

## LESSON 28

### 2 Kings 1-16

#### THE SECOND BOOK OF THE KINGS COMMONLY CALLED THE FOURTH BOOK OF THE KINGS CHAPTER 1

*Ahaziah turns to Baal-zebub to learn if he will live—Elijah prophesies his death, and calls down fire from heaven to consume soldiers sent to apprehend him.*

1 THEN <sup>a</sup>Moab rebelled against Israel after the death of Ahab. (The Moabites occupied the territory east of the Dead Sea. They were the descendants of Lot (see Genesis 19:37.) Years earlier David had conquered them and their distant relatives the Ammonites, who were also descendants of Lot and who occupied a territory just north of Moab. The Moabites now saw an opportunity to break connection with the Israelites, and they were determined to make the most of it. Their king, a man named Mesha, was so proud of the Moabites' rebellion that he wrote about it on a large black stone that has been discovered by archeologists. More details of the rebellion are found on this stone than are recorded in the Bible. Mesha recorded on the stone the account of hundreds of cities being added to his kingdom and how he built reservoirs, aqueducts, and fortifications. Institute Manual, 63)

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, enquire of <sup>a</sup>Baal-zebub the god of Ekron whether I shall recover of this disease.

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 enquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely <sup>a</sup>die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

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 enquire 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.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an <sup>a</sup>hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

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 a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let <sup>a</sup>fire come down from ~~from~~ (out of) heaven, and consume thee and thy fifty. And there came down fire from ~~from~~ (out of) heaven, and consumed him and his fifty. (The fifty were a threat to Elijah's life.)

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.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from ~~from~~ (out of) heaven, and consume thee and thy fifty. And the fire of God came down from ~~from~~ (out of) heaven, and consumed him and his fifty. (The king wasn't very smart in sending another set of fifty to take Elijah.)

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. (This time the captain of the fifty goes by himself to ask Elijah to come with him, not demand.)

14 Behold, there came fire down from (out of) heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the <sup>a</sup>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.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he <sup>a</sup>died according to the word of the LORD which Elijah had spoken. And <sup>b</sup>Jehoram (brother of Ahaziah) reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

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?

## CHAPTER 2

*Elisha and the prophets know Elijah is to be translated—Elijah divides waters of Jordan, and is taken up into heaven in a whirlwind—Mantle of Elijah falls on Elisha, who also divides waters of Jordan—Elisha heals waters of Jericho—Youths torn by bears for mocking Elisha.*

1 AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, (Elijah translated) that Elijah went with <sup>a</sup>Elisha from <sup>b</sup>Gilgal. (Regarding the doctrine of Translation, the Prophet Joseph Smith said: “Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead...translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.” Teaching, p. 170-171)

2 And <sup>a</sup>Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to <sup>b</sup>Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not <sup>c</sup>leave thee. So they went down to Beth-el.

3 And the <sup>a</sup>sons of the prophets (school 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.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to <sup>a</sup>Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

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.

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. (These were locations where the schools of the prophets were located. Elijah was going to bid them goodbye.)

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his <sup>a</sup>mantle, and wrapped *it* together, and smote the <sup>b</sup>waters, and they were divided hither and thither, so that they two went over on dry ground.

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<sup>a</sup> double portion of thy spirit be upon me. (And now the two had gone down the bank of the Jordan, and stood by the edge of its waters. Elijah took off his loose upper garment, the symbol of his prophetic office, and wrapping it together as if to make it a staff (comp. Exodus 14:16), smote with it the waters. And lo, as when the Ark of God had preceded Israel (Joshua 4:23), the waters divided, and they passed over dry shod. Surely there could not have been more apt teaching for Elisha and for all future times, that the power of wonder-working rested not with the prophet individually, but was attached to his office, of which this rough raiment was the badge. The same truth was conveyed by what passed on the other side. There the reward - or, perhaps we should rather say, the result of his spiritual perseverance awaited Elisha. But although Elijah asked him to say what he should do for him before their parting, it was not his to grant the request. No one would imagine that Elisha's entreaty for a double measure of his master's spirit was prompted by the desire that his ministry should greatly surpass that of Elijah, although even in that case it would not be warrantable to attribute such a wish to anything like ambition. "Earnestly covet the best gifts," is a sound and spiritual principle; and Elisha might, without any thought of himself, seek a double portion of his master's spirit, in view of the great work before him. But perhaps it may be safer, although we make no assertion on the point, to think here of the right of the firstborn, to whom the law assigned a twofold portion (Deuteronomy 21:17). In that case Elisha would, in asking a double portion of his spirit, have intended to entreat the right of succession. And with this the reply of Elijah accords. Elisha had asked a hard thing, which it was not in any man's power to grant. But Elijah could give him a sign by which to know whether God designated and would qualify him to be his successor. If he saw it all, when Elijah was taken from him, then - but only then - would it be as he had asked. Edersheim, 6:7)

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*. (Was it wrong for Elisha to ask for this? We are told to ask for gifts of the spirit. D&C 46:8 - 8 Wherefore, beware lest ye are deceived; and that ye may not be deceived <sup>a</sup>seek ye earnestly the best gifts, always remembering for what they are given;

9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefitted that seek or that ask of me, that ask and not for a <sup>a</sup>sign that they may <sup>b</sup>consume it upon their lusts.)

