes of Israel and the two tribes that make up Judah are very closely related. In both of them, we see that the LORD blesses them, when they are faithful to Him. He severely punishes them, when they are unfaithful to Him. Judah had a few kings that tried to please God. In the tribes of Israel, there were no kings that truly lived for God. Again, we see the king of Judah spoken of in relationship with Israel. The 23rd year of the reign of Joash would have made the king of Judah 30 at the time. Jehoahaz would be king of Israel 17 years following the reign of his father, Jehu.

II Kings 13:2 "And he did [that which was] evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom."

The sins, mentioned, here, are, probably, speaking of the two golden calves. One of them was in Dan and the other in Bethel. They were used in the worship of Jehovah, in some unusual way, but it was displeasing to the LORD. It appears, their worship was mingled in with Pagan worship. I believe this to be the sin, because that was the sin of Jeroboam.

II Kings 13:3 "And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all [their] days."

The LORD wanted them to worship Him in all purity. The first time the calf worship is mentioned connected to the Israelites, was on their journey to the promised land. He was so angry with that type of worship then, that He killed thousands of the worshippers. This is still golden calves they are worshipping. He is still angry, and gives them over into the hands of the Syrians. The Ben-hadad, mentioned here, is actually the first one's grandson. It appears, from this, that during the reign of Hazael and the reign of Ben-hadad the second, the Israelites warred with them, and the LORD helped Syria, instead of Israel. Many times, the Lord allows wars to punish His people for their sins.

II Kings 13:4 "And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them."

King Jehoahaz has done exactly what he should have done. He sought the LORD. This is saying, that he prayed to the LORD in earnest. It appears, that Jehoahaz had no idea that the golden calves were offensive to the LORD. He prayed and repented, but not specifically about the calves. He did realize this oppression from Syria was a punishment, however. It appears, also, that the LORD heard his prayer. God always listens to our earnest

prayers. God did not entirely remove the oppression, but lightened it somewhat. He did not want them destroyed, just punished.

II Kings 13:5 "(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)"

It is not clear, at this point, who this saviour is. The danger of them all being killed was removed, and they were relatively calm for a while. They were not in open warfare in danger of their very lives, and they went back to their homes.

II Kings 13:6 "Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, [but] walked therein: and there remained the grove also in Samaria.)"

This is just saying, that Israel went right on with their calf worship, and their worship in the groves. Perhaps, they had done this so long, they had ceased to realize it was sin.

II Kings 13:7 "Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing."

We can see, from this verse, that they had been reduced to very small numbers, before Jehoahaz cried out to God. This army, that had been into the hundreds of thousands, had been reduced to ten thousand. The reduction of the horsemen had been to fifty, and they had only ten chariots. This is not a very large army at all. We can see that Syria could have annihilated them, if the LORD had not intervened.

II Kings 13:8 "Now the rest of the acts of Jehoahaz, and all that he did, and his might, [are] they not written in the book of the chronicles of the kings of Israel?"

It appears, the entire reign of Jehoahaz was filled with the trouble with Syria. Again, the record book that was kept had the rest of his activity written in it.

II Kings 13:9 "And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead."

This is not the same Joash that reigned in Judah. Both of them were called Joash part of the time, and Jehoash the rest of the time. Samaria was the capital of Israel, and would have been the logical place to bury this king.

II Kings 13:10 "In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, [and reigned] sixteen years."

Joash in Israel becomes king just three years before the Joash in Judah dies. The similar names are, possibly, because of their close association. These were, also probably, popular names of their day.

II Kings 13:11 "And he did [that which was] evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: [but] he walked therein."

This is the same situation as with his father. They still have the golden calves, that Jeroboam had been guilty of setting up in Bethel and Dan. He, perhaps, was a good king in the same sense his father was, but in the sight of God, he was evil.

II Kings 13:12 "And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, [are] they not written in the book of the chronicles of the kings of Israel?" II Kings 13:13 "And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel."

This is an unusual place for this statement to be, since there is more in this chapter about Joash. Again, the rest of the story of the exploits of Joash is contained in the records they kept of the kings of Israel. It is difficult to believe that Joash would have named his son Jeroboam. You can tell from that, they had no idea he had done something wrong by setting up the calf worship.

II Kings 13:14 "Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof."

Elisha had been a prophet in Israel for a great many years at this time. He was, probably, about 80 years of age, when he fell sick. We would assume that this illness is of old age. It would be terribly unusual for the king of the land to come, and weep over a prophet. We see that Joash had great respect for Elisha, even to the extent of calling him father. Joash had some very good qualities, that are shown by his concern here. Joash felt like the death of Elisha was the signal that the strength of Israel was gone. He felt that God's blessings on Israel would leave the earth with the death of Elisha. He undoubtedly had great respect for Elisha as a prophet of God.

II Kings 13:15 "And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows." II Kings 13:16 "And he said to the king of Israel, Put thine hand upon the bow. And he put his hand [upon it]: and Elisha put his hands upon the king's hands."

This was a sign, that the blessings in battle would be in the hands of Joash to deliver his people. Elisha's strength flowed into Joash's hands. Of course, Elisha's power and strength came from God. As a prophet, he represented the LORD on the earth.

II Kings 13:17 "And he said, Open the window eastward. And he opened [it]. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed [them]."

This prophesy, spoken on Joash, said he would overcome Syria at Aphek. He would deliver his people from these Syrians. The Lord would be with him in this battle.

II Kings 13:18 "And he said, Take the arrows. And he took [them]. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed."

It appears, that the striking of the arrows on the ground spoke of the battles against Syria. Joash did not realize that Elisha wanted him to strike the ground over and over, as in the fury of battle. He just hit the ground three times and quit.

II Kings 13:19 "And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed [it]: whereas now thou shalt smite Syria [but] thrice."

Joash did not understand, that the striking of the ground symbolized striking the earthly people of Syria. He had no idea what this symbolized. He will, indeed, come against Syria three times. Had he struck the ground over and over, he would have eventually destroyed Syria. Now, he will beat them in three battles, but they will come back again and again.

II Kings 13:20 "And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year."

The place of burial for Elisha would be a place of honor. The nicest place to be buried in those days, was a tomb carved out of a rock in a side of the mountain. This would be the type of place where they would bury him. Elijah, you remember, was not buried, but carried to heaven in a whirlwind. Moab attacks Israel regularly, and the time would be at the beginning of the year.

II Kings 13:21 "And it came to pass, as they were burying a man, that, behold, they spied a band [of men]; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

It appears, that some Israelites were attempting to bury a man, when something startled them, and they accidentally put the man into the tomb, where Elisha had been lain. Elisha seemed to still be carrying out miracles for the LORD, even after his own death. When the supposedly dead man touched the bones of Elisha, the man was revived and lived. The request of Elisha had been to have a double portion of what Elijah had. We know that Elisha saw him, when he was taken and the Lord did give the double portion to Elisha. One of my dearest preacher friends believes the miracle in verse 21 happened to completely fulfill twice as many miracles done by Elisha as Elijah. Elisha would have been one short of double had this not happened.

II Kings 13:22 "But Hazael king of Syria oppressed Israel all the days of Jehoahaz."

Syria was a heathen nation, and the LORD used them to chastise the Israelites.

II Kings 13:23 "And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

This is the only reason, that the LORD did not let Israel be totally destroyed. The covenant God had with Abraham, Isaac and Jacob had been a covenant of mercy. God wanted to bless them if they would love Him and keep His commandments. It was their unfaithfulness that caused their chastisements.

II Kings 13:24 "So Hazael king of Syria died; and Ben-hadad his son reigned in his stead."

Earlier in this lesson, we discovered that this is speaking of Ben-hadad the second.

II Kings 13:25 "And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel."

Jehoash is the same as Joash. This is an exact fulfillment of what Elisha had told him, when he had him to strike the arrows on the ground. These three victories by Joash brought the cities back to Israel. We know the rest of the prophecy said, if he had continued he would have totally defeated Syria, but he did not continue. In the reign of Jeroboam the second, we will see this change back.

## 2 Kings 13 Questions

1. How long would Jehoahaz reign?
2. Who was king in Judah, when he began to reign?
3. What kind of a king was he in the sight of the LORD?
4. What were the sins of Jeroboam?
5. Their worship of God was mixed with \_\_\_\_\_ worship.
6. Whose hands did the LORD deliver them into?
7. Which Ben-hadad is mentioned in verse 3?
8. Who sought the LORD for help?
9. The king of Israel repented somewhat, but what sin did they remain with?
10. What was the size of the army of Jehoahaz?
11. Who reigned in the place of Jehoahaz?
12. What was the capital of Israel?
13. What was another name for Joash?
14. When did the Joash in Israel begin to reign?
15. What kind of king was he?
16. About how old was Elisha, when he became sick?
17. Who came to see him?
18. What strange statement did Joash make to Elisha?
19. Why was he so bereaved about Elisha?
20. What did Elisha do, that showed his strength in battle would be in the hands of Joash?
21. What did Elisha tell him to do, that would show the Lord's deliverance.
22. How many times did Joash smite the ground with the arrows?
23. Why was Elisha wroth with Joash?
24. Where would they bury Elisha?
25. What happened to the dead man, who touched Elisha's bones?
26. Why was the LORD gracious unto Israel?
27. How was Elisha's prophecy to Joash fulfilled?

We will begin this lesson in II Kings 14:1 "In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah."

In chapter 12 verse 21, we read of Amaziah reigning in Judah in the place of his father Joash, who had died. The Joash of Israel and the Joash of Judah reigned at the same time for a short period of time. "Amaziah" means strength of Jehovah.

II Kings 14:2 "He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name [was] Jehoaddan of Jerusalem."

He reigned from the time he was 25, until he was 54 years old. His mother's name Jehoaddan was, also, thought to be Joadim, or Jodade. "Jehoaddan" means Jehovah delights. She was the queen with Joash as king.

II Kings 14:3 "And he did [that which was] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did."

He was descended from David, but Joash was his father. He was attempting to do that which was right in the sight of the LORD. Asa was the only descendent of David, up until this time, who had lived as good as David in the sight of the LORD. Amaziah was a good king, but he did not quite measure up to David. He was zealous for the LORD in the beginning, but he faltered in the latter part of his reign.

II Kings 14:4 "Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places."

God wanted them to worship and burn incense in the temple in Jerusalem. Anything other than what He had established, would be sin.

II Kings 14:5 "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father."

We remember, that Joash had been killed by some of his own men. Their treachery led to their own death here, when Amaziah killed them.

II Kings 14:6 "But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

The people of this land had been guilty of killing the children of the offenders, along with their fathers who were the offenders. Amaziah did not do that. He followed the LORD's teaching, which said each man should die for

his own sin. The children should not be required to die for the sins of their fathers. At least, in this action, Amaziah had shown great restraint.

II Kings 14:7 "He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day."

Amaziah battled with Edom at the Dead Sea, or the Salt Sea, and it appears, he killed ten thousand of them. The valley of salt is right there by the Salt Sea. Selah, here, is believed to be the same as Petra. "Joktheel" means subdued of God.

II Kings 14:8 "Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face."

Amaziah of Judah sent word to Joash of Israel, that he would like to see him and talk to him face to face.

II Kings 14:9 "And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that [was] in Lebanon sent to the cedar that [was] in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that [was] in Lebanon, and trode down the thistle."

A thistle is nothing compared to a cedar. This seems to be speaking of someone held in low esteem, asking for the hand of the daughter of someone held in high esteem. When two people marry, it is as if they are on equal standing. The thistle is saying, he is equal with the cedar. It appears, the answer is to insult Amaziah. There is even a threat involved, with the wild beast mentioned.

II Kings 14:10 "Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory [of this], and tarry at home: for why shouldest thou meddle to [thy] hurt, that thou shouldest fall, [even] thou, and Judah with thee?"

He thinks that Amaziah is overly proud of destroying Edom. He is, also, warning Amaziah that he might attack him and Judah. He thinks that his 3 victories of Syria make him equal, or better, than Judah.

II Kings 14:11 "But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which [belongeth] to Judah."

Beth-shemesh was in Judah's land. It appears the two armies met at this point.

II Kings 14:12 "And Judah was put to the worse before Israel; and they fled every man to their tents."

In this initial battle, Israel won. Judah fled from the front and went home.

II Kings 14:13 "And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to

Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits."

Whether the troops of Amaziah ran, and left him to be captured by Jehoash, or not, we do not know. We do know, that Amaziah was captured. He took the king with him to Jerusalem, and tore down 600 feet of the wall of the city. We are not told whether Amaziah's men did not fight back, because they did not want to get their leader killed, or whether they just ran in fear.

II Kings 14:14 "And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria."

There could not have been very much silver and gold, because about 15 years earlier the silver and gold had all been given to Hazael to stop warring with them. Whatever had been accumulated in the meantime, was taken. They, also, took hostages. The first mention of taking hostages had to do with the Persians taking Lot hostage. This was not a custom of the Hebrews.

II Kings 14:15 "Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, [are] they not written in the book of the chronicles of the kings of Israel?"

II Kings 14:16 "And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead."

This is that same record book, that had been kept of the exploits of all the kings of Israel. That book is not part of the Bible, however. Jehoash or, Joash, wound up being an evil king. He named his son after the evil Jeroboam, who brought in the golden calf to be worshipped.

II Kings 14:17 "And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years."

We see, from this, that Amaziah was not killed in the battle with Joash of Israel. Joash stole the valuables, but undoubtedly let Amaziah go.

II Kings 14:18 "And the rest of the acts of Amaziah, [are] they not written in the book of the chronicles of the kings of Judah?"

As Israel had a record book of their kings, so did Judah. His exploits were kept in the book of Judah's records.

II Kings 14:19 "Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there."

This is speaking of Amaziah. He was killed by his own people, to get a new leader in his place.

II Kings 14:20 "And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David."

They did respect him enough to bring his body back to Jerusalem for burial.

II Kings 14:21 "And all the people of Judah took Azariah, which [was] sixteen years old, and made him king instead of his father Amaziah."

Azariah is spoken of in other places as Uzziah. "Azariah" means whom God hath helped. "Uzziah" means might of Jehovah. This is undoubtedly not the conspirators, who set up Azariah as king of Judah. This seems to be a people movement. The people feared the conspirators might try to put someone on the throne, who was not descended from king David.

II Kings 14:22 "He built Elath, and restored it to Judah, after that the king slept with his fathers."

It seemed as though he was an efficient king, even though he started so young. Elath had been the headquarters for the fleet of Solomon. It was located on the northeast end of the Gulf of Aqabah. It was a place, that swapped back and forth between Judah and Edom. Perhaps, they had gotten it back in the last war with Edom.

II Kings 14:23 "In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, [and reigned] forty and one years."

It appears, that now Jeroboam the second is ruling Israel. He was an evil idolatrous king. He was very powerful, though.

II Kings 14:24 "And he did [that which was] evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin."

Here, again, we see that the worship of the golden calf was continuing.

II Kings 14:25 "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which [was] of Gath-hepher."

This king will lead Israel as a nation to greatness again, except that he did not lead them in their spiritual renewal. They still sinned against God, but on the other hand, we find him listening to the prophet Jonah. The entering in of Hamoth was thought to be the northern border of the holy land. The sea of the plain is, possibly, speaking of the Dead Sea. It appears, Jonah was a prophet at the time of Amos and Hosea. Gath-hepher is not far from Mount Tabor.

II Kings 14:26 "For the LORD saw the affliction of Israel, [that it was] very bitter: for [there was] not any shut up, nor any left, nor any helper for Israel."

The Israelites had suffered greatly at the hands of the Syrians. It is not because Jeroboam the second is a good man, but because of God's mercy on Israel, that they are blessed through Jeroboam the second.

II Kings 14:27 "And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash."

They do not deserve God's compassion, and neither does Jeroboam the second. God loves them, even while they are involved in their sins. He loved all of us, when we were yet in sin, too. He will not blot their name out, even though they are still worshipping the golden calf.

II Kings 14:28 "Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [which belonged] to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?"

He was a warrior, who actually recovered much of the land Syria had taken away. He would have much written in the record books, of how he regained much of the land for Israel.

II Kings 14:29 "And Jeroboam slept with his fathers, [even] with the kings of Israel; and Zachariah his son reigned in his stead."

Jeroboam the second did much for the land of Israel. He was an evil idolatrous king, however. In Zachariah, we see the fulfillment of the promise that the LORD made to Jehu. His descendents for 4 generations would sit on the throne of Israel. Zachariah would be another evil king. "Zachariah" means whom Jehovah remembers.

## 2 Kings 14 Questions

1. What does "Amaziah" mean?
2. How old was Amaziah, when he began to reign?
3. How old was he, when his reign ended?
4. Who was his mother?
5. What does "Jehoaddan" mean?
6. He did that which was \_\_\_\_\_ in the sight of God.
7. He was not like David, but like his \_\_\_\_\_.
8. What was one thing that remained, that displeased God?
9. Who did he kill, as soon as the kingdom was confirmed in his hands?
10. Why did he not kill their children?
11. How many of Edom did he kill in the valley of salt?
12. Where is the valley of salt?
13. What message did Amaziah send to Jehoash?
14. What is verse 9 really speaking about?
15. What does Jehoash really think about Amaziah?
16. Where did they meet face to face?
17. What was the outcome?
18. What happened to Amaziah?
19. What did the king of Israel do in Jerusalem?
20. What places did he plunder?
21. Who took Jehoash's place in Israel?
22. Who is verse 19 speaking of?
23. Where was he killed?
24. How did they bring him back for burial.
25. Who did the people anoint king of Judah?
26. How old was he, when he was crowned king?
27. What was another name he was called?
28. Elath was famous for what?
29. How long did the second Jeroboam reign in Israel?
30. What kind of king was he?
31. Who was the prophet he listened to?
32. Why were the Israelites blessed of God?
33. What does "Zachariah" mean?

We will begin this lesson in II Kings 15:1 "In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign."

We learned in the last lesson, that Azariah and Uzziah is the same person.

II Kings 15:2 "Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name [was] Jecholiah of Jerusalem."

This young man of 16 reigned 52 years, until he was 68 years old. This is a reign that took the better part of his life. He was king of Judah, and did right in the sight of the LORD. "Jecholiah" means Jehovah is strong. She was the wife of Amaziah. In 2 Chronicles, her name is spelled Jecoliah.

II Kings 15:3 "And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah had done;"

Azariah was a very good king. He sought the LORD during his reign. He wanted to please God and man. His judgments of the people were just.

II Kings 15:4 "Save that the high places were not removed: the people sacrificed and burnt incense still on the high places."

Azariah did not realize that sacrificing in the high places was a sin. He had not been taught better. His parents, probably, did not know better, either.

II Kings 15:5 "And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son [was] over the house, judging the people of the land."

This particular thing happened late in his reign. In the book of Chronicles, we read that God blessed him mightily in his early days as king. On one occasion, he defeated the Philistines, with the blessing of the LORD. He defeated the Arabians, and caused the Ammonites to pay tribute to Judah. He had over 300,000 men in his army. They were well equipped and well trained. His great sin was when he invaded the temple, and went into the priest's office, and burned incense at the golden altar in the holy of holies. The leprosy came, after he had done this terrible thing. Lepers were thought of as unclean, and he had to live a separated life. Azariah was ultimate ruler, but Jotham, his son, represented him before the people.

II Kings 15:6 "And the rest of the acts of Azariah, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?" II Kings 15:7 "So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead."

This book of chronicles is the record book that was kept. There is, also, a great deal about Azariah in 2 Chronicles in the Bible. He had an honorable burial in Jerusalem. "Jotham" means Jehovah is upright. Jotham was a good king, who did right in the sight of the LORD. He was prosperous and re-built the temple gates.

II Kings 15:8 "In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months."

This has jumped back to Israel, again. Zachariah is the son of Jeroboam the second really. His reign was short, because he was so evil, and he was killed. "Zachariah" means whom Jehovah remembers.

II Kings 15:9 "And he did [that which was] evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin."

It was Jeroboam the first, who set up the two golden calves, and that is what this is speaking of, again. He is the last of the house of Jehu to reign. God had fulfilled his promise to Jehu, that his sons would reign to the 4th generation.

II Kings 15:10 "And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead."

It appears, that Shallum killed Zachariah in front of the people.

II Kings 15:11 "And the rest of the acts of Zachariah, behold, they [are] written in the book of the chronicles of the kings of Israel." II Kings 15:12 "This [was] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth [generation]. And so it came to pass."

The mention of this record book is for each king in succession. Even though this king lasted only 6 months, God had fulfilled his promise.

II Kings 15:13 "Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria." II Kings 15:14 "For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead."

This is a short lived reign. Live by the sword, and you shall die by the sword, was certainly fulfilled here. He died almost as soon as he got into office. This, alone, shows the evil that was rampant in Israel. At this point in time, it appeared the way to get the office of king, was to kill the king. Menahem was, probably, commander in chief of the army, when he killed Shallum.

II Kings 15:15 "And the rest of the acts of Shallum, and his conspiracy which he made, behold, they [are] written in the book of the chronicles of the kings of Israel."

There could not have been much to record on him, since he was in office just a month.

II Kings 15:16 "Then Menahem smote Tiphshah, and all that [were] therein, and the coasts thereof from Tirzah: because they opened not [to him], therefore he smote [it; and] all the women therein that were with child he ripped up."

"Tiphshah" means passage, or fordway. This could have been speaking of a particular passage-way that Menahem took. He was a very vicious king, as we see by his treatment of the pregnant women. It appears, the army had fought bitterly against Menahem, and he felt justified in his cruelty, because of their resistance.

II Kings 15:17 "In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, [and reigned] ten years in Samaria."

Samaria was the capital city of Israel. His reign of ten years was a reign of cruelty and idolatry.

II Kings 15:18 "And he did [that which was] evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin."

Over and over, we see the mention of the terrible sin of worshipping the golden calf. It is always mentioned in association with Jeroboam, who had established this worship in Bethel and Dan. It seemed, that each king, from the time of Jeroboam, accepted the worship of the two golden calves. Menahem's sins extended much further than just the worship of the calves. He was evil in every aspect of his life.

II Kings 15:19 "[And] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand."

Pul was the king of Assyria. Some believe Pul to be Tiglath-pileser. There is very little known of him. We do see in this Scripture, that he led an army against Menahem in Israel, and Pul won. Menahem arranged for Israel to be redeemed from the conquest of Pul by giving him 125,000 pounds of silver. Pul received the money, and left Menahem as king of Israel.

II Kings 15:20 "And Menahem exacted the money of Israel, [even] of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land."

We can see, from this, that Menahem got this silver by taxing the men who had it. He taxed the wealthy. This means that each of these men gave the king 25 ounces of silver. This is slightly over 2 pounds per person. This means that about 60,000 people each gave this amount of silver, to buy the freedom of Israel.

II Kings 15:21 "And the rest of the acts of Menahem, and all that he did, [are] they not written in the book of the chronicles of the kings of Israel?" II Kings 15:22 "And Menahem slept with his fathers; and Pekahiah his son reigned in his stead."

In the ten years of his reign, there were, probably, many things that happened and were recorded. This record book was for the civil record. It appears, that Pekahiah was no better than his evil father, and he will be killed by his own general.

II Kings 15:23 "In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, [and reigned] two years." II Kings 15:24 "And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin."

This was a very short reign. Each time a new king takes the throne, it seems that he gives his approval afresh to the worship of the golden calves of Jeroboam.

II Kings 15:25 "But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room."

II Kings 15:26 "And the rest of the acts of Pekahiah, and all that he did, behold, they [are] written in the book of the chronicles of the kings of Israel."

We find that each of these evil kings seemed to come to a violent death at the hands of their own people. It seems, that Remaliah, the father of Pekah, was better known than Pekah, himself. One of the notable things that Pekah did was described by the following Scripture. II Chronicles 28:6 "For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers."

II Kings 15:27 "In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, [and reigned] twenty years."

It seems, that every time Pekah is mentioned, that Remaliah is mentioned with him. It was toward the last of the reign of Azariah, that Pekah began to reign.

II Kings 15:28 "And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin."

There was not one king in Israel that truly lived for the LORD. They each permitted the worship of the golden calves. This king was more evil than most of the kings. Isaiah shows that he made treaties with foreigners, to come against his Hebrew brothers, in Judah. He actually had a great deal to do with the battles of his day against Judah.

II Kings 15:29 "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."

This attack by the Assyrians really affected the greater part of the territory of Israel east of the Jordan river. This is speaking of the land of Gad, Reuben, and Manasseh. This Tiglath-pileser was the same one that was paid to retreat by Azariah. The land of Naphtali was included in the tribes east of the Jordan, where the people were carried captive back into Assyria.

II Kings 15:30 "And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah." II Kings 15:31 "And the rest of the acts of Pekah, and all that he did, behold, they [are] written in the book of the chronicles of the kings of Israel."

We must remember that Uzziah and Azariah is the same person. It helps us keep the events straight. We will find in all of this, we will run out of kings in Israel, before we run out of kings in Judah, because Israel goes into Assyrian captivity long before Judah is taken captive by the Babylonians. Hoshea will be the last of the kings of Israel. Hoshea would be king, when Israel is completely overrun. Again, we see that more is found in the civil records of the kings.

II Kings 15:32 "In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign."

For part of their reign, Jotham of Judah and Pekah of Israel are contemporaries. Jotham was a good king. He did right in the sight of the LORD. During his reign, the temple gates were rebuilt.

II Kings 15:33 "Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name [was] Jerusha, the daughter of Zadok."

He reigned from the age of 25 to the age of 41. Zadoc was a popular name. The only claim to fame this Zadoc had, was the fact that he was father of Jerusha. Jerusha was, also, the wife of Uzziah {Azariah}. The capital of Judah was Jerusalem. Judah's life centered around the temple worship.

II Kings 15:34 "And he did [that which was] right in the sight of the LORD: he did according to all that his father Uzziah had done."

II Kings 15:35 "Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD."

It is very obvious, that his desire was to please God. He was not totally aware, that the high places were offending God. He, possibly, realized the Assyrians were overwhelming Israel and he wanted the house of the LORD to be safe. He built a stronger and a taller gate to protect it.

II Kings 15:36 "Now the rest of the acts of Jotham, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"

Again, we see there was a civil record kept of the actions of the kings of Judah, as there was of the kings of Israel. The Hebrews were great record keepers.

II Kings 15:37 "In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah."

Pekah thought it might help him, if he helped Rezin to come against Judah. Isaiah 7:1 "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it."

II Kings 15:38 "And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead."

"Ahaz" means possessor, or possession. Ahaz is, also, known by Achaz and Jehohoahaz. Ahaz will not be like his father, Jotham who did right. Ahaz is an evil king. We will find that Ahaz walks in the ways of the kings of Israel. We will read more of him in the next lesson.

## 2 Kings 15 Questions

1. Who is the same person as Azariah?
2. How old was Azariah, when he began to reign?
3. What does "Jecholiah" mean?
4. What kind of king was he?
5. What was one thing the LORD had against him?
6. When did he become a leper?
7. What sin did he commit, that caused him to be leprous?
8. Who represented Azariah before the people in the last of his reign?
9. What does "Jotham" mean?
10. What outstanding thing did he do?
11. How long did Zachariah reign?
12. Who killed Zachariah, and reigned in his stead?
13. How long did Shallum reign?
14. What happened to him?
15. What does "Tiphsah" mean?
16. What terrible thing did Menahem do to the pregnant women?
17. The worship of the golden calves is always mentioned in connection with what king?
18. Pul was king of \_\_\_\_\_.
19. Who do some believe Pul to be?
20. How much silver did Pul get from Menahem?
21. Where did Menahem get the silver?
22. How long did Pekahiah reign?
23. Who reigned after Pekahiah?
24. How many did Pekah kill in one day in Judah?
25. How long did Pekah reign?
26. Who did the Assyrians attack, in verse 29, affect?
27. Who would be the last king of Israel to reign?
28. Who was Jerusha's son?
29. Who built the higher gate at the house of the LORD?
30. Who came against Judah in those days?
31. What does "Ahaz" mean?

We will begin this lesson in II Kings 16:1 "In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign."

In the last lesson, we learned that Jotham had been a king that pleased the LORD. We, also, noted that Ahab did not follow in the footsteps of his father. He was very evil. We have mentioned before, that Israel had all evil kings after they broke away into the ten tribes. Judah had some good kings and some evil.

II Kings 16:2 "Twenty years old [was] Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not [that which was] right in the sight of the LORD his God, like David his father."

Ahaz is descended from David, but he does not please God as David did. Ahaz picks up the idolatrous ways of Israel. He even goes further with his idolatry, than some of the kings of Israel.

II Kings 16:3 "But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel."

Speaking of the ways of Israel, here, was speaking actually of the ways of Ahab and Jezebel. He worshipped Molech, because that false god involved having your children walk through the fire. The practice of human sacrifice came from the Ammonites and the Moabites. Jeremiah and Chronicles relate the walking through the fire with human sacrifice.

II Kings 16:4 "And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree."

Some of the other kings had allowed the worship in high places. The difference is, here, that false gods were worshipped there during the reign of Ahaz.

II Kings 16:5 "Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him]."

We read in the previous lesson, how Israel and Syria had made a pact to come against Judah together. It appears, at this point, the two countries had come against Ahaz at Jerusalem, after taking some of the outlying towns. They were turned back at Jerusalem. They could not overcome Ahaz at Jerusalem.

II Kings 16:6 "At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day."

Elath was one of the little towns that Rezin did take. It appears, the Jews there fled, and left it with the Syrians.

II Kings 16:7 "So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I [am] thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me."

It appears, that Ahaz had become afraid that he would not be able to continue to fight off the Syrians and the Israelites, and he calls for help from the Assyrians. Tiglath-pileser was king of Assyria at the time. Ahaz even offers to be subordinate to the Assyrian king. That is what is meant, when he calls himself his son.

II Kings 16:8 "And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria."

Ahaz had no respect for the house of the LORD. His only idea was to take the wealth of the temple, and buy them an ally. This had been done before, when it appeared Jerusalem and the temple might be destroyed. He even sent the silver and gold from the palace.

II Kings 16:9 "And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin."

The Assyrians seemed to be more interested in capturing the enemy and putting them into slavery, than killing them. Assyria attacked Syria immediately, and took Damascus. The king was the only one mentioned, who was killed.

II Kings 16:10 "And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that [was] at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof."

When king Ahaz of Judah went to meet with the Assyrian king in Damascus, he went as a subordinate to the Assyrian king. This altar that Ahaz saw was, probably, a portable altar that the Assyrian king had with him. Ahaz was, probably, trying to please the Assyrian king, when he sent instructions to Urijah the priest of the temple in Jerusalem to build one like it. Ahaz was already worshipping heathen gods at this time. This was just one more of many sins he committed.

II Kings 16:11 "And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made [it] against king Ahaz came from Damascus."