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a <sup>a</sup>chariot of fire, and horses of fire, and parted them both asunder; and <sup>b</sup>Elijah went up by a <sup>c</sup>whirlwind into heaven. (The fiery chariot and the horses were the emblem of Jehovah.)

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.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

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* <sup>a</sup>parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of <sup>a</sup>Elijah doth <sup>b</sup>rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. (How is the prophet selected today? What are the principles of succession in the presidency? In our dispensation, the Prophet will always be the most senior Apostle on the earth.)

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 <sup>a</sup>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.

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*.

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?

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* naught, and the ground barren.

20 And he said, Bring me a new <sup>a</sup>cruse, (Heb dish, bowl) (It had to be new to show it belonged only to God.) and put salt therein. (Putting salt in the water makes the miracle more significant. Salt was the emblem of incorruption and purification.) And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the <sup>a</sup>salt in there, and said, Thus saith the LORD, I have healed these <sup>b</sup>waters; there shall not be from thence any more death or <sup>c</sup>barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake. (Traveling in the Jordan Valley, one passes by Jericho and a well which supplied the ancient city with water and is still called the “Spring of Elisha.” It is a reminder that the brackish water was healed by God through his newly appointed prophet Elisha. That water supply is still one of the main fresh water sources for Jericho today.)

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth <sup>a</sup>little children (Heb youths, not little children) (young men) out of the city, and <sup>b</sup>mocked him, and said unto him, Go up, (He traveled from Jericho to Bethel, a climb of about 3,000 feet.) thou <sup>c</sup>bald head (not a flattering term); go up, (This may also have had reference to Elijah’s translation of going up.) thou bald head. (This was not just mocking the prophet, but open defiance of God.)

24 And he turned back, and looked on them, and cursed them in the name of the LORD. (There is a period after LORD. This attack may not have been immediate after the cursing.) And there came forth two she bears out of the wood, and tare forty and two children of them. (It was possible that the young men were responsible for the deaths of the bear cubs of these female bears who were looking for their attackers.) (2 Samuel 17:8 - ...thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field:) (Following this event, no one opposed Elisha. **Should Elisha Be Blamed for the Death of These “Children”?** In answering this question consider the following interpretations: 1. The word that in the King James Version is translated “little children” means young as compared to old, and can be translated not only as *child*, but as *young man*, meaning a servant or one fit to go out to battle. 2. In verse 24 the idea ends. This ending is indicated by a period after “and cursed them in the name of the Lord.” The verse then states that two she bears came out of the woods. The assumption that Elisha directed the bears may not be justified. Clarke suggested: “But is it not possible that these *forty-two* were a set of unlucky young men, who had been employed in the *wood*, destroying the *whelps* of these same *she-bears*, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of *a bear robbed of her whelps*; see at the end of [2 Samuel chap. 17]. The mention of *she-bears* gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing the footsteps of the murderers of their young, and thus came upon them in the midst of their insults, God’s providence ordering these occurrences so as to make this natural effect appear as a Divine cause. If the conjecture be correct, the bears were prepared by their loss to execute the curse of the prophet, and God’s justice guided them to the spot to punish the iniquity that had been just committed.” (Commentary, 2:486.) Institute Manual, 63)

25 And he went from thence to mount <sup>a</sup>Carmel, and from thence he returned to Samaria.

### CHAPTER 3

*Jehoram of Israel and Jehoshaphat of Judah join forces against Moab—Elisha promises them water for their stock and victory in the war—The Moabites are defeated.*

1 NOW <sup>a</sup>Jehoram the son of Ahab began to reign over Israel in <sup>b</sup>Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought <sup>a</sup>evil in the sight of the LORD; but not like his <sup>b</sup>father, and like his mother: for he put away the <sup>c</sup>image of <sup>d</sup>Baal that his father had made.

3 Nevertheless he cleaved unto the sins of <sup>a</sup>Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. (C. F. Keil and F. Delitzsch noted that Jehoram's attempt to reform Israel was only partial. "*Joram or Jehoram* was not so ungodly as his father Ahab and his mother Jezebel. He had the statue or pillar of Baal, which his father had erected in Samaria, removed; and it was only to the sin of Jeroboam, *i.e.*, the calf-worship, that he adhered. Joram therefore wished to abolish the worship of Baal and elevate the worship of Jehovah, under the image of the calf (ox), into the religion of his kingdom once more. . . . He did not succeed, however, in exterminating the worship of Baal. It not only continued in Samaria, but appears to have been carried on again in the most shameless manner . . . at which we cannot be surprised, since his mother Jezebel, that fanatical worshipper of Baal, was living throughout the whole of his reign." (*Commentary on the Old Testament*, 3:1:300–301.) The worship of Baal, who was a fertility god, involved all sorts of immorality, temple prostitution, and other wicked practices that were extremely difficult to stop when most of the people were themselves immoral and wicked. Institute Manual, 73)

4 ¶ And Mesha king of <sup>a</sup>Moab was a sheepmaster, and <sup>b</sup>rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. (The Moabites had paid tribute to Israel since the days of King David. They gave a hundred thousand lambs and the same number of rams to the king of Israel each year (see v. 4). With the death of Ahab, King Mesha of Moab thought Israel was weakening, so he rebelled and began to attack nearby towns and villages. Jehoshaphat, king of Judah, had maintained friendly relations with Ahab (see 1 Kings 22:4) and wanted to maintain them with Jehoram, Ahab's son and successor. Judah had also been attacked by Moab (see 2 Chronicles 20:1), so it was natural for Jehoshaphat to agree to an alliance with Israel against a common enemy. By marching through Edom, Judah and Israel could increase their army with Edomite soldiers, who were in servitude to Judah. They could also surprise Moab by attacking from the geographically most difficult, and therefore the least likely, direction. Institute Manual, 74)

5 But it came to pass, when Ahab was dead, that the king of <sup>a</sup>Moab <sup>b</sup>rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to <sup>a</sup>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: <sup>b</sup>*I am as thou art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the <sup>a</sup>king of <sup>b</sup>Edom: and they <sup>c</sup>fetch'd a compass (or made a circuit) of seven days' journey: and there was no water for the host, and for the cattle that followed them.

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!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire 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. (Water was poured on the hands of persons after a meal. This shows that Elisha served Elijah.)

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.

13 And Elisha said unto the king of Israel, What have I to do with <sup>a</sup>thee? <sup>b</sup>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.

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.

15 But now bring me a <sup>a</sup>minstrel. And it came to pass, when the minstrel played, that the <sup>b</sup>hand of the LORD came upon him. (It appears that Elisha was angry at the king and asked for music to be played to allow the spirit to return to him.)

16 And he said, Thus saith the LORD, Make this valley full of ditches.

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.

18 And this is *but* a <sup>a</sup>light thing in the sight of the LORD: he will <sup>b</sup>deliver the <sup>c</sup>Moabites also into your hand.

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. (The prophet Elisha commanded Israel to do three things as they went through the land of Moab: (1) cut down all trees that could be used to build fortifications (see Deuteronomy 20:19–20 for the justification of this practice); (2) destroy the wells that provided the life-giving waters of the land; and (3) throw rocks on the fields. A large army passing through an area could quickly cover the land with rocks. It would then take months of hard work to uncover the land so crops could again be grown. The reasoning was that the defeated enemy would have to spend its labor in recovering from war rather than in preparing to wage it again. Institute Manual, 74)

20 And it came to pass in the morning, when the meat <sup>a</sup>offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. (There had been rain in the mountains and now drained into the valley.)

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.

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: (“On hearing the report of the march of the allied kings, Moab had raised all the men that were capable of bearing arms, and stationed them on the frontier. In the morning, when the sun had risen above the water, the Moabites saw the water opposite to them like blood, and said: ‘That is blood: the (allied) kings have destroyed themselves and smitten one another; and now to the spoil, Moab!’ Coming with this expectation to the Israelitish camp, they were received by the allies, who were ready for battle, and put to flight. The divine help consisted, therefore, not in a miracle which surpassed the laws of nature, but simply in the fact that the Lord God, as He had predicted through His prophet, caused the forces of nature ordained by Him to work in the predetermined manner. . . . “From the reddish earth of the freshly dug trenches the water collected in them had acquired a reddish colour, which was considerably intensified by the rays of the rising sun, so that when seen from a distance it resembled blood. The Moabites, however, were the less likely to entertain the thought of an optical delusion, from the fact that with their accurate acquaintance with the country they knew very well that there was no water in the wady at that time, and they had neither seen nor heard anything of the rain which had fallen at a great distance off in the Edomitish mountains. The thought was therefore a natural one, that the water was blood, and that the cause of the blood could only have been that their enemies had massacred one another, more especially as the jealousy between Israel and Judah was not unknown to them, and they could have no doubt that Edom had only come with them as a forced ally.” (Keil and Delitzsch, *Commentary*, 3:1:305–6.)