Urijah is, probably, the same as Uriah, and was high priest at the time this happened. It is difficult for me to believe a high priest would stoop so low as to build this heathen altar, even if the wicked king did require him to do it. He did build it, however.

II Kings 16:12 "And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon."

The offering of the king was, probably, done for him by the high priest. He brought the offering, and the high priest offered it would, probably, be correct.

II Kings 16:13 "And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar."

This is just saying, the various kinds of offerings that were made on this heathen altar.

II Kings 16:14 "And he brought also the brasen altar, which [was] before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar."

The brazen altar of judgment was removed from the place of prominence, and put at a lesser location than this heathen altar. Each thing in the temple had a spiritual meaning for its location and the metal it was made with. This is all disregarded by Ahaz.

II Kings 16:15 "And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire [by]."

The great altar is speaking of the heathen altar. Urijah might have feared for his life, but he should never have allowed this. All of the offerings were to be made on the heathen altar. It would be determined later by Ahaz, what should be done with God's bronze altar.

II Kings 16:16 "Thus did Urijah the priest, according to all that king Ahaz commanded."

A high priest should not conform to the wishes of the king, when they are opposite to the LORD's wishes. This is an abomination of Ahaz, but also of Urijah.

II Kings 16:17 "And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that [were] under it, and put it upon a pavement of stones."

There had been five of these on either side of the entrance of the temple. They were held up by brazen oxen. These were for the numerous washings. It appears, that Ahaz had them dismantled also. The sea of water will, now, just sit on pavement stones. Ahaz is destroying the temple worship little by little.

II Kings 16:18 "And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria."

This is, probably, a covered walkway that Solomon had built to get into the house of the Lord for worship. Ahaz tears it down, and makes an entrance way for the king of Assyria.

II Kings 16:19 "Now the rest of the acts of Ahaz which he did, [are] they not written in the book of the chronicles of the kings of Judah?" II Kings 16:20 "And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead."

Ahaz was so evil, he did not even seem to be of Judah. There are numerous battles, that are mentioned in this record book. He is buried in Jerusalem with the kings. That really seems too good for him, however.

## 2 Kings 16 Questions

1. How did Ahaz differ from his father Jotham?
2. How old was Ahaz, when he began to reign?
3. How long did he reign?
4. Who is Ahaz descended from, who was a king who pleased God?
5. He walked in the way of the kings of \_\_\_\_\_.
6. The ways of Israel was actually speaking of the ways of \_\_\_\_\_ and \_\_\_\_\_.
7. What did he cause his children to do?
8. What heathen practice was this?
9. Where did he burn incense, instead of in the temple?
10. What two kings joined forces against Ahaz and Judah?
11. Were they able to overcome Ahaz?
12. What little place did Rezin take?
13. Who was king of Assyria at the time of Ahaz?
14. What did Ahaz ask him to do?
15. What did Ahaz bribe him with?
16. What city of Syria did the Assyrian king take?
17. What did Ahaz see, when he met with the Assyrian king?
18. Who was high priest at the temple at the time?
19. What did Ahaz have him to make?
20. What did they do with the brazen altar?
21. Ahaz made Urijah offer the offerings on which altar?
22. What did Ahaz do to the great sea at the temple?
23. What did he do with the covert for the sabbath?

We will begin this lesson in II Kings 17:1 "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years."

Hoshea will be the last king to reign over the ten tribes of Israel as a unit. His reign will be a short nine years, of which three years he will be under siege from the Assyrians. The Assyrians will defeat Israel, and take their people captive.

II Kings 17:2 "And he did [that which was] evil in the sight of the LORD, but not as the kings of Israel that were before him."

He still allowed the calf worship, and he did not listen to the warnings from the prophets. These were his worst sins.

II Kings 17:3 "Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents."

Shalmaneser reigned for about five years in the place of Tiglath-pileser. Shalmaneser was an old prominent name for leaders of Assyria. It appears, that Hoshea had been paying tribute before and had revolted when the king Tiglath-pileser died. It seems this role had been assumed here, and tribute must be paid to the new king.

II Kings 17:4 "And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as [he had done] year by year: therefore the king of Assyria shut him up, and bound him in prison."

Hoshea had stopped the tribute, and sent to the king of Egypt to help him. The king of Assyria finds out, and arrests Hoshea, and puts him in prison in chains.

II Kings 17:5 "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years."

It appears, the capital city is surrounded for three years. It seems, they will not be as easily defeated as the small towns.

II Kings 17:6 "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes."

We found earlier, that the Assyrians would rather take captives for slaves than kill the people. The last year of Hoshea's reign the city of Samaria fell, and the Assyrians took the people captive to Halah, Habor, by the river Gozan, and to the cities of the Medes.

II Kings 17:7 "For [so] it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of

Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,"

God had sent these Israelites a deliverer to bring them out of bondage in Egypt. They had been ungrateful to the extent, that they did not remain faithful to Him. Instead of worshipping God, who brought them out of Egypt, they worshipped and followed false gods.

II Kings 17:8 "And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made."

God had warned them in the beginning not to intermarry with the heathen. They had not kept the commandments and ordinances God had given them. They had even rebelled, and wanted an earthly king like the people around them. All of this was showing lack of faith in God. The heathen did not learn from them. They took up the ways of the heathen, instead. These evil heathen people had been the very same that God had run off the land to give it to Israel.

II Kings 17:9 "And the children of Israel did secretly [those] things that [were] not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city."

The secret things they did, had to do with divination and witchcraft. God's temple in Jerusalem was the one appropriate place to worship the LORD. They had made places pleasing and convenient to themselves to worship.

II Kings 17:10 "And they set them up images and groves in every high hill, and under every green tree:"

This heathen religion, which the high places and the groves symbolized, were everywhere. They were still openly worshipping God, while all the time worshipping false gods.

II Kings 17:11 "And there they burnt incense in all the high places, as [did] the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:"

The burning of incense symbolized the prayers of the saints rising to heaven. You can see how sinful it would be, to do this at places other than that chosen of God. God had not allowed the heathen to do this, and He would not allow them to, either.

II Kings 17:12 "For they served idols, whereof the LORD had said unto them, Ye shall not do this thing."

An idol is a nothing. It has no value and no power. Anything that is elevated above God is an idol. In our time, many people have cars and homes that are idols.

II Kings 17:13 "Yet the LORD testified against Israel, and against Judah, by all the prophets, [and by] all the seers, saying, Turn ye from

your evil ways, and keep my commandments [and] my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

They could not claim they did not know, because the LORD had sent prophets and seers to tell them how they were breaking God's commandments. They were, also, warned over and over what would happen, if they did not repent of their sins, and return to the worship of the One True God. The twelve tribes of Israel {Judah and Israel} had been entrusted with the laws and commandments of God. They were without excuse.

II Kings 17:14 "Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God."

God wanted to bless them, but they would not stay faithful to Him. They had been called stiffnecked more than once. This meant they were unbending. They were proud, instead of humble, before their LORD.

II Kings 17:15 "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that [were] round about them, [concerning] whom the LORD had charged them, that they should not do like them."

They were an arrogant, proud people. At Sinai, on the way to the promised land, they had promised to follow God and keep His commandments and statutes. False gods are called vanity over and over in the Bible. Solomon, after he had sinned greatly, thought all was vanity. They had been chosen, out of all the people of the world, to set an example for others. They were not to be like the heathen, who knew not God. The very thing they cried out, was that they wanted to be like the nations around them.

II Kings 17:16 "And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a grove, and worshipped all the host of heaven, and served Baal."

The worship of the two golden calves was to be a substitute for going to the temple in Jerusalem. Jeroboam had brought the two calves and set them up at Dan and at Beth-el. Ahab and Jezebel had introduced them to Baal worship and the worship of Astarte. The very first commandment warns of having no other Gods. In the ten commandments they were told to make no images. These calves, they have made, are images. The worship of Baal, that was brought to Israel by Ahab and Jezebel, was done away with by Jehu. The golden calves still remained.

II Kings 17:17 "And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger."

The sacrifice of children had to do with the worship of Molech. This was not openly done in Israel. Witchcraft and magic were part of the national pastimes. Jezebel had been heavily involved in this. It is

certainly an abomination to God to depend on magic and all sorts of divination, instead of placing faith in almighty God.

II Kings 17:18 "Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only."

The ten tribes are taken captive in the time of Hoshea, and dispersed among the nations. They never became a nation, again. They were absorbed by the surrounding countries that took them hostage. Judah and Benjamin, which make up the tribe of Judah, are the only remaining tribes of the original 12.

II Kings 17:19 "{Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made."

Judah had some good kings along the way, so they were not taken captive, until many years later. Even in their captivity by the Babylonians, they did not lose their identity. They followed in the footsteps of Israel, even getting involved in the worship of Baal. The only difference is, that many of their kings followed the LORD to the best of their ability.

II Kings 17:20 "And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight."

Israel had been rejected for their failure to keep God's commandments, and for following after false gods. God had cast them away from Him, and dispersed them in the nations around.

II Kings 17:21 "For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin."

Israel was no longer considered part of the house of David. Jeroboam was the king, who had made the golden calves for them to use in their worship services. He did not want them to go to Jerusalem to worship. He was afraid, if Israel went to Jerusalem regularly to worship in the temple, they would join back in with Judah and be 12 tribes again. He started the worship of the two calves, so they would remain separate from Judah. He led them into sin with the calf worship.

II Kings 17:22 "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;"

Each king had an opportunity to do away with the calves, but they did not. Jehu destroyed the worship of Baal, but left the calf worship.

II Kings 17:23 "Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

It was actually the wrath of God, that placed Israel into captivity to the Assyrians. He gave them every opportunity to repent, and they did not. A large number of them did return in the time of Ezra.

II Kings 17:24 "And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed [them] in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."

In the Scripture above, Samaria is a country, and not a city. This is just saying, that all of the people of Israel had been taken captive, and the Assyrians sent some of their own people to populate their cities.

II Kings 17:25 "And [so] it was at the beginning of their dwelling there, [that] they feared not the LORD: therefore the LORD sent lions among them, which slew [some] of them."

It is interesting, that they would realize, that God had sent the lions to devour these people, who know not God.

II Kings 17:26 "Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land."

The Assyrians believed that each country had its own god. They did not know the One True God, but believed a god controlled that country. The people complained to the king, to do something about this problem.

II Kings 17:27 "Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land."

The king of Assyria sends a priest and those who attended him back, so he might advise the people the manner of God they were to worship. He would teach them the ways of the God of Israel. This was done to appease the God of Israel. Of course, the king of Assyria was not aware that He was the True God.

II Kings 17:28 "Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD."

We know the golden calf had been taken to Assyria, so perhaps, it stayed there and they went back to the worship of Jehovah, without the idol. We must remember, that this was not the true priesthood. This was the priesthood, who had been involved in the calf worship. I do not understand the exact manner of worship here. They believed they were worshipping Jehovah.

II Kings 17:29 "Howbeit every nation made gods of their own, and put [them] in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt."

We could say, this was a land filled with false gods.

II Kings 17:30 "And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima," II Kings 17:31 "And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim."

All of these false gods had been the national god, of the countries mentioned. This was some of the most evil forms of worship of false gods that sacrificed children.

II Kings 17:32 "So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places."

This is an interesting statement. On the one hand, they feared the LORD. On the other hand, they kept their false gods. This is a mixed bag. They worshipped the LORD and the false gods. They elevated the LORD a little higher than the others.

II Kings 17:33 "They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence."

This is the very reason the LORD had let them capture the ten tribes of Israel. These people are worshipping in the same way the Israelites did, before they were captured.

II Kings 17:34 "Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;"

They did not keep the laws or the commandments of God. It seemed, this mixed religion of Jehovah and the false gods together by these captors of Israel, had gone on for over 150 years. They had not kept the law or the commandments of the God of Israel.

II Kings 17:35 "With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:"

II Kings 17:36 "But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice."

II Kings 17:37 "And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods."

This is a reminder of who the real God is, and that He will not share His people. They should worship God and Him alone, if they want His blessings. The covenant was conditional. They would be blessed, if they kept his law and commandments. They would be cursed, if they did not keep them.

He had proven to them beyond doubt, that He alone was God, when He delivered them out of Egypt. This was an everlasting covenant to all generations to come.

II Kings 17:38 "And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods."

II Kings 17:39 "But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies."

This covenant was to be in their minds and in their hearts all the time. They were never to forget. They were to fear God only. I Samuel 12:24 "Only fear the LORD, and serve him in truth with all your heart; for consider how great [things] he hath done for you." The fear of the LORD is the beginning of wisdom.

II Kings 17:40 "Howbeit they did not hearken, but they did after their former manner."

They claimed to believe in the LORD, but they worshipped other gods.

II Kings 17:41 "So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day."

Jesus said it best in the following Scripture. Luke 4:8 "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

God will not share His people. Nergal was the worship of a cock. Ashima worshipped the form of a goat. Nibhaz was worship of a dog. Tartak worshipped the form of an ass. Animals were the forms the people used to worship their false gods. This type of worship is still going on today in much of the Satan worship. Just as they were instructed, we must do, too. Worship and serve nothing, or no one, except God.

## 2 Kings 17 Questions

1. How long did Hoshea reign in Israel?
2. Did he do good, or evil?
3. Whose servant did Hoshea become?
4. Who did Hoshea send to for help?
5. What happened, when the king of Assyria found out?
6. How long was the capital city surrounded?
7. What happened to the people of Israel?
8. Why did all of this happen to Israel?
9. What were some of the secret things the people of Israel did?
10. What does incense symbolize?
11. An idol is a \_\_\_\_\_.
12. Who had God sent to warn the Israelites?
13. What was meant by them having hardened necks?
14. What terrible thing had they made to worship?
15. What were some of the terrible things they did mentioned in verse 17?
16. Who was left of God's chosen, after Israel had been taken into captivity?
17. Which of the kings had brought in calf worship?
18. Who came and lived in the cities taken from the Israelites?
19. What did the LORD send to devour these evil people?
20. Who did the king of Assyria send to help?
21. What was the author's comment under verse 29?
22. Quote 2 Kings chapter 17 verse 33.
23. How long had this mixed religion gone on?
24. What were the conditions of the agreement God made with Israel?
25. Did they keep the commandments?

II Kings 18:1 "Now it came to pass in the third year of Hoshea son of Elah king of Israel, [that] Hezekiah the son of Ahaz king of Judah began to reign."

Hezekiah is called Ezekias, also. "Hezekiah" means the might of Jehovah. Ahaz was a wicked king, but Hezekiah will be a king that does right in the eyes of the LORD. He begins to reign in Judah, just before Israel goes into captivity. It is because of kings like Hezekiah, that Judah does not go into captivity as early as Israel does.

II Kings 18:2 "Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also [was] Abi, the daughter of Zachariah."

His reign was for a relatively long time. He would reign, until he was 54 years old. Abi, the mother's name, is Abijah in other places. "Abi" means father. "Abijah" means Jehovah is my Father. We can see from the name, that his mother was a believer in Jehovah. She, possibly, was a good influence on her son. We are not sure what Zachariah this is.

II Kings 18:3 "And he did [that which was] right in the sight of the LORD, according to all that David his father did."

The only other two kings that this statement was made of, was Josiah and Asa. This is a very good statement. It is interesting, that all three of these kings had fathers, who did evil in the sight of the Lord.

II Kings 18:4 "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."

The very first thing that Hezekiah did, when he took office, was open the temple in Jerusalem back up for worship. II Chronicles 32:12 "Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?" We see that Hezekiah even stopped the worship in the high places, which had greatly troubled the LORD. It is interesting, that he would break the pole of the brazen serpent raised in the wilderness to stop death from the serpent bites. It appears, the people had begun to worship the brazen serpent on the rod. "Nehushtan" means brazen. Brass symbolically speaks of judgment.