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

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.

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 <sup>a</sup>Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

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.  
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.

#### CHAPTER 4

*Elisha multiplies the widow's oil—He promises a son to a Shunammite woman—The child dies and is raised to life by Elisha—He heals the deadly pottage of Gilgal—Bread and grain are multiplied for the people to eat.*

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 <sup>a</sup>creditor is come to take unto him my two sons to be <sup>b</sup>bondmen.  
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.  
3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.  
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.  
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.  
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 <sup>a</sup>stayed. (Heb stopped)  
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. (The widow was directed to borrow empty vessels from all her neighbors, then to shut the door behind her and her sons, and to pour from what she had into those empty vessels, when the multiplying blessing of God would fill them. It would be difficult to imagine any symbol more full of meaning and instruction, alike in its general direction and in its details. It showed that God was a present help. His special blessing, given when needed directly and miraculously, would increase our scanty provision. Nor can we be mistaken in supposing that the direction to shut the door behind her and her sons was intended to enjoin not only reverent acknowledgment, but silent worship of God. And truly so ought we also, when seeking help from Him, ever to feel ourselves alone with Him, combining, like her of old, absolute trust in the promise of His Word with active obedience to His direction: doing what lies in us while praying; and praying while doing it. Lastly, it seems quite in accordance with what had passed that when all the borrowed vessels were full, and the oil had stayed, the widow should, before disposing of anything, have gone to the prophet for his direction, and, we may add, equally so that Elisha should have told her first to pay her creditor, and then to employ the rest towards the sustenance of herself and her sons. Edersheim, Vol 6, Ch 10)  
8 ¶ And it fell on a day, that Elisha passed to <sup>a</sup>Shunem, where *was* a great <sup>b</sup>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.  
9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.  
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. (“The *aliyah*, ‘chamber,’ is an upper room of an Eastern house, being sometimes built on the roof, and sometimes making a second story to the porch, to which it has access by stairs. It is hence called in 2 Sam. xviii, 33, ‘the chamber over the gate.’ . . . In the text it is called a chamber ‘in the wall,’ probably

because its window, opening to the street, made a break in the dead wall, and was thus about the only evidence to an outside spectator of the existence of rooms in the house. It is usually well furnished, and kept as a room for the entertainment of honored guests.” (Freeman, *Manners and Customs of the Bible*, p. 171.)

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

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.

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.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the <sup>a</sup>time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the <sup>a</sup>woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. (These verses recount three great miracles Elisha performed through the power of the priesthood. First, he raised from the dead the son of the Shunammite woman who had shown so much kindness to him. Second, he blessed food that was bitter and inedible and made it whole, or good. And third, he multiplied a small number of loaves of barley bread and ears of corn to feed many people. Many features of Elisha’s ministry parallel those of the Savior’s. He truly was a type of the Messiah, as Elijah had been before him. Institute Manual, 75)

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

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.

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.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be well*.

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.

25 So she went and came unto the man of God to mount <sup>a</sup>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:

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*.

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 <sup>a</sup>hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, <sup>a</sup>Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, <sup>b</sup>salute him not; and if any salute thee, answer him not again: and lay my <sup>c</sup>staff upon the face of the child.

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.



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 <sup>a</sup>awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and <sup>a</sup>shut the door upon them twain, and prayed unto the LORD.

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 <sup>a</sup>hands upon his hands: and he <sup>b</sup>stretched himself upon the child; and the flesh of the child waxed warm.

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 <sup>a</sup>opened his eyes.

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.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her <sup>a</sup>son, and went out. (It was as Elisha had said, and the Shunammite became the joyous mother of a son. Since then years had passed, during which we have no record of Elisha's continued visits to the "great" house, now gladdened by the voice of a child. Perhaps he no longer, or at least, not so often, passed by; more probably Scripture, after its wont, is silent on that which is purely personal in the history. But the child had passed through five of the stages which Jewish affection, watching with special fondness the opening life, has successively marked by no less than nine designations. They are so interesting that we shall here put them down. The yeled ("born," "babe") had successively become a yonek, or suckling, and an olel, who, no longer satisfied with only this nourishment, asks for bread, then a gamel, or weaned one, and next a taph, one who clings to his mother. And he had passed through this stage also, and was just entering on the stage designated by elem, becoming firm and strong. **It was the time of harvest, and the child was going out to his father to the reapers, when the hot Eastern sun struck his head.** At his cry of pain the father bade one of the servants carry the child back to his mother. All that long morning she pressed his aching head to her bosom, till when the mid-day sun shot down its arrows he lay still and dead in her arms. **Not a cry of lament escaped that brave mother to tell them in the house of the terrible desolation that had swept over it.** Her resolve was taken with the rapidity and unflinching certitude that comes of faith. **To Elisha, or rather to Elisha's God!** He had given; He could restore the child. In any case she would go with her complaint, not to man, but to the God of almighty help, and not rest satisfied with anything unless it came directly from Him. It was quite in accordance with all this, and very significant, that in silence she carried her dead child to the prophet's chamber, and there laid him on the bed. Here let him rest, as it were, in keeping of the prophet's God, whose promise had first brought him, till, if ever, the prophet's God would again waken him. And so, like the prophet's widow when she received the Divine help, she shut the door. For, what had man to do with it? her appeal lay directly to God. **But she must have been a strong as well as a good woman, strong also in faith, when she could so well keep her feelings under control that her husband had not even suspicion of aught amiss** when she preferred the unusual request that one of the servants and one of the beasts of burden should be sent back from the field, that she might at once resort to the man of God. For it was neither New Moon nor Sabbath, when, as we are led to infer, the prophet was wont to give religious instruction, and people gathered around him, and perhaps came to Carmel from a considerable distance. With a deprecating "Peace" - as it were, Pray let it be so - she waved aside the inquiry of the busy man. **And, once her home behind her, she fully gave herself to what was before her. It was no longer a weak woman on whom the greatest earthly sorrow had descended, but one strong, resolute, bent on a great purpose, and wholly self-forgetful.** As she had herself, no doubt for speed, seen to the saddling of the ass (v. 24), so she now bade the servant: "drive on, go; delay me not in my riding [hinder me not, keep me not back], unless I bid thee." The sun must have been declining towards the west, when, after that **ride of fifteen or twenty miles**, she was nearing Carmel. From a bluff of the mountain the prophet had been watching the rider speeding in such haste across the plain, and

recognized the Shunammite. Although not Divinely informed, and therefore not Divinely assured of a happy issue, he must have known that only some great trouble to herself, her husband, or her child, would have brought her on that afternoon and in such manner. And so he sent Gehazi to meet her with an inquiry meant to reassure her, at least so far as his own interest and sympathy were concerned. But all the more that she so understood it, **would she be neither detained by Gehazi, nor could she have opened her heart to him. Indeed, to have attempted telling her sorrow or her need to any man would have been to unfit her, in every sense, for telling it to the prophet.** At sight of Elisha the strong woman for the first time gave way. She had reached the goal, and now in an agony of passion she threw herself at his feet and laid hold on them, as if in her despair she could not let him go without helping her. It was, as in Jacob's wrestling with the Angel, the mode of agonizing prayer suited to Old Testament times, when God and His help, and, indeed, most spiritual realities were presented in a concrete manner. From a spurious zeal for his master's honor, from false notions of what became, or did not become - the consequences of his utter want of spiritual insight and sympathy - Gehazi would have thrust her away. So would the multitude have silenced blind Bartimaeus, and even the disciples sent away the importunate Syrophenician woman (Matthew 15:23); and so do we in our mistaken notions of what is becoming or unbecoming too often hinder souls from personal contact with our LORD. But Elisha would not suffer Gehazi, for he knew that her soul was in anguish, although as God had not made him to know its cause, he was ignorant of what its issue would be. It is this, we feel persuaded, which explains much in the conduct of Elisha - such as his first mission of Gehazi, which otherwise would seem strange, if not unintelligible. But surely never was Elisha more humbled than on the eve of the greatest miracle wrought by his hands; never did the poverty of his humanity, as merely an instrument in the hand of God, appear in more clear light than by the side of the help which Jehovah was about to send. And Elisha himself gave vent to these feelings when he spoke with such sorrow of Jehovah having hidden it from him, and not revealed it.\* \* It seems well nigh the extreme of critical misunderstanding when these words of Elisha are regarded as meaning that, if Elisha had known it, he would have hastened to Shunem. Comp. the opposite conduct of our Lord in the case of Lazarus (John 11:6). But this we may say, that never was legend so constructed. To every thoughtful reader such purely human traits of felt weakness and of ignorance not only of the future, but of the present and the past, must carry instructive conviction of the truth of this narrative, full of the miraculous though it be. **The first words which the Shunammite spoke to Elisha revealed the state of the case. They were not an entreaty of help; they contained not even a suggestion of it. And yet they were the strongest appeal that could have been made, since they laid hold on the faithfulness of God to His word and promise. The commission of the prophet to Gehazi to hasten on and lay Elisha's staff upon the face of the dead child seems at first difficult to understand. It is quite true that this was not an ordinary staff, but, as it were, the symbol of prophetic authority and rule, with all that this implied, like the staff of Moses (comp. here Exodus 4:17; 17:5, 9; Numbers 20:8, 9). But it is impossible to believe that Elisha expected either that the staff would restore life to the dead, or that Gehazi would be able to perform such a miracle; or, on the other hand, that Elisha acted under misapprehension, as Nathan had spoken to David when still uninstructed as to the will of God (2 Samuel 7:3, etc.); or else that the prophet could have imagined that the child was not really dead. Nor can we accept the suggestion sometimes made that Elisha had full well known Gehazi would not succeed, but had still sent him, in order to show - either to Gehazi, or to the Shunammite, or to Israel generally - that miracles were not magic, and that neither a Gehazi nor even a prophet's staff could produce them.** It is difficult to use moderate language in rejecting suggestions which imply that Elisha had purposely employed what he knew to be useless measures in order to teach some abstract lesson, or that he could have done so at a moment of such agony and suspense. Kindred views in regard to God's dealings with us when under severe affliction are, indeed, too often entertained by Christians. **They should give place to more enlightened conceptions of the character of God, and to a more simple and childlike faith in Him, Who afflicteth not willingly, but for our profit.** We feel convinced that the explanation of Gehazi's