II Kings 18:5 "He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor [any] that were before him."

Hezekiah had his trust in the only One you could trust, the LORD God of Israel. He was a complete change from the kings that went before him. Hezekiah was a great man of faith in the midst of a world gone mad. His

faith excelled others. Even with the dire circumstances around him, he still had faith. He knew in his heart that God was his very present help.

II Kings 18:6 "For he clave to the LORD, [and] departed not from following him, but kept his commandments, which the LORD commanded Moses."

This kind of faith and trust in the LORD brings blessings. Hezekiah kept the faith, as long as he lived. He did not fall back into idolatry, as others did. He stayed faithful to the LORD. He truly loved the LORD with a pure heart, and kept His commandments in spirit, as well as in deed. It was the desire of his heart to please God.

II Kings 18:7 "And the LORD was with him; [and] he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not."

Every Word that God had promised to do, He did. He had promised to mightily bless those who kept His commandments, and he did. He was with Hezekiah. God had promised to bless those who were faithful to keep His commandments, and spoke them through Moses, and then Joshua. The problem, up until now, was that they had not kept the commandments. Hezekiah keeps them. He had no fear, because God was with him. He broke free from the Assyrian oppression. Everything Hezekiah attempted to do, God blessed.

II Kings 18:8 "He smote the Philistines, [even] unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city."

The enemies of God were Hezekiah's enemies, as well. He smote the enemies of the living God. Assyria had tried to take all of the countries around Israel, as well as Israel. They wanted to take Judah, but God was with Hezekiah, and they could not. Instead, Hezekiah defeated the Philistines.

II Kings 18:9 "And it came to pass in the fourth year of king Hezekiah, which [was] the seventh year of Hoshea son of Elah king of Israel, [that] Shalmaneser king of Assyria came up against Samaria, and besieged it."

Now the scene changes back to Israel. Israel's kings had been the opposite of Hezekiah. They had displeased God at every juncture. We know that this siege lasted two to three years.

II Kings 18:10 "And at the end of three years they took it: [even] in the sixth year of Hezekiah, that [is] the ninth year of Hoshea king of Israel, Samaria was taken."

We had discussed that Hoshea would be the last king to rule over the ten tribes as a nation. Israel goes into captivity to the Assyrians. They will be scattered, and not become a nation again. Some few will come back in the time of Ezra, but not as a nation.

II Kings 18:11 "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes:"

This is repeating an earlier verse. It drives home the message of the captivity and dispersing of Israel into many nations and cities.

II Kings 18:12 "Because they obeyed not the voice of the LORD their God, but transgressed his covenant, [and] all that Moses the servant of the LORD commanded, and would not hear [them], nor do [them]."

This is showing the contrast between the disobedience to the commandments of God, to Hezekiah keeping the commandments. Israel's problems were brought upon themselves, because they disobeyed the commandments of God. They had been warned over and over what would happen if they became unfaithful and followed other gods. Now, they are paying for their sins.

II Kings 18:13 "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them."

It appears, from this, that many of the fenced cities of Judah did fall to the Assyrians. Sennacherib was the king of Assyria at the time. Jerusalem did not fall.

II Kings 18:14 "And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold."

We see that Hezekiah realizes, that the Assyrians have a powerful army, with battering rams and other war material, sufficient to take the city. Hezekiah sends the king of Assyria word, that he will pay whatever tribute is levied, but he wants the Assyrian king to leave Judah. A talent weighs 125 pounds. The silver he required of Hezekiah was 37,500 pounds and 3,750 pounds of gold.

II Kings 18:15 "And Hezekiah gave [him] all the silver that was found in the house of the LORD, and in the treasures of the king's house."

Ahaz had taken all of the silver and gold 30 years earlier, but God had blessed them.

II Kings 18:16 "At that time did Hezekiah cut off [the gold from] the doors of the temple of the LORD, and [from] the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

Hezekiah had been blessed of God, and Hezekiah had tried to restore the temple to its greatness. He had even covered the pillars and doors with gold. Now, there is an emergency, and he will use it to save Jerusalem. The Assyrian had asked for so much gold and silver, he would have to deplete the land to have enough to pay them.

II Kings 18:17 "And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which [is] in the highway of the fuller's field."

It appears, that Sennacherib had returned home with his captives, that he had taken from the cities he overran. He thinks Judah will be such an easy mark, that he can send his subordinates to take care of them. Tartan was commander in chief. Rabsaris was chief eunuch. Rab-shakeh was chief cup-bearer. This field was in the direction of Lachish from Jerusalem. It appears, they had brought a message to Hezekiah.

II Kings 18:18 "And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder."

Hezekiah did not personally go out to meet them, but sent three of his men of high esteem in his court to meet with them. Eliakim had taken the place of Shebna as head of the household. Shebna was qualified to draw up official documents. Asaph kept the records for the king.

II Kings 18:19 "And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence [is] this wherein thou trustest?"

Rab-shakeh, third in command in this, is very insulting, speaking of Hezekiah without his title. He was, possibly, trying to say with this, that he would not be king long. We can assume from this, that Hezekiah had rebelled against the Assyrians.

II Kings 18:20 "Thou sayest, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?"

The king of Assyria is assuming that Hezekiah had sent for help from Egypt. He did not know that Hezekiah was speaking of the strength of the LORD. Hezekiah would welcome help from Egypt, but if he did not get it, he knew he could depend upon the LORD. The message the king of Assyria had sent, was an insulting message. He said that Hezekiah was talking big, but could not carry through.

II Kings 18:21 "Now, behold, thou trustest upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so [is] Pharaoh king of Egypt unto all that trust on him." II Kings 18:22 "But if ye say unto me, We trust in the LORD our God: [is] not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?"

Sennacherib is telling Hezekiah, that to depend on Egypt, is depending on someone who could not even defend themselves, much less Judah. He, also, says that Judah's God would be angry with Hezekiah for breaking down the high places and altars, except the temple. The king of Assyria is in for a surprise. Hezekiah's God is pleased with him, not angry.

II Kings 18:23 "Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them."

These men are saying, that Hezekiah would not have 2,000 men to fight, even if they had the horses. Assyria would furnish the horses, if Hezekiah furnished the men.

II Kings 18:24 "How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?" II Kings 18:25 "Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it."

The Assyrian says, it is a vain hope to expect Egypt to help them. This Assyrian is trying to say, that his false god is the LORD. He says, this false god, Asshur had told them to come against Judah. Sennacherib claims that the LORD sent him against Judah. He does not even know the LORD, or recognize Him as God.

II Kings 18:26 "Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand [it]: and talk not with us in the Jews' language in the ears of the people that [are] on the wall."

Rab-shakeh had tried to show his superiority, by speaking in the Hebrew language. Besides making him feel important, he thought he might influence the people standing around to surrender. Now, we see the three men, that Hezekiah sent, show that they are educated men. They tell him to speak in his own language, and they will understand. They tell him, that the negotiations are not for the ears of the people.

II Kings 18:27 "But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? [hath he] not [sent me] to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

This is a threat to the people who are listening, so they might influence Hezekiah to give up.

II Kings 18:28 "Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:" II Kings 18:29 "Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:"

Notice, he is doing the opposite of what he was asked to do. He still speaks in Hebrew, so all the people can understand him. He speaks loudly, so they will be able to hear. He elevates Sennacherib to great king, while not even calling Hezekiah king. This is an extremely insulting thing to do. He is doing his best, to get the people to turn against Hezekiah.

II Kings 18:30 "Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria."

Now, he is insulting God. This Assyrian, possibly, had heard, that Hezekiah had been encouraging his people to trust in the LORD.

II Kings 18:31 "Hearken not to Hezekiah: for thus saith the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:"

II Kings 18:32 "Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us."

All of this is to get these people to voluntarily go into captivity to Assyria. He does not tell them, that they will be in bondage to Assyria. Assyria may have some of these things, that are mentioned here, but they would not belong to these Hebrews, if they give up their freedom to Assyria. Who would want to trade their freedom for a few material things, anyway?

II Kings 18:33 "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?"

II Kings 18:34 "Where [are] the gods of Hamath, and of Arpad? where [are] the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?"

A good Hebrew would be able to quickly see, the people mentioned had worshipped false gods. They had not depended on the LORD. The Hebrew God is the LORD. He is the only True God. Those false gods had no power, but the LORD is all powerful.

II Kings 18:35 "Who [are] they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?"

To compare the LORD to these false gods, is abominable. This Assyrian sees no difference in the LORD and all of the local false gods of these other countries.

II Kings 18:36 "But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not."

Rab-shakeh's words of warning were not heeded by the people of Israel. If they had thoughts of rebelling against Hezekiah, they are not mentioned. A true Hebrew would understand that the LORD was not like these local false gods, which had no power. They would have their faith and trust in Hezekiah, because he was on the side of the LORD. Hezekiah had said not to answer these men of Assyria, and they did not answer.

II Kings 18:37 "Then came Eliakim the son of Hilkiah, which [was] over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with [their] clothes rent, and told him the words of Rab-shakeh."

These three men, that Hezekiah had sent to represent Judah in front of the three men from Assyria, would not be tearing their clothes for fear of the threats that were made. They were tearing their clothes, because these men of Assyria had compared the LORD with the false gods around them. These men, along with Hezekiah, were offended for their LORD. They knew that the

LORD was perfectly capable of saving them and destroying Assyria. The next chapter continues on with this same thing. We will see Hezekiah's reaction there.

## 2 Kings 18 Questions

1. What is another name for Hezekiah?
2. What does "Hezekiah" mean?
3. What kind of king was he?
4. How old was he, when he began to reign?
5. How many years did he reign?
6. What was his mother's name?
7. What is another name for her?
8. What does "Abi" mean?
9. What does "Abijah" mean?
10. Who, possibly, influenced Hezekiah to love the LORD?
11. His love for the LORD is compared to whose in verse 3?
12. Who were two other kings, who had the same thing said about them?
13. What kind of fathers did all three of these kings have?
14. What was the first thing Hezekiah did, when he took office as king?
15. Quote 2 Chronicles chapter 32 verse 12.
16. What does verse 4 tell us he did, to stop the false worship?
17. What was named Nehushtan?
18. What does "Nehushtan" mean?
19. How was Hezekiah compared to the other kings?
20. What good is said about Hezekiah in verse 6?
21. Because of what Hezekiah did, what did the LORD do for him?
22. Who were Hezekiah's enemies?
23. What had happened to Samaria?
24. What caused Israel to go into captivity?
25. What king came against the fenced cities of Jerusalem?
26. What did Hezekiah give them to save Jerusalem?
27. Who did the king of Assyria send with a message for Hezekiah?
28. Who did Hezekiah send to receive the message?
29. Who talked for the Assyrians?
30. How did he insult Hezekiah, by what he called him?
31. Who did he tell Hezekiah not to depend on for help?
32. Who did the Assyrian try to turn against Hezekiah?
33. What effect did the message have on the three men, that Hezekiah sent to receive it?

We will begin this lesson in II Kings 19:1 "And it came to pass, when king Hezekiah heard [it], that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD."

In the previous lesson, Hezekiah's 3 men had come back and told him of the terrible insults the king of Assyria had made about Hezekiah, Judah, but worst, about the LORD. When Hezekiah heard the abominable things they had said about the LORD, he tore his clothes and went to the temple to pray. Hezekiah went for help to his LORD.

II Kings 19:2 "And he sent Eliakim, which [was] over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz."

Eliakim and Sheba are 2 of the 3 men Hezekiah sent to speak to the 3 men sent by the Assyrian king. They were important in the household of Hezekiah. They, also, would know the details of what happened, since they had brought the message to Hezekiah. Hezekiah had them to remain in their sackcloth for an outward expression to Isaiah of the seriousness of the matter. The elders of the priests, went, also. Isaiah was the prophet that Hezekiah used. Hezekiah knew the priesthood was not where it should be, and he sent for Isaiah.

II Kings 19:3 "And they said unto him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and [there is] not strength to bring forth."

God's people were not accustomed to being treated in this manner. The entire nation of Judah was in peril. They would not be able to fight off the advances of Assyria, unless the LORD intervenes. The blasphemy was the Assyrians comparing the Lord to the false gods of the heathen.

II Kings 19:4 "It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up [thy] prayer for the remnant that are left."

Hezekiah thinks that Judah has offended God so greatly, that they, probably, are not even thought of as His any more. He calls the LORD Isaiah's God. Hezekiah is not sure what he has done, but feels that he must have offended God in something he had done. Hezekiah feels that Rab-shakeh and Assyria have reproached the living God. Hezekiah wants Isaiah to tell God what insults these Assyrians had made against Him. He, also, wants Isaiah to pray for the LORD to help them against the Assyrians.

II Kings 19:5 "So the servants of king Hezekiah came to Isaiah."

II Kings 19:6 "And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me."

The message, that Isaiah sends back to Hezekiah, is one of encouragement. God will take care of Hezekiah, because he had been faithful. Hezekiah has nothing to fear. God will punish those who blasphemed His name, mainly the Assyrians. Servants, speaking of the Assyrians, is a word that means lackeys. This is a negative meaning of servant. Notice, how quickly Isaiah answered them. God had, probably, already informed Isaiah.

II Kings 19:7 "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

This blast comes from God. Hezekiah will not have to fight them. God will fight them. Some believe this blast to be a spirit of cowardice. Whatever it is, he flees to his own country. His own sons will later kill Sennacherib, with the sword.

II Kings 19:8 "So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish."

God does this so quickly, that Sennacherib is not even there, when Rab-shakeh returns to Lachish. The king of Assyria is fighting another battle with Libnah.

II Kings 19:9 "And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,"

This Tirhakah was a powerful warrior. He was King of Ethiopia, and had his eyes set on conquering Egypt. He would not let these Assyrians attack Egypt, because he wanted Egypt for himself. He is known by many similar names to the one given here. This letter is from Rab-shakeh, or actually Sennacherib.

II Kings 19:10 "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria."

II Kings 19:11 "Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?"

It is true that everyone had heard of the battles of Assyria, and how they had defeated so many. That does not necessarily mean, however, that they would win in this battle. God can, and will, defeat whomever He wills.

II Kings 19:12 "Have the gods of the nations delivered them which my fathers have destroyed; [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Thelasar?"

II Kings 19:13 "Where [is] the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

II Kings 19:14 "And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD."

This letter, again, blasphemes the LORD, by comparing him to the false gods of these countries that have fallen before the sword of Assyria. There

is no doubt in anyone's mind, that Assyria is a mighty army. The difference is, Judah worships the One True God that controls everyone and everything in this world. Hezekiah takes the letter to the temple for the LORD to see. Of course, the LORD already knows about this, but Hezekiah brings it to His attention, by spreading the letter out before Him.

II Kings 19:15 "And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."

Notice, the recognition and elevating of the name of the LORD that Hezekiah brings in this prayer. He is the LORD God of Israel, but He is the creator of everything, and everyone, including the heavens and the earth. The Creator of it all has control over His creation. This is what Hezekiah is saying.

II Kings 19:16 "LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God."

Hezekiah had placed his faith in the LORD. He is asking the LORD to listen, and help him against these evil Assyrians. This letter blasphemes God. Notice the word "living", which is saying everlasting.

II Kings 19:17 "Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,"

II Kings 19:18 "And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them."

Hezekiah does not deny, that they have destroyed the nations they had mentioned in the letter. It is common knowledge, they had done this. Hezekiah gives the correct reason for their destruction. They were depending on gods of stone and wood that were not really gods. The One True God did not help them, because He was not their God.

II Kings 19:19 "Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only."

A victory against the Assyrians would be good for Judah, but it would, also, prove that the LORD is truly God. Hezekiah says, "show this evil blasphemer that you are really God". When the LORD destroys Assyria and saves Judah, all the world will know that the LORD, He is God.

II Kings 19:20 "Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against Sennacherib king of Assyria I have heard."

Hezekiah had not sent a messenger to Isaiah. God revealed to Isaiah what Hezekiah had prayed, and gave Isaiah the message for Hezekiah. "Thus saith the LORD God of Israel" shows the words that Isaiah spoke, were God's Words in Isaiah's mouth.

II Kings 19:21 "This [is] the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."

The daughter of Zion, here, is, probably, speaking of Jerusalem. This is another way of saying, that they were not afraid of Assyria. The shaking of the head is a way of shaming Assyria. Zion is the city of God, many times. It, also, speaks of the believers.

II Kings 19:22 "Whom hast thou reproached and blasphemed? And against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy [One] of Israel."

Hezekiah is to ask them, do they even realize who they had blasphemed? He is, then, to answer his own question, by telling them that it is the Holy One of Israel. They have mocked the One True God, and they will regret it greatly.

II Kings 19:23 "By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, [and] the choice fir trees thereof: and I will enter into the lodgings of his borders, [and into] the forest of his Carmel."

These exact words had not come from Sennacherib. These were the things that Sennacherib had not said, but thought in his heart. This, alone, should tell him, he is opposed to the One True God.

II Kings 19:24 "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places."

Sennacherib thought that because he had dug wells before and drunk of their water, that would be the way here. He had elevated himself up, as if he were God.

II Kings 19:25 "Hast thou not heard long ago [how] I have done it, [and] of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities [into] ruinous heaps."

In the verse before this, the LORD was still telling what a great man Sennacherib had thought himself to be. Now, we see a change. The LORD is speaking to this evil king here. The LORD asks Sennacherib a question here. He asks him, had he ever heard that it was the LORD who brings wars for punishment against the people? It is the LORD who chooses who the victor is, for His purposes. It was even the LORD who allowed the victories of Assyria.

II Kings 19:26 "Therefore their inhabitants were of small power, they were dismayed and confounded; they were [as] the grass of the field, and [as] the green herb, [as] the grass on the house tops, and [as corn] blasted before it be grown up."

The reason the Assyrians were able to conquer the lands they had, was because their fear caused them to give up. The fear was placed in their

hearts by the LORD. It, also, was the LORD who caused Assyria to think so highly of themselves, because of their accomplishments.

II Kings 19:27 "But I know thy abode, and thy going out, and thy coming in, and thy rage against me."

God did not need to see their letter, to know of their rage against the LORD. He knew what was in their hearts.

II Kings 19:28 "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

Now, that they have publicly proclaimed their defamation of the character of the LORD, they will not be allowed to go on. The LORD will turn them around by force, that they do not even understand. They will be helpless to do otherwise. The Assyrians had put holes through the noses of their captives and led them away. The Lord says, He will do that to them. They will be like a bridled horse. They will have to go where He sends them.

II Kings 19:29 "And this [shall be] a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof."

The attack of the Assyrians, at the time of planting, had stopped the people of Judah from planting crops. God is promising Judah a crop that comes up voluntarily for two years, and feeds them. The third year, they will plant and grow their own food. This will be a sign to them of the LORD's supernatural protection of them.

II Kings 19:30 "And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward."

In the Assyrian's first attack on Judah, they had taken away over 200,000. There is just a remnant left. This remnant will take root, and grow.

II Kings 19:31 "For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this."

This is saying, that the remnant, that had hidden in the walled city of Jerusalem, will go forth and prosper. They will plant their fields again, as they had before the attack from Assyria. It is not the people who bring this about, it is the LORD. The LORD loves them, and will do this for them.

II Kings 19:32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

This is the LORD speaking an encouraging word to Hezekiah and to all of Judah. There will be no attack on Jerusalem of any kind by the Assyrians. God said it, and it was so.

II Kings 19:33 "By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD."

II Kings 19:34 "For I will defend this city, to save it, for mine own sake, and for my servant David's sake."

Now, we see the reason. The LORD will fight for His holy city Jerusalem. These Assyrians had blasphemed His name, and He will fight them. There will be no question who will win this battle. He will remember David, also, and save Jerusalem.

II Kings 19:35 "And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses."

The very next night, after the LORD had sent this message to Hezekiah, the destroying angel came into the sleeping camp of the Assyrians, and killed 185,000 Assyrian soldiers. Since the angel was sent of the LORD, there was no noise to warn them. We do not know how many survivors there were, but whoever they were, they found all of the dead bodies.

II Kings 19:36 "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."

It appears, Sennacherib was one of the survivors. He went to Ninevah, where one of his palaces were. He, probably, did not want anything more to do with Judah and Judah's God.

II Kings 19:37 "And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead."

It really is not known what false god he was worshipping, except for the name given here. It really does not matter, it is not the True God. His sons, Adrammelech and Sharezer, killed him with a sword, and his son Esar-hadden reigned in his place.

## 2 Kings 19 Questions

1. Why did Hezekiah tear his clothes?
2. Where did he go to pray?
3. Where did he send Eliakim, Shebna, and the elders of the priests?
4. What message did they bring Isaiah from Hezekiah?
5. Who did Hezekiah say, Rab-shakeh had reproached?
6. What request did Hezekiah make of Isaiah?
7. Why did Hezekiah call the LORD, Isaiah's God?
8. What message did Isaiah send to Hezekiah?
9. What does verse 7 say, God will do to them?
10. When Rab-shakeh returned, who was the king of Assyria fighting?
11. Who was king of Ethiopia?
12. What sarcastic message did the Assyrian send to Hezekiah in a letter?
13. How does the letter blaspheme God?
14. What does Hezekiah do with the letter?
15. How does Hezekiah begin his prayer?
16. What were most of the false gods made of?
17. When the LORD saved Judah from the Assyrians, what would it cause people to believe?
18. What did Isaiah say in his message to Hezekiah, that let him know it was God speaking through him?
19. The daughter of Zion, in verse 21 speaks of \_\_\_\_\_.
20. Who had really caused Sennacherib to win the battles?
21. How did God know of their rage against Him?
22. What sign does God give Judah, that He is with them?
23. How many people did Assyria take in the first attack on Judah?
24. What does God say, Assyria would not do?
25. Who will defend Jerusalem?
26. How many of the Assyrians did the angel of the LORD kill in one night?
27. Where did Sennacherib go from Judah?
28. Who killed Sennacherib?
29. Who reigned in his stead?
30. Where did his two sons escape to?

II Kings 20:1 "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live."

We are not told the exact time of the illness of Hezekiah. Most scholars believe this happened about the middle of the reign of Hezekiah. Notice, his sickness was unto death. Even the prophet Isaiah warned Hezekiah, that he was about to die. This is a word from the LORD spoken through Isaiah, because he said, "Thus saith the LORD".

II Kings 20:2 "Then he turned his face to the wall, and prayed unto the LORD, saying,"

This is a man who did not want to die. He, possibly, looked at the wall, so Isaiah, and whoever else was standing there, would not see his despair. His prayer is not for the benefit of those around him. He prayed directly to the LORD. To the unsaved world, facing death brings horror and uncertainty. To those who are saved, there may a dread of the initial death, but there is, also, an awareness of a life we can expect, after we step through the door of death to new life on the other side. There is a stepping into eternity.

II Kings 20:3 "I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done [that which is] good in thy sight. And Hezekiah wept sore."

Hezekiah's thoughts are somewhere between the two I mentioned above. He is not horrified at death, but yet he would like to live a little longer. Hezekiah is not bragging on himself. He is just reminding the LORD, that he had made a conscious effort to walk before Him with clean hands and a pure heart. The Hebrews associated long life on this earth, as something you received, when you pleased God. Hezekiah's weeping, to me, indicates that he feels he might have not pleased the LORD in some way. All people, whether Christians or not, might weep at being told of their soon death. There is a certain uncertainty of dying, that all living feel.

II Kings 20:4 "And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,"

The LORD hears the prayers of the righteous. The answer is so immediate, that Isaiah had not even left the building, when the answer to Hezekiah's prayer comes to him.

II Kings 20:5 "Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD."

The LORD stops Isaiah, and sends him back to Hezekiah with good news. Hezekiah is the leader of the people, in more than civil matters. He is their spiritual leader, as well. He had caused the worship in the high

places to stop. He had caused people to come back to the temple to meet with their LORD. Hezekiah was truly a great man. Hezekiah not only told people how to live, but showed them by example. His life, in many ways, reminds the LORD of king David. What a beautiful answer to his prayers. God had heard his words, and seen his weeping. He had touched the heart of the LORD, and God would heal him. Notice, there is something for Hezekiah to do, to show he had faith in the message from God. On the third day, he must go to the temple. Many times, the people were healed as they went where the LORD sent them.

II Kings 20:6 "And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."

The sins of Judah, before Hezekiah became king, had greatly disappointed the LORD. Could it be that God was about to let the destruction come on Jerusalem? Perhaps, He had planned an early death for Hezekiah, so he would not see this destruction. When God answered Hezekiah's prayers, the city of Jerusalem, also, got a reprieve. Not only would God extend the life of Hezekiah, but he would delay the destruction of Jerusalem. God loved Hezekiah, but he, also, loved the city of Jerusalem, and David.

II Kings 20:7 "And Isaiah said, Take a lump of figs. And they took and laid [it] on the boil, and he recovered."

This shows God had a plan that, if carried out in faith, would heal Hezekiah. Figs, even today, are used by some people to cure boils. We would have to believe this boil was much more than just a boil, if it was about to kill Hezekiah. In this case, it is not the figs that healed Hezekiah, but the LORD. Putting on the figs was an act of faith. That was done in obedience to the LORD. The obedience of Hezekiah brought healing from the LORD.

II Kings 20:8 "And Hezekiah said unto Isaiah, What [shall be] the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?"

In the days of the prophets, like Isaiah, it was not unusual for God to give them a sign. Hezekiah was not out of line in asking for a sign. Hezekiah was like many of us. He did not want to wait to see if God had answered his prayer. Three days was a long time to wait.

II Kings 20:9 "And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?"

This is a very unusual thing to happen. This would be an obvious sign that could not be denied.

II Kings 20:10 "And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees."

Hezekiah had given a request for something, that would be impossible in the natural sense. You must have an impossibility, before you can have a miracle. God is not controlled by nature. God controls everything, including nature.

II Kings 20:11 "And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."

I would not even attempt to rationalize this. I believe that it happened just as the Bible says, because the Bible says it did. Time actually backed up, but I do not know how it happened.

II Kings 20:12 "At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick."

Berodach-baladan is, also, spoken of as Merodach-baladan in Isaiah chapter 39. The only thing that is known of Baladan, was that he was his father. It is unusual, that the story of the illness of Hezekiah had reached into Babylon. It is even more unusual for the king of Babylon to send the king of Judah a present, and a get well letter.

II Kings 20:13 "And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not."

Them, in the verse above, is speaking of the messengers, who brought the letter. We do not know if it was Hezekiah's fear of the Assyrians, that caused him to want an alliance with the Babylonians. Babylon was a heathen country. Hezekiah should not yoke up with heathens. Hezekiah was being hospitable, when he showed them his house, and also, the precious things the LORD had blessed him with. He might have been trying to convince them, that he would not be a burden on them, if they became allies. He showed them his armour and his ability to protect Judah.

II Kings 20:14 "Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, [even] from Babylon."

Hezekiah had not sent for Isaiah. God was not pleased with what Hezekiah had done, and He sends Isaiah to tell him so. This is as if Isaiah was saying to Hezekiah, that this was a very foolish thing to do. Isaiah was asking Hezekiah, why he would show his secrets to men he did not even know? God would not want Hezekiah depending on these worldly people for help against Assyria. Isaiah was trying to get a confession of wrong doing from Hezekiah.

II Kings 20:15 "And he said, What have they seen in thine house? And Hezekiah answered, All [the things] that [are] in mine house have they seen: there is nothing among my treasures that I have not shewed them."

Generally, someone, who came to see the king from another country, would not be shown where the wealth of the land was kept. This was extremely unusual for the king to do this. This was like entertaining a future burglar, and giving him the combination to your safe. This was a very foolish thing to do.

II Kings 20:16 "And Isaiah said unto Hezekiah, Hear the word of the LORD."

Isaiah had heard enough. Now, he spoke judgment from God upon Hezekiah.

II Kings 20:17 "Behold, the days come, that all that [is] in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD."

Hezekiah had not ever quite realized that God was their help. They were not to make alliance for help from evil countries around them. The very opposite of what Hezekiah had wished would happen, by showing them these things, would happen. They had seen the treasures, and that would cause them to want to overthrow Judah, and take the treasures. Hezekiah's plan had back-fired. Babylon would not ally with them, they would attack them.

II Kings 20:18 "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

Hezekiah's male descendents will not be married and produce descendents for Hezekiah. They will be made eunuchs in the palace of the king of Babylon. We know of several that are mentioned specifically. Jehoiachin, Zedekiah, and Daniel were some of them. This was a terrible judgment especially to Jews, who wanted to be remembered in their children's children.

II Kings 20:19 "Then said Hezekiah unto Isaiah, Good [is] the word of the LORD which thou hast spoken. And he said, [Is it] not [good], if peace and truth be in my days?"

Hezekiah realizes he had displeased the LORD. He accepted the punishment that God spoke through Isaiah. Even though the LORD was angered by what Hezekiah had done, He remembered that Hezekiah truly loved Him in his heart. He was merciful to Hezekiah in that he did not live to see this happen. During the life of Hezekiah, Judah would be relatively peaceful.

II Kings 20:20 "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, [are] they not written in the book of the chronicles of the kings of Judah?"

The pool, mentioned here, had to be of exceptional, since it is spoken of as the pool. This pool was, probably, the same as the pool of Siloam. The conduit was a way to bring water into Jerusalem. There was a well in the Kedron valley, which the water was funnelled through this conduit into the pool of Siloam. The conduit discovered, which this most assuredly is

speaking of, is 1,708 feet long. At places, it is as small as two feet tall, and it is as large as five feet tall in other places. This would have been a great feat for that day. There is still evidence in Jerusalem today, of this type of water system. The book of chronicles, mentioned here, is, again, the book of records of the king. This is speaking of civil records.

II Kings 20:21 "And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."

We must remember, again, that Hezekiah stood out from the other kings, in that he wanted to please God. His son, Manasseh, will not follow in his father's footsteps. He will be very evil. Hezekiah was buried near his ancestor David, in a place of honor.

## 2 Kings 20 Questions

1. How sick was Hezekiah?
2. Who came with a message from God to Isaiah?
3. When do most scholars believe the sickness of Hezekiah occurred?
4. Why did Hezekiah turn and face the wall?
5. What did Hezekiah remind the LORD of in his prayer?
6. What did his weeping indicate?
7. How quickly did God answer Hezekiah?
8. What was the good news Isaiah had for Hezekiah?
9. What was Hezekiah to do, on the third day after seeing Isaiah?
10. What good thing had Hezekiah done for the land?
11. How many years extra did God give Hezekiah?
12. The extension of Hezekiah's life was not all that God did. What did He do for Jerusalem?
13. What were they to put on the boil?
14. What sign would be given, so that he would know he was healed?
15. Who was king of Babylon at this time?
16. Who did Hezekiah show everything he had to?
17. Why did Hezekiah do this?
18. What question did Isaiah ask Hezekiah about this?
19. In verse 16, what was Isaiah about to speak?
20. Who would someday carry off all the precious things of Judah?
21. What would happen to Hezekiah's sons?
22. Who were some of the famous eunuchs?
23. How did Hezekiah accept the punishment?
24. What was the pool mentioned in verse 20?
25. What is a conduit?