commission must be sought within the narrative itself. When Elisha dispatched his servant with his staff, it was with the intention that he should take his master's place. What afterwards determined him to go personally was the expressed resolve of the woman: "As Jehovah liveth, and as thy soul liveth, I will not leave thee [viz., behind; I will not go, nor yet go without thee]. Then he arose and went after her." All this seems in accordance with what has been previously stated. If, as Elisha expressed it with sorrow, Jehovah had not communicated to His servant what had happened in the house of the Shunammite, then the prophet was not only ignorant of the final issue, but left without any Divine commission in the matter. In these circumstances he would wait for such direction as might be indicated to him in the course of events. And he received it, clearly and unmistakably, through the expressed resolution of the Shunammite. Accordingly he immediately followed her. **The previous mission of Gehazi may have been tentative and preparatory; and the laying of the prophet's staff on the face of the child perhaps symbolic of the arrestment of the progress of decay.** Nor can there be difficulty in understanding the prophet's direction to Gehazi not to salute any one by the way, nor to return any salutation. It was intended not only to indicate the necessity of speed on what brooked no delay, and of avoiding any worldly distraction when on such an errand, but also to prevent all such publicity as to the matter in hand, as would have been the natural sequence of conversation, especially on the part of one like Gehazi (comp. here also Luke 10:4). The narrative passes in silence over the long ride across Esdraelon to Shunem. Evening must have gathered on the deep blue summer sky, when the two at length neared the desolate home. Ere they came to it, Gehazi had met them with the report: "The lad is not awaked," - and this also is significant of Gehazi's thoughts about the matter. He had literally obeyed his master's behest, and laid the staff upon the face of the child, "but there was neither voice nor attending [on the part of the dead child]." But by this time, we dare not doubt it, Elisha knew what he had to do. Even if the Lord had been silent to him, he had already received sufficient direction (comp. here Exodus 14:15). What follows in the narrative (v. 32) is chiefly intended to set more clearly before us the reality of what now took place. Arrived in his chamber, the prophet shut the door upon himself and the dead child that lay on his bed. We have learned to understand the meaning of this act, which symbolically set forth being alone with God. **As regards his prayer to Jehovah and the close personal contact with the dead child, Elisha followed, as from every point of view we would have expected, the example of his master, Elijah, when he recalled to life the widow's son at Sarepta** (1 Kings 17:17, 24). Differences in detail there are between the two narratives, such as will readily be noticed. But these are best accounted for by the difference both in the circumstances and character and mission of the two prophets. In any case they are not of importance. But alike the symbolism and the lessons of this history must be apparent to all. First, **as regards the Shunammite. We see in her a true and faithful Israelitish woman, who, in a time of general apostasy, owned Jehovah alike in her life and her home.** Receiving a prophet, because of Him Who had sent him, because he was a holy man of God - and with humility and entire self-forgetfulness - she received a prophet's reward in the gift most precious to a Jewish mother, which she had not dared to hope for, even when announced to her. Then, when severely tried, she still held fast to her trust in the promise - strong even when weakest - once more self-forgetful, and following deepest spiritual impulse. **And, in the end, her faith appears victorious - crowned by Divine mercy, and shining out the more brightly from its contrast to the felt weakness of the prophet.** As we think of this, it seems as if a fuller light were shed on the history of the trials of an Abraham, an Isaac, or a Jacob; on the inner life of those heroes of faith to whom the Epistle to the Hebrews points us for example and learning (Hebrews 11), and on such Scripture-sayings as these: "Jehovah killeth, and maketh alive: He bringeth down to the grave, and bringeth up" (1 Samuel 2:6); "Know that Jehovah hath set apart him that is godly for Himself: Jehovah will hear when I call unto Him" (Psalms 4:3); or this: "All the paths of Jehovah are mercy and truth unto such as keep His covenant and His testimonies" (Psalms 25:10). The last glimpse we have of the Shunammite in this narrative is when called by Elisha to receive back her living son, she bends in lowly reverence, and then silently retires (2 Kings 4:36, 37). When next we meet her, it is in circumstances of trial almost as great

as that through which she had formerly passed. Once more she proves true, trustful, and brave; and once more is her faith crowned by mercy and deliverance. Secondly, we think of the symbolical and typical teaching of this history.\* The Rabbis discuss the question, whether the dead child of the Shunammite could have Levitically defiled those who touched him. \* **From the time of Origen a somewhat fanciful allegorical view of this history has been presented. The dead lad represented the human race dead in sin; the staff of Gehazi, the law of Moses, which could not set free from sin and death; while Elisha was the type of the Son of God, Who, by His Incarnation, had entered into fellowship with our flesh, and imparted a new life to our race.** This Pharisaic scruple deserves record for the significant answer it elicits: "The dead defileth, but the living does not defile." To us all this includes a meaning deeper than they could attach to it. **The story speaks to us of Him through Whom "death is swallowed up in victory."** As we think of Him Who, as God Incarnate, and as the Sent of the Father, is to us the Representative and the Prophet of God in a unique sense, we recall that it was not, as by Elijah or Elisha, through prayer and personal contact, but by the Word of His power that He raised the dead (Mark 5:39-42; Luke 7:13-15; John 11:43, 44). And beyond this we remember that "the hour.... now is, when the dead shall hear the Voice of the Son of God: and they that hear shall live"; and that "whosoever liveth and believeth" in Christ "shall never die" (John 5:25; 11:26). Edersheim, Vol 6, Ch 10)

38 ¶ And Elisha came again to <sup>a</sup>Gilgal: and *there was a* <sup>b</sup>dearth (or famine) 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.

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.

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*.

41 But he said, Then bring meal. And he cast *it* into the <sup>a</sup>pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and <sup>a</sup>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.

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*.

44 So he set *it* before them, and they did eat, and <sup>a</sup>left *thereof*, according to the word of the LORD.

## CHAPTER 5

*Naaman, the Syrian, comes to Elisha to be healed of leprosy—He rejects the prophet's instruction, but relents and dips himself in Jordan seven times; he is healed—Elisha refuses to accept a reward—Gehazi accepts a gift from Naaman and is cursed with leprosy.*

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* <sup>a</sup>leper.

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.

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.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

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 <sup>a</sup>took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

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.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I* <sup>a</sup>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 <sup>b</sup>seeketh a quarrel against me.

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 <sup>a</sup>prophet in Israel.**

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And **Elisha sent a messenger unto him,** (Why didn't Elisha go in person? To show that it wasn't Elisha that would heal him, but God.) saying, Go and <sup>a</sup>wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be <sup>b</sup>clean.

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. (This wasn't what Naaman expected. He expected that the prophet would heal him, not Jehovah. "So he turned, and went away in a rage." The reasoning by which Naaman had so nearly deprived himself of a benefit which would be to him as life from the dead, is substantially the same as that which leads so many to turn from the one remedy to which God directs them. The simple command of the Gospel to "Wash, and be clean," like the words of the prophet which had prefigured it, is still to the Jews a stumbling-block, and to the Greeks foolishness. The difficulty felt by Naaman is the same as that of so many in our days: the need of humiliation, and of faith in a remedy which seems so inadequate to the end. If washing be required, let it be in the Abana and Pharpar of our own waters, not in the turbid stream of Israel! But it is ever this humiliation of heart and simple faith in God's provision which are required for our healing. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3). And so Naaman had to learn it. It was well that the relation between himself and his servants was so simple and affectionate ("my father"), that they could address him in terms of respectful expostulation, and so turn him from his rash purpose. For, often those around can see the true bearing of things far better than we. At the same time, we may also learn from the relation between Naaman and his servants how the faithful performance of ordinary duties may prepare the way for the reception of a higher blessing. Edersheim, Vol 6, Ch 11)