We will begin this lesson in II Kings 21:1 "Manasseh [was] twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name [was] Hephzibah."

Since Manasseh was 12 years old, when he began to reign, we can safely assume that this child was born to Hezekiah 3 years after his terrible illness. The name "Manasseh" means forgetting. We can see why Hezekiah would have named his son this. He was forgetting his illness, and this child was helping him forget. In some places, Manasseh is spoken of as Manasses. "Hephzibah" means my delight is in her.

II Kings 21:2 "And he did [that which was] evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel."

Manasseh was rather young, when Hezekiah died, so he, possibly, did not have the training of his father. It appears, that many of the people in Jerusalem still believed like Ahaz, Manasseh's grandfather. Manasseh, probably, was influenced by them. It seemed, that many of Manasseh's friends were heathens.

II Kings 21:3 "For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them."

The children of Israel all through the ages, had wanted to worship in the high places, instead of in the temple provided for that purpose. We read where Hezekiah abolished Baal worship, and the worship in the high places, but we did not hear where he executed those involved in these evil worship practices. They had, probably, secretly still carried on the worship, after Hezekiah had done away with it. That is why it immediately was re-instituted the minute Hezekiah dies. Worshipping the host of heaven has to do with astrology. That is just as evil today, as it was in the time of Manasseh.

II Kings 21:4 "And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name."

The building of altars for other gods in the temple, would be an abomination. The LORD God Jehovah had put his name in the temple. It was for His use, and no other. This building of altars to false gods in the temple, would bring down the wrath of God.

II Kings 21:5 "And he built altars for all the host of heaven in the two courts of the house of the LORD."

The outer court was for the people, and the inner court had been for use of the priests. These altars stood beside the altar of God.

II Kings 21:6 "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards:

he wrought much wickedness in the sight of the LORD, to provoke [him] to anger."

We can see from the following Scriptures, that they were without excuse, because they had the law of God, which strictly forbid these practices anywhere. It would make it even worse for them to be doing them in the house of the LORD. Deuteronomy 18:10 "There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch," Deuteronomy 18:11 "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deuteronomy 18:12 "For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee." In just a few years, the LORD would allow the temple to be burned, because of these terrible practices in the temple. He would, also, {in His wrath} let Jerusalem be burned.

II Kings 21:7 "And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:"

It is forbidden in the ten commandments to make a graven image, but it is a much worse sin to set the abomination up in the temple. God had chosen the city of Jerusalem and the temple to be His forever. They had broken the heart of God with this blasphemy.

II Kings 21:8 "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."

This land had been given to the tribes of Israel as their inheritance forever. God had no intention of them ever living anywhere else. The only thing they had to do, was remain faithful to the LORD and keep His commandments. The law of God is, many times, spoken of as the law of Moses.

II Kings 21:9 "But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel."

The sins were of the people of Judah. Manasseh was their leader, but they were willing to be led into these abominations. This was a young king with no desire to follow the ways of the LORD. There was revelry, and many of the people were caught up in this sinful way of life. A king can influence his people toward good, or evil. In the case of Manasseh, he led them into terrible sin, blaspheming the name of the LORD.

II Kings 21:10 "And the LORD spake by his servants the prophets, saying,"

Prophets, in the verse above, is a plural word. We know from that, there were some other prophets that were loyal to God, besides Isaiah. Some believe that Habakkuk was of this time, and perhaps, Nahum and Zephaniah.

These were definitely the LORD's prophets. He spoke to them in this verse. It is believed Manasseh killed Isaiah.

II Kings 21:11 "Because Manasseh king of Judah hath done these abominations, [and] hath done wickedly above all that the Amorites did, which [were] before him, and hath made Judah also to sin with his idols:"

II Kings 21:12 "Therefore thus saith the LORD God of Israel, Behold, I [am] bringing [such] evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

We know that the LORD had postponed judgment on Jerusalem and Judah because of the things that Hezekiah had done. Jerusalem and Judah were no better than the heathen nations, that God had run out of this country. They were not worshipping the One True God, but had begun to worship idols and false gods, such as Baal. The worst thing they had done was desecrate the temple of the LORD, by bringing these abominations into the temple of the LORD. The wrath of God will come upon them so greatly, it will be the talk of all the nations around them. The destruction will be so great, it will be worse than they could imagine.

II Kings 21:13 "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipeth a dish, wiping [it], and turning [it] upside down."

Samaria was evil and was judged severely, but the judgment on Judah and Jerusalem will be even greater. They have been measured, and they came up short. God has a standard that He measures all with. They will not be able pass the standard. His anger will be so great, He will wipe them off the earth like a person would wipe a plate. They will be turned upside down, until nothing is left.

II Kings 21:14 "And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;"

The remnant, which God had always preserved, will not be under God's protection any longer. There will be a small remnant, but they will not be kept by divine intervention. When the wrath of God has fallen, they will all feel the punishment. God will not only not help them, but He will help their enemies.

II Kings 21:15 "Because they have done [that which was] evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."

God had forgiven them over and over for their sins, but they had done too much this time, God will not look the other way. His fury has come up in His face. During this time, the LORD will remove His presence from the temple in Jerusalem, and will allow the temple to be destroyed. Their evils were worse than they had ever been before. They were "worshipping the hosts of heaven". They were practicing astrology. They were worshipping Baal and Astarte. They were even sacrificing their children to some of the false gods. Even worse than doing all of this, was the fact that they had brought the images of the false gods and their altars into the temple.

II Kings 21:16 "Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing [that which was] evil in the sight of the LORD."

It appears, that Manasseh was killing innocent people, who did not agree with him. This killing was slanted toward those, who would not participate in the worship of false gods. Some of these killed were actually prophets.

II Kings 21:17 "Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, [are] they not written in the book of the chronicles of the kings of Judah?"

The book of Chronicles in the Bible tells of the warnings God sent to Manasseh through the prophets. He did not change, and the judgment of God fell upon him. There are many more things, besides what is in the Bible in this book of records mentioned here. Notice, not only the things he did, but the sins that he committed are recorded.

II Kings 21:18 "And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead."

The burying of Manasseh in the garden of his house could be for several reasons. He was such an evil king, he should not be buried with Hezekiah and David, who pleased God. There is a message in this. All men, good or bad, must some day die. The judgment of God is pronounced on them one at a time.

II Kings 21:19 "Amon [was] twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name [was] Meshullemeth, the daughter of Haruz of Jotbah."

Amon was an evil king. He did just what his evil father had done. All of the worship of false gods grew even worse. He added magic and necromancy to the evils of his father. There seemed to be nothing too evil for him to do. His own men killed him, after a reign of two years. Haruz was, probably, an Arab.

II Kings 21:20 "And he did [that which was] evil in the sight of the LORD, as his father Manasseh did."

He and his dad would rank with the most evil of all the kings of Judah.

II Kings 21:21 "And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:"

This is where a father was a very bad influence on his son. They both worshipped Baal, Ashtoreth, Moloch, and Aserah. They both followed every evil in existence in that day. They followed astrology, witchcraft, magic, and necromancy among all other evil things.

II Kings 21:22 "And he forsook the LORD God of his fathers, and walked not in the way of the LORD."

Some of the other evil kings had the high places, but still worshipped Jehovah, too. Manasseh and Amon did not worship the LORD at all. They even put statues of the false gods and their altars in the temple of God.

II Kings 21:23 "And the servants of Amon conspired against him, and slew the king in his own house."

He was so evil many people wanted to kill him. It is interesting that his own servants killed him. He was killed in his own home, probably, because of some of the cruelty he had shown to others.

II Kings 21:24 "And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead."

The people in the land, that this is speaking of, were those who had followed him into this idolatrous worship. The terrible thing about his horrendous sin, was that he had led the people into the same sins. These same people killed the people, who killed Amon. They, out of faithfulness to him, find his 8 year old son, Josiah and make him king. Josiah will be a king that does right in the sight of the LORD.

II Kings 21:25 "Now the rest of the acts of Amon which he did, [are] they not written in the book of the chronicles of the kings of Judah?" II Kings 21:26 "And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead."

He was buried in the same garden with his evil father.

## 2 Kings 21 Questions

1. How old was Manasseh, when he began to reign?
2. How many years did he reign?
3. What does "Manasseh" mean?
4. What kind of king was he?
5. What were some of the specific evil things he did?
6. Where had these worshippers of false gods been in the reign of Hezekiah?
7. The building of altars to other gods in the temple, would be an \_\_\_\_\_.
8. Where had the LORD put His name?
9. The building of altars to false gods, would bring down God's \_\_\_\_\_.
10. What did they cause their children to do?
11. Quote Deuteronomy chapter 18 verses 10 through 12.
12. What will happen to the temple in a few years, because of these abominations?
13. Where do we read that it is forbidden to make a graven image?
14. How did these terrible things being done in the temple affect God?
15. The inheritance of this land by the children of Israel, was to be \_\_\_\_\_.
16. What must they do to keep their inheritance?
17. Who is at fault in these sins?
18. Who had the LORD sent with messages of warning?
19. Who were, probably, some of the other prophets besides Isaiah?
20. The evil, that the LORD would bring on Judah and Jerusalem, would be how bad?
21. How will God wipe Jerusalem?
22. What will happen to the remnant?
23. Who will God help?
24. What is "worshipping the host of heaven"?
25. What innocent people was Manasseh killing?
26. Where was Manasseh buried?
27. How old was Amon, when he began to reign?
28. What kind of king was he?
29. How long did he reign?
30. What evils did he add to his father's evils?
31. Who were some of the false gods they worshipped?
32. Who killed Amon?
33. Who reigned in his stead?
34. How old was he, when he began to reign?
35. What kind of king was he?

We will begin this lesson in II Kings 22:1 "Josiah [was] eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name [was] Jedidah, the daughter of Adaiah of Boscath."

This is an unusually young age to begin the reign as king. Someone will have a great influence upon him, perhaps his mother. It appears, his mother was Hebrew. "Jedidah" means beloved. "Adaiah" means whom Jehovah adorns. Boscath was a city of Judah. He reigned, until he was 39.

II Kings 22:2 "And he did [that which was] right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left."

This is high praise of any of the kings, but is even more so because of the king's age. The last king of Judah, that this had been said of, was Hezekiah. The land was full of idolatry and he made a stand for God. He was a man after God's heart. It was wonderful how he broke the chain of sins of his father and grandfather, and lived for the LORD.

II Kings 22:3 "And it came to pass in the eighteenth year of king Josiah, [that] the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,"

In the book of 2 Chronicles, there is a more extensive list of the things that Josiah did. II Chronicles 34:3 "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." II Chronicles 34:4 "And they brake down the altars of Baalim in his presence; and the images, that [were] on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust [of them], and strowed [it] upon the graves of them that had sacrificed unto them." II Chronicles 34:5 "And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem." In verse 3 above, he would be 26 years old. He had begun to cleanse the land, when he was 16. He had been a good king, doing what was right in God's sight. Shaphan was a very prominent officer in the service of Josiah. Josiah sent him to the temple for him.

II Kings 22:4 "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:"

We see there was, now, a high priest in the temple. It appears, that Josiah had been gathering silver for the temple. He wanted an accounting of that silver.

II Kings 22:5 "And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them

give it to the doers of the work which [is] in the house of the LORD, to repair the breaches of the house,"

The house of the LORD had been allowed to fall into need of repair under the evil kings. They had done much damage, as well, with their evil altars and statues of idols. Josiah had already had the evil removed, but now the building and its furnishings were in need of repair. Josiah had them to gather silver from the people to pay for it. He, now, has the silver distributed to the overseers, and they could in turn pay the actual workmen.

II Kings 22:6 "Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house."

II Kings 22:7 "Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully."

There was no need for a reckoning since they were all men chosen by Josiah for their honesty. It appears, that Josiah had removed those, who were not worshippers of Jehovah. The silver was used, not only for the wages of the laborers, but for the materials for building, such as stone and wood.

II Kings 22:8 "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it."

This book of the law is, probably, speaking of the Pentateuch {five books of Moses}. At one time, there was a copy kept at the side of the ark. I would not say they found this by chance. I believe God planned this, for this young king to know fully the law of God, that he loved. The high priest would have been in the area where the book would have been kept. Shaphan, being the record keeper, checked it to see, if he thought it was a true work. He would have to tell the king his opinion, of whether this is the law, or not.

II Kings 22:9 "And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD."

II Kings 22:10 "And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king."

Shaphan had carried out the request of his king to count the funds and distribute it for the re-building of the temple. In the process, of seeing what needed to be done to the temple, the high priest had found the book of the law. Shaphan read the law to the king, for his approval.

II Kings 22:11 "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes."

King Josiah accepted this book as the truth from the beginning. After hearing the book, he knew that Judah had greatly sinned against God, when they committed all of the sins during his father's time. He, also, realized that there were definite things to be observed in the temple. The tearing of his clothes, showed his grief in seeing how Judah had failed God. He knew the wrath of God should fall upon them.

II Kings 22:12 "And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,"

II Kings 22:13 "Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great [is] the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

These were people of importance in the kingdom. The high priest represented the religious in this. The Urim and the Thummim of the high priest, in the days of Moses, was the way the LORD spoke to the people. The temple had been so desecrated from time to time and the priesthood reduced to a puppet situation, that the king would inquire of God through a prophet, or a prophetess, now. Isaiah is dead. Manasseh killed him. King Josiah wanted to hear from God to know what to do, to save Judah. Whatever God wanted him to do, is what they would do.

II Kings 22:14 "So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her."

Jeremiah was a prophet in these days. We are not told why he was not consulted on this matter. There is a confirmation in this following Scripture, that these men of authority in the temple and the civil government went to inquire of this prophetess. Her husband was not a prophet. This one verse in Chronicles and in Kings defeats the complaint about women ministers. II Chronicles 34:22 "And Hilkiyah, and [they] that the king [had appointed], went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that [effect]." "Huldah" means weasel. This lets us know that her prophetic ability had been underground, perhaps, to save her life. She was not a feminist. She was married. It appears, that she was a teacher of the prophets in the school of the prophets. That is the school that is meant here. It appears, that she was held in high esteem as a prophetess by the king, and his government officials, and by the temple authorities, as well. Hilkiyah was the high priest.

II Kings 22:15 "And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,"

She was unusual amongst women. She spoke as an oracle of God. As Isaiah and Jeremiah and prophets of that stature, she spoke the Words of God to the people {Thus saith the LORD}. Notice, she wanted these people to realize that the king was not diety. She called him man.

II Kings 22:16 "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] all the words of the book which the king of Judah hath read:"

She boldly brought the judgment of God to the ears of these listeners. She said the things in the book, they had found, were true and God will bring judgment upon Judah for their unfaithfulness to God.

II Kings 22:17 "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

"The burning of incense" symbolizes prayer. To burn incense to a false god, means they were praying to that false god. God's wrath was kindled against Judah, because they had been unfaithful and turned to false gods. There had been so much worship of false gods before the reign of Josiah, that God's wrath would not be quenched.