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.**

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* <sup>a</sup>great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, <sup>a</sup>according to the saying of the man of God: and his <sup>b</sup>flesh came again like unto the <sup>c</sup>flesh of a little child, and he was <sup>d</sup>clean. (This story may have been to show Israel how easy it could be for their enemies to be converted to Jehovah by His goodness in making them fellow-believers. Elder Gordon B. Hinckley said: "The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience." Conference Report, Oct 1976, p. 143)

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 <sup>a</sup>know that *there is no* <sup>b</sup>God in all earth, but in Israel: now therefore, I pray thee, take a <sup>c</sup>blessing of thy servant. (Naaman is converted to Jehovah. Healing = Forgiveness. James 5:

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him. (Joseph Fielding Smith said: If by the power of faith and through the administration by the elders the man is healed, it is evidence that his sins have been

forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessing by the elders. Doctrines of Salvation, 3:177-8. James' instructions support the idea that a spirit of faith and repentance is present with such forgiveness – the sick person is to call for the elders, the prayer is to be a prayer of faith and contrition is suggested by the “confess your faults” passage. Forgiveness is predicated upon law as are all other blessings and must be assumed in this instance. But what a great comfort it is to those who are repentant to know that when hearts are right, anointings are given, and healings are granted, not only the body but also the soul is made well. Larry Dahl, Studies in the Scriptures, 6:222. This is part – indeed, the most glorious part – of the ordinance of administering to the sick. The following explanation sets forth how this principle operates: It is an axiomatic gospel verity that the Spirit of the Lord will not dwell in an unclean tabernacle. The Spirit will not come to a man unless and until he is prepared by personal righteousness to have the companionship of that member of the Godhead. Thus to be worthy of baptism men must witness before the church that they have truly repented of all their sins, and precisely the same thing is involved in their preparation to partake of the sacrament. In other words, as a result of worthy baptism men stand clean before him if they fulfil the full law involved in partaking of the sacrament, for in each instance they are rewarded with the companionship of the Spirit, which companionship they cannot have unless they are cleansed and purified from sin. DNTC, 3:275. It is the policy of the Church that administration to the sick should be done at the request of the sick person or someone vitally concerned, so that it will be done in answer to faith. Those called to perform the ordinance should encourage the sick person to rely on the Lord's promises, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you. Moro 7:26. If need be the sick person should be encouraged to keep the commandments so that he can have faith and be entitled to the blessings of the Lord. DNTC, 3:274.))

16 But he said, As the LORD liveth, before whom I stand, I will <sup>a</sup>receive <sup>b</sup>none. And he urged him to take *it*; but he refused. (priestcraft. In accordance with the direction of the king, Naaman now betook himself "with his horses and his chariot" to the humble dwelling of Elisha, which, as we infer from verse 3, was in Samaria. Greater or more instructive contrast could scarcely be imagined. We know that Naaman had come to Samaria not only armed with a royal letter, almost imperious in its tone, and at the head of a great retinue, but bringing with him, as princely gifts for his expected healing, a sum of not less than ten talents of silver (computed at from 3000 pounds to about 3750 pounds), and six thousand pieces of gold (computed at from about 7500 pounds to about 9000 pounds), together with "ten changes of raiment," that is, of those festive suits which were so costly and so much valued in the East. Between this display and pomp and the humble waiting outside the lowly home of the prophet there was sufficient contrast. But it was unspeakably intensified when the prophet, without even seeing the Syrian captain, sent him this message: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." We may at once say that the conduct of Elisha was not prompted by fear of defilement by leprosy, nor by a desire to mark the more clearly the miracle about to be performed, least of all by spiritual pride. The spiritual pride of a Jew would have found other expression, and, in general, those who cherish spiritual pride are scarcely proof against such visits as this of Naaman. We cannot doubt that the bearing of Elisha was Divinely directed. One has said that it was dictated by the inner state of Naaman, as evinced by the manner in which he received the prophet's direction (ver. 11). Perhaps we should add (with another old writer), that Elisha would thus teach Naaman that neither his pomp nor his wealth was the cause of his healing, and also that help did not come from the prophet, as if such power were inherent in the prophet. The latter, indeed, would seem of chief importance in the teaching required by a heathen. Edersheim, Vol 6, Ch 11)

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. (He takes some of the dirt of the area to build an altar to Jehovah.)

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of <sup>a</sup>Rimmon (ie a Syrian god of wind, rain, and storm) 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.

19 And he said unto him, Go in peace. So he departed from him a little way.

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.

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?

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.

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~~ (them).

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.

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.

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?

27 The <sup>a</sup>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.

## CHAPTER 6

*Elisha causes