II Kings 22:18 "But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, [As touching] the words which thou hast heard;"

This king had not gone unnoticed by the LORD. In all of this land of evil, Josiah stood out as someone who truly loved God. This part of the message was specifically to him. Shaphan had read Josiah the law, and that was when he rent his clothes in horror.

II Kings 22:19 "Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard [thee], saith the LORD."

Josiah loved the LORD. The tearing of the clothes by Josiah, was an act of humiliating himself before the LORD. It was as if Josiah were saying, "I am at your mercy LORD". God heard the prayer of Josiah because it was from an humble, loving heart. God will not lift the curse off this evil land, but there was no curse on Josiah.

II Kings 22:20 "Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again."

The destruction of Jerusalem in particular, and Judah in general, will be delayed, until after the death of Josiah. God will not punish the righteous with the wicked. In the lifetime of Josiah, there would be peace in the land. What a wonderful report to take back to the king. Huldah explained that the destruction of Judah was ordained of God and would come, but Josiah would be dead when it came.

## 2 Kings 22 Questions

1. How old was Josiah, when he began to reign?
2. Who was his mother?
3. What does "Jedidah" mean?
4. How long did he reign?
5. And he did that which was \_\_\_\_\_ in the sight of the LORD.
6. Who was the last king of Judah, before him, this had been said of?
7. Who did Josiah send to the house of the Lord for him?
8. What was his reason for sending him?
9. Read 2 Chronicles chapter 34 verses 3, 4, and 5.
10. Who was the high priest?
11. What had the silver been gathered for?
12. What was Josiah having done to the temple?
13. What did they have to buy to repair the house?
14. What had Hilkiyah found in the house of the LORD?
15. Who read it?
16. What was this book of the law?
17. When Shaphan read it to the king, what did the king do?
18. Where did the king send the high priest and the high officers in his government, to get Word from the LORD?
19. What had Josiah realized, that had disturbed him?
20. Who was a prominent prophet at that time?
21. Was Huldah's husband a prophet?
22. What was he?
23. Where was Huldah living?
24. What did it appear that she was doing at the college?
25. How do we know that she spoke as an oracle of God?
26. What message did she have for the king that was distressing?
27. What does the "burning of incense" symbolize?
28. Why was God's wrath kindled against Judah?
29. What exception did the LORD make in His condemnation of Judah?
30. Why did He make this exception?
31. When will the wrath of God be poured out on Judah?

We will begin this lesson in II Kings 23:1 "And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem."

We find that king Josiah believed the message which had come from Huldah, that this is truly the law of God. He wastes no time in gathering the elders from all over Judah, so they could represent their group in hearing the law.

II Kings 23:2 "And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD."

Josiah had great respect for the LORD, and for His temple. This law of God was to be read aloud, so that all of the people could hear. The prophets, priests, and people must hear this Word of the law. They will be without excuse, if they sin again. They will know the commandments of God. Josiah renews the covenant with God on this day. He is saying, "This is the law of God, and will be the law of this land, while I am king". There was no separation of classes that came to hear the law. All were represented in one way, or another. The king did not leave this for others to do, he did it himself.

II Kings 23:3 "And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all [their] heart and all [their] soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant."

This is a renewal of the old covenant. The people had totally neglected the law of God. The king declares, that from this day forward, he will keep covenant with his LORD, and he will expect everyone in the land to do the same. He had gone to this place to renew the covenant with God, because in some way the presence of the LORD was in the temple. This standing to the covenant means the people agreed. They were saying in essence, "All that the LORD says, we will do".

II Kings 23:4 "And the king commanded Hilkiyah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el."

King Josiah meant business. He immediately had all the vessels in the temple, that were not dedicated to the LORD, to be brought out and burned. Hilkiyah was a high priest of Jehovah. He and his subordinate priests were ordered to bring all the vessels of the false gods out. I would like for everyone in our generation to see that Josiah, the king, burned all of the

things pertaining to astrology. These keepers of the door were Levites, who watched the entering of the temple.

II Kings 23:5 "And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven."

We see that all of the priests in the land, who were not priests of Jehovah, were put down by king Josiah. The kings of Judah, before Josiah, had been idolaters themselves. Manasseh and Amon had done the most wicked things of all of the kings. The worship of the sun, moon, and the planets had to do with the twelve astrological signs. This is why the studying of the horoscope is so deadly in our society today. The heavens, and everything in it, are part of God's creation. They are not God, and do not represent Him.

II Kings 23:6 "And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped [it] small to powder, and cast the powder thereof upon the graves of the children of the people."

This is speaking of Asherah, The ashes, of this idol burned, were poured over the graves of the children, who had been sacrificed.

II Kings 23:7 And he brake down the houses of the sodomites, that [were] by the house of the LORD, where the women wove hangings for the grove.

The male prostitutes were part of the worship of Astarte. Some of these male prostitutes wore women's clothing. This is speaking of homosexual activity, but it is, also, speaking of them mutilating their bodies and becoming transvestites. The women were no better. They were involved in every evil act of prostitution available to them. Many of them were lesbians.

II Kings 23:8 "And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that [were] in the entering in of the gate of Joshua the governor of the city, which [were] on a man's left hand at the gate of the city."

We see, in this, that all of the Levitical priests, who had been conducting services in the high places were brought back into Jerusalem, and Josiah destroyed all of the high places throughout the land.

II Kings 23:9 "Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren."

We see that Josiah did not allow the priests to go back into the temple to serve, because they conducted services in the high places. The Levites

lived of the offerings made to the LORD. They were still allowed a living, even if they could no longer serve in the temple.

II Kings 23:10 "And he defiled Topheth, which [is] in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech."

Topheth was the place where they had sacrificed their children, by making them walk through the fire. This was one of the most evil false worship, they had participated in.

II Kings 23:11 "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which [was] in the suburbs, and burned the chariots of the sun with fire."

They had become so bad, that they dedicated horses and chariots to the sun god. They were even placed at the entrance to the temple. Josiah burned the chariots, and removed the horses. Everything that would burn, that was used in false worship, was burned. The people and animals that were used in false worship, Josiah removed from any authority at all.

II Kings 23:12 "And the altars that [were] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake [them] down from thence, and cast the dust of them into the brook Kidron."

We spoke of these altars in an earlier lesson. They were used for sacrifice in the temple, as well as in the chambers of the king. They were an abomination to God. The altar that was on the rooftop was connected in the worship of the sun, moon, and planets. Josiah destroyed all of them, and put the remains in the brook Kidron, so they would wash away any evidence.

II Kings 23:13 "And the high places that [were] before Jerusalem, which [were] on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile."

These places of worship for false gods, had been erected by Solomon for his heathen wives. Ashtoreth is the male counterpart of Astarte. These two false gods were worshipped in all of the Phoenecian cities, but especially in Zidon. Chemosh is mentioned on many of the Moabite stones, and seemed to be their national false god. Milcom was the same as Moloch and Malcam. It was connected with the sacrifice of children, by forcing them to walk through fire. They were all abominations.

II Kings 23:14 "And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men." This is an explanation of what he did to them.

II Kings 23:15 "Moreover the altar that [was] at Beth-el, [and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had

made, both that altar and the high place he brake down, and burned the high place, [and] stamped [it] small to powder, and burned the grove."

This is jumping into Israel. They had worshipped the golden calf at Beth-el. All of the things connected with the worship of false gods was destroyed by Josiah. Jeroboam had been the king, that caused the golden calves to be made and worshipped.

II Kings 23:16 "And as Josiah turned himself, he spied the sepulchres that [were] there in the mount, and sent, and took the bones out of the sepulchres, and burned [them] upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words."

Josiah was not aware of the prophecy, that had been given at this place so many years ago. He fulfilled the prophecy, without even knowing there had been a prophecy. The following is the prophecy. I Kings 13:1 "And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense." I Kings 13:2 "And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

II Kings 23:17 "Then he said, What title [is] that that I see? And the men of the city told him, [It is] the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el."

II Kings 23:18 "And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria."

Josiah showed honor to the the true man of God, and did not let them disturb his bones.

II Kings 23:19 "And all the houses also of the high places that [were] in the cities of Samaria, which the kings of Israel had made to provoke [the LORD] to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el."

We are not sure how Josiah had this much influence in the area of Samaria. We know that it had already been taken over by the Assyrians. We must accept this Scripture just as it says. It is not our job to figure out how he had permission to do this. We know that he did, because the Scripture says he did. It seems, he destroyed all of these houses dedicated to false gods.

II Kings 23:20 "And he slew all the priests of the high places that [were] there upon the altars, and burned men's bones upon them, and returned to Jerusalem."

The priests of Samaria were involved in worship of false gods. They were false prophets.

II Kings 23:21 "And the king commanded all the people, saying, Keep the passover unto the LORD your God, as [it is] written in the book of this covenant."

In chapter 35 of 2 Chronicles, there are many more details about keeping the passover. Josiah saw to it that every little detail was carried out, just as it was written in the books of the law.

II Kings 23:22 "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;"

II Kings 23:23 "But in the eighteenth year of king Josiah, [wherein] this passover was holden to the LORD in Jerusalem."

In the days of the kings, they had wandered away from God, and they had not kept the passover. That particular service was to be remembered every year. It was the remembrance of death passing over the Hebrew homes, where the blood of the lamb was over the door. If any of the feasts were kept, it should have been this one. There had been passovers observed from time to time, but none of them in the manner prescribed in the law. This was the first one, that had been kept in every aspect.

II Kings 23:24 "Moreover the [workers with] familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD."

All of these mentioned had done very evil things in the sight of the LORD. In the days of Manasseh and Amon, they had been thought of highly. Josiah changed all of that. He took all ability to do these things away from these people. He did just as the law of God said.

II Kings 23:25 "And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there [any] like him."

The thing that made Josiah so different, even from Hezekiah was the fact that he kept the law in every detail. Hezekiah loved the LORD with all his heart, but, possibly, did not know the law, as well as Josiah. Hezekiah trusted God completely. He just did not enforce the law as fully as Josiah. The kings after Josiah certainly did not keep God's law.

II Kings 23:26 "Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal."

The land of Judah was sentenced to destruction. The destruction had been delayed, until the death of Josiah. Josiah had found favor in the sight of the LORD. The land of Judah had been accustomed to the sin of unfaithfulness to God. They had never truly repented in their hearts.

II Kings 23:27 "And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

God had already determined to destroy Judah and Jerusalem. He had already destroyed Israel for the same sins. Judah had been spared longer, because it had a few kings that found favor with the LORD. God had chosen Jerusalem to be his city, but the people had wandered far away from God. He had said that he would put His name there, but there was a condition, which had not been kept. They had not kept God's commandments.

II Kings 23:28 "Now the rest of the acts of Josiah, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"

There is a great deal written about Josiah in the book of Chronicles in the Bible. The record book of the kings of Judah contained a record of his actions, as well.

II Kings 23:29 "In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him."

It appears, that Josiah disguised himself and went out to this battle. While he was there, a random shot of an arrow hit him and killed him. This happened at Megiddo. In a sense, the king killed him, but he did not kill him, himself.

II Kings 23:30 "And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead."

It appears he received his fatal wound on the battlefield and was carried back to Jerusalem and died. He was buried in a place prepared in advance to bury the king. This was, probably, with his father, as it says in Chronicles. There was a great lamentation for this great king. The LORD, possibly, shortened his life, so he would not see the destruction of Jerusalem and Judah. Jehoahaz would be an evil king. Another name for Jehoahaz was Shallum. "Jehoahaz" means whom Jehovah holds fast. This is what his father, Josiah, had wanted for him, not what he was. Eliakim was an older son. We do not know immediately why Jehoahaz was anointed king. Perhaps, Eliakim was not available.

II Kings 23:31 "Jehoahaz [was] twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name [was] Hamutal, the daughter of Jeremiah of Libnah."

He was the younger brother of Eliakim, who was twenty-five. This Jeremiah is not the same one as the prophet. He reigned three months, until Pharaoh-nechoh came back from his battle.

II Kings 23:32 "And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done."

His father had not done evil. This was speaking of the evil of Manasseh and Amon. It appears, he re-instated the false gods.

II Kings 23:33 "And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold."

It appears, that Pharaoh-nechoh was coming back from battle, and stopped at Riblah, and required Jehoahaz to come out and meet him. He captured him and took him back to Egypt with him, where he later died. He demanded a hundred talents of silver, and one talent of gold for tribute. This would be 125 pounds of gold and 12,500 pounds of silver.

II Kings 23:34 "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there."

He did not want the land of Judah, he just wanted tribute money. He set Eliakim up as king {who would have been the next in line from Josiah} and then changed his name to Jehoiakim. His new name proved him to be subject of Egypt.

II Kings 23:35 "And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give [it] unto Pharaoh-nechoh."

This silver and gold was gathered up as a tax on the land. There was no wealth in the treasury, so this had to be done to pay Egypt.

II Kings 23:36 "Jehoiakim [was] twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name [was] Zebudah, the daughter of Pedaiiah of Rumah."

II Kings 23:37 "And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done."

We see that Jehoiakim and Jehoahaz were half-brothers. They had the same father and different mothers. He was evil, like his ancestors.

## 2 Kings 23 Questions

1. How did Josiah feel about the message he got from Huldah?
2. Who did he gather to Jerusalem?
3. Where did he meet with these people?
4. What did he read to them?
5. What does verse 3 say, that Josiah did before the Lord?
6. This is a renewal of the old \_\_\_\_\_.
7. What did Josiah have the high priest and the secondary priests to bring out of the temple?
8. What did Josiah do with those things?
9. What did he do with the idolatrous priests?
10. What had they burned incense to?
11. What children were the ashes, in verse 6, spread over?
12. The \_\_\_\_\_ were part of the worship of Astarte.
13. What is sodomites speaking of?
14. Who had been conducting services in the high places?
15. What did Josiah do with them?
16. What was Topheth noted for?
17. What did he do with the chariots, that had been dedicated to false gods?
18. The altars on the roofs had been used in worshipping what?
19. What king had built buildings to false gods?
20. What is unusual about him going to Beth-el, to destroy the worship of false gods?
21. What did he do with the bones in the sepulchres he found there?
22. What prophecy had been given pertaining to this?
23. How did he show honor to the true man of God?
24. Who did he kill, mentioned in verse 20?
25. What feast did Josiah command they keep?
26. How long had it been, since this had been done properly?
27. Who were the evil ones mentioned in verse 24?
28. How did he differ from Hezekiah in his belief?
29. The land of Judah was sentenced to \_\_\_\_\_.
30. What happened to Josiah?
31. How did he get back to Jerusalem?
32. Who reigned in his stead?
33. How long did Jehoahaz reign?
34. Who reigned next?
35. What did the king of Egypt require of them?

We will begin this lesson in II Kings 24:1 "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him."

Nebuchadnezzar and Nebuchadrezzar are the same person. We remember, that Jehoiachim is the same as Eliakim. Jehoiakim had submitted to king Nechoh in the last lesson. It appears, that had lasted about three years, and now, the king of Babylon will have Jehoiakim serve him three years. At the end of the three years, Jehoiakim rebels.

II Kings 24:2 "And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets."

With Judah weakened, every little country around took their turn attacking them. All of these attacks were punishment from the LORD; for their unfaithfulness to Him. Huldah had prophesied this recently to Josiah, but Isaiah, Jeremiah, Habakkuk, Micah, and Zephaniah had all prophesied the same thing.

II Kings 24:3 "Surely at the commandment of the LORD came [this] upon Judah, to remove [them] out of his sight, for the sins of Manasseh, according to all that he did;"

There really were not many treasures to take. The true reason for the troubles, was that God's wrath was poured out upon them for their sins. It was not just Manasseh, but he certainly would have been enough all by himself, he was so evil. His son Amon was just as evil as he was. The sons of Josiah even went back to the evil ways, when they became king.

II Kings 24:4 "And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon."

The main innocent blood that Manasseh shed, was Isaiah's. He persecuted many other righteous, as well. He, also, allowed children to be sacrificed to Moloch. This was too much for the LORD to pardon.

II Kings 24:5 "Now the rest of the acts of Jehoiakim, and all that he did, [are] they not written in the book of the chronicles of the kings of Judah?"

One of the terrible things he did, was execute Urijah. There are many of the things he did, written in the book of Jeremiah. The 26<sup>th</sup> chapter of Jeremiah has a great deal of the prophecy Jeremiah made to him from God.

II Kings 24:6 "So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead."

Jehoiachin is known by Jechonias, Jechoniah, Jeconiah, and Coniah. He was captured and spent 36 years in Babylon.

II Kings 24:7 "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt."

Egypt could not attack or help Judah, because they were having trouble with Babylon themselves. The first time the king of Egypt came to attack Judah, they were very successful. The next time they ventured out, the Babylonians attacked them, and they lost much of the territory they had gotten the first time. Now, they have decided it is better to stay home.

II Kings 24:8 "Jehoiachin [was] eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name [was] Nehushta, the daughter of Elnathan of Jerusalem."

In the 36th chapter of 2 Chronicles, it speaks of him as being only 8 years old, but the 18 years old here is, probably, correct. His mother was the daughter of Elthanthan, who was a prominent prince in the reign of Jehoiachim. Whether he was 8, or 18, his mother might have greatly influenced him.

II Kings 24:9 "And he did [that which was] evil in the sight of the LORD, according to all that his father had done."

It appears, from this, that he made no attempt to restore the worship of the LORD. Of course, he was not in office in Jerusalem very long. He seemed to just follow along with the evil, that was already going on.

II Kings 24:10 "At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged."

II Kings 24:11 "And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it."

As far as Nebuchadnezzar was concerned, this siege of Jerusalem was not of a great consequence, so his main army was engaged in another war. He sent his servants to take care of this. It appears, that Jerusalem did not put up much resistance.

II Kings 24:12 "And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign."

This is speaking of the eighth year of Nebuchadnezzar's reign. It seemed, that Jehoiachin, and his mother, and his servants went out and surrendered to the troops of Babylon. He would be released from captivity in Babylon after 36 years.

II Kings 24:13 "And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said."

The treasure had been taken before. It seems, they had either accumulated more, or some of the things had been overlooked on the other times. We know that the king of Judah had taken the things out and sent them

before. Now, the Babylonians had come into Jerusalem and even gone into the temple, and taken what they wanted. They had no regard for the temple or what it contained. That is easily seen, by them cutting the vessels of gold.

II Kings 20:17 "Behold, the days come, that all that [is] in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD."

II Kings 24:14 "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [even] ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land."

This is just the first siege. These ten thousand were chosen for their abilities. They would be useful slaves to the king of Babylon. The poor people are, probably, speaking of the farmers and herdsman. There were a few princes left and a few of the upperclass, but the majority were those who worked at menial labor.

II Kings 24:15 "And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, [those] carried he into captivity from Jerusalem to Babylon."

The fact that the king had wives make us believe that he was definitely 18, when he took office as king. It would be highly unlikely that a boy of 8 would have wives. There does not seem to be a massacre of people in this first siege and capture of the people.

II Kings 24:16 "And all the men of might, [even] seven thousand, and craftsmen and smiths a thousand, all [that were] strong [and] apt for war, even them the king of Babylon brought captive to Babylon."

The military men and the craftsmen would be used in the army of Babylon. In fact, all of these captives would be workers, and not put into prison. They were taken strictly for their usefulness to Babylon. At least, they would not die.

II Kings 24:17 "And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah."

Mattaniah, the uncle of the king of Babylon, was like a puppet king. He was under direct orders from Babylon. "Mattaniah" means gift of Jehovah. "Zedekiah" means righteousness of Jehovah. The strange thing is, that this uncle of the king of Babylon was, also, the son of Josiah.

II Kings 24:18 "Zedekiah [was] twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name [was] Hamutal, the daughter of Jeremiah of Libnah."

For this 11 years that he reigned, there was no war with Babylon. He was full brother with Jehoahaz, and half-brother with Jehoiakim. The people in Jerusalem would accept him, because he was in the lineage to be king. The Babylonians wanted him, because he was related to their king, and they felt they could control him. His youth would be on their side, also.

II Kings 24:19 "And he did [that which was] evil in the sight of the LORD, according to all that Jehoiakim had done."

It seemed, that Zedekiah just allowed the heathen worship to continue, that had begun, again, in his brothers reign. He did not seem to aggressively pursue it, or stop it. He was more a puppet king. He was king in name only.

II Kings 24:20 "For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

This rebellion against Babylon {which God put in their hearts to do} will bring on the war, that will totally destroy Jerusalem and Judah. By this time, Zedekiah is about 30, and he is feeling more like a king. We find him trying to get help from Egypt to fight Babylon. Of course, this is part of God's plan for the wrath of God to come on Judah. Many times, God uses wars to punish people.

## 2 Kings 24 Questions

1. Who did Jehoiachim become servant to for three years?
2. What is another name for Jehoiachim?
3. At the end of three years, what does Jehoiachim do?
4. Why were all of these bands of the little countries around Judah coming against them?
5. At the commandment of the \_\_\_\_\_ came this upon Judah.
6. Who had filled Jerusalem with innocent blood?
7. Who was the main innocent blood he killed?
8. Who did they sacrifice to Moloch?
9. Who was one person that Jehoiachim, killed?
10. What are some other names for Jehoiachin?
11. Why could Egypt not attack, or help, Judah?
12. How old was Jehoiachin, when he became king?
13. What kind of king was he?
14. Who was king of Babylon at this time?
15. Who attacked Jerusalem from Babylon?
16. What did they take from the temple?
17. Who did Babylon take captive?
18. What settles the fact, that the king of Judah was 18, and not 8?
19. Why did Babylon pick the particular captives they took?
20. Who did Nebuchadnezzar make king of Judah?
21. What did he change his name to?
22. What does "Mattaniah" mean?
23. What does "Zedekiah" mean?
24. What was strange about who he was related to?
25. How long did he reign?
26. Who was his mother?
27. What kind of a king was he?
28. Who really caused the war on Judah?

We will begin this lesson in II Kings 25:1 "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about."

This is speaking of the ninth year of the reign of Zedekiah. He has now rebelled and brought the fury of Nebuchadnezzar down on the city and on him in particular. This battle will last just under two years. It appears that they circled the city where no one could go in or out. The attack was first against all the land of Judah and the outer lying cities. They were not well fortified and fell immediately. Jerusalem was another story. This city is walled and better prepared to withstand such a siege. Notice, this time, the king of Babylon comes himself. In fact the greater part of the Babylonian army comes against Jerusalem.

II Kings 25:2 "And the city was besieged unto the eleventh year of king Zedekiah."

This siege brought about terrible circumstances inside of Jerusalem. No food could come in from the farms.

II Kings 25:3 "And on the ninth [day] of the [fourth] month the famine prevailed in the city, and there was no bread for the people of the land."

The faces of the people grew black from the famine. They were nothing but skin over bones. This is one of the worst famines in recorded history. The famine was so great that parent ate their children. A third part of the city died from the famine. Jeremiah was in this city during this terrible famine. It took flour to make bread and there was not any to be had.

II Kings 25:4 "And the city was broken up, and all the men of war [fled] by night by the way of the gate between two walls, which [is] by the king's garden: (now the Chaldees [were] against the city round about:) and [the king] went the way toward the plain."

This is saying that the king and his men escaped during the night. The city wall was broken into by the army on the north and Zedekiah broke out on the south. They stayed between the two walls as far as they could and then broke through the gate and ran away from the battle in Jerusalem.

II Kings 25:5 "And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him."

The army pursued after Zedekiah and his men as soon as they knew they had fled. They would not let up following them because they knew Nebuchadnezzar would hold them responsible for capturing them. It seemed as soon as they had gotten out away into the plain, the men of war scattered and ran for their lives. They caught Zedekiah near Jericho.

II Kings 25:6 "So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him."

During the nearly two year siege of Jerusalem, Nebuchadnezzar had moved back into Riblah and set his headquarters up there. He could live more comfortably while this siege was taking place. Now his army has brought the king of Judah to him for judgment.

II Kings 25:7 "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

One of the most terrible things a person could experience is seeing your own children killed. These sons could be no more than youngsters since Zedekiah was 32 years old. They were killed, not for their offences, but for those of their father. Zedekiah saw them killed and then they put his eyes out. This form of cruel punishment is not unusual in this part of the world. He was chained feet and hands and humiliated even more in that he must be led to his captivity.

II Kings 25:8 "And in the fifth month, on the seventh [day] of the month, which [is] the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:"

II Kings 25:9 "And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire."

I Kings 9:7 "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:" I Kings 9:8 "And at this house, [which] is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?" Babylon might have done the physical destruction, but this was ordained of God for the punishment of the people. The fire will purify these grounds where all of the false worship took place in God's own house.

II Kings 25:10 "And all the army of the Chaldees, that [were with] the captain of the guard, brake down the walls of Jerusalem round about."

This beautiful walled city, which had been the envy of the whole known world in the time of Solomon, now lay in destruction. Their wall is completely destroyed also.

II Kings 25:11 "Now the rest of the people [that were] left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away."

II Kings 25:12 "But the captain of the guard left of the poor of the land [to be] vinedressers and husbandmen."

The people who remained were divided into two groups. The farmers and wine dressers were left behind, and everyone else who was not killed were taken captive. It was a separation of the upperclass and the poor.

II Kings 25:13 "And the pillars of brass that [were] in the house of the LORD, and the bases, and the brasen sea that [was] in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon."

The reason for breaking them up was because they were so heavy. The pillars of brass were the ones that had been named Jachin and Boaz. There was no thought given to the workmanship of these things. They just wanted the metal.

II Kings 25:14 "And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away."

II Kings 25:15 "And the firepans, and the bowls, [and] such things as [were] of gold, [in] gold, and of silver, [in] silver, the captain of the guard took away."

They did not break these up, because they were not too heavy to carry. These also might be used in the form they were already in. They would find out much later that the use of these vessels for other purposes than what they were intended greatly displeased God.

II Kings 25:16 "The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight."

Being without weight, just means there was a great deal of it. They were extremely heavy.

II Kings 25:17 "The height of the one pillar [was] eighteen cubits, and the chapter upon it [was] brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work."

These pillars were 24 feet high plus the chapter was 4 and  $\frac{1}{2}$  feet high. This chapter of brass was engraved beautifully. To destroy these was a great shame, but they were too large to transport in one piece.

II Kings 25:18 "And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:"

II Kings 25:19 "And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land [that were] found in the city:"

This is speaking of the religious leaders and the civil leaders in the land being taken separately. The king of Babylon feels that they must not leave them with the people because they might lead the people into revolt.

II Kings 25:20 "And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:"

II Kings 25:21 "And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land."

Nebuchadnezzar is the king of Babylon. He is aware the power that these people might have would be dangerous to his keeping the rest of people under his control. The captain brought them for the king to judge. His judgment is that they must die. He had them killed at Riblah, instead of taking them back to Babylon.

II Kings 25:22 "And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler."

Gedaliah was Hebrew, but he was not descended from the royal family. Jeremiah the prophet remained in Judah. He was not carried into Babylon. Ahikam had protected Jeremiah earlier. It appears that perhaps his influence over Gedaliah had saved Jeremiah. Of course we know that God really saved Jeremiah. The people immediately went back to farming.

II Kings 25:23 "And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men."

These captains of these armies were the ones that had fled Jerusalem and hid until the battle in Jerusalem was over. Now they have come back to join in with Gedaliah. They brought with them their men that were under them.

II Kings 25:24 "And Gedaliah swore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you."

Gedaliah had offered them the right to work and not be taken captive to Babylon. Gedaliah wanted peace. He knew that they would be valuable to the cleaning up and rebuilding that needed to be done. He had forgotten they were military men. He had also forgotten that he was not of the royal family and would not be recognized as king by these men.

II Kings 25:25 "But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah."

This Ishmael was probably a descendent of the royal family. The connection is not told in the Scriptures, however. Gedaliah had just

reigned 2 months when this incident occurs. Probably what happened was they came to see him, and he suspected nothing. They possibly caught him unawares and killed him and his men. His guard seemed to consist of soldiers of the Chaldees.

II Kings 25:26 "And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees."

There was reason to fear the army of the Chaldees and this would certainly be found out. They felt they might be safe in Egypt, because Egypt was having problems with the Chaldees themselves. The poor people, and Jeremiah who had been left behind went with these captains for safety.

II Kings 25:27 "And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, [that] Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;"

Evil-merodach reigned in the stead of Nebuchadnezzar. Some believe his real name was Avil-marduk. Jehoiachin had been in prison for 36 years. We remember they had put his eyes out before he went to prison. He had 36 years of torture remembering them killing his young sons. We do not know exactly why he released him from prison. He was a relative of the family but I doubt that had much to do with his release.

II Kings 25:28 "And he spake kindly to him, and set his throne above the throne of the kings that [were] with him in Babylon;"

He showed him the honor due a king in exile. His father, Nebuchadnezzar, probably never forgave him for his treachery when he broke away from him in Judah. The son does not remember all of that and feels sorry for him. He sets him up as if he were a king.

II Kings 25:29 "And changed his prison garments: and he did eat bread continually before him all the days of his life."

It appears that he actually lived in the house of the king. He was dressed as a king and he ate the food of a king the rest of his life.

II Kings 25:30 "And his allowance [was] a continual allowance given him of the king, a daily rate for every day, all the days of his life."

We see that the king had compassion on him and he had the necessities of life furnished to him for the continuation of his life. I am pleased that the book of kings ends on a more pleasant note than some of the things we studied in this book.

If we learn but one lesson from all of this book it should be that blessings are abundant for those who keep the commandments of God and are faithful to him. The other side is that judgment comes to those who turn away from, God to false gods.

## 2 Kings 25 Questions

1. In verse 1, who attacked Jerusalem?
2. How long would the battle last?
3. Why did it take so long to defeat Jerusalem?
4. What year of Zedekiah's reign was the war over?
5. When did the famine begin in Jerusalem?
6. The faces of the people grew \_\_\_\_\_ from the famine.
7. What terrible thing did the people do because of the famine?
8. What caused the men of war and Zedekiah to run at midnight?
9. What prophet was in Jerusalem at this time?
10. Where did the army of the Chaldees catch Zedekiah?
11. Where did they take him to be judged?
12. Who judged him?
13. What did they do to his young sons?
14. What was the other punishment of Zedekiah?
15. Where did they take him?
16. What happened to Jerusalem?
17. What happened to the walls of Jerusalem?
18. Why did they leave the poor people in Jerusalem and not take them captive?
19. What does verse 13 say they broke up and took away for the brass?
20. How big were the pillars?
21. Why did they kill the people listed in verse 19?
22. Who became king of Judah?
23. How long did he reign?
24. Who came back to Jerusalem for safety?
25. What act of treachery did they commit?
26. Where did they run for safety?
27. How long was Jehoiachin in prison?
28. Who released him?
29. How was he treated the rest of his life?
30. What lesson can we learn from this?

*Thank you for taking the time to study these lessons.  
I pray that something in this study has blessed you.*

*Your friend in Jesus,*

*Louise*

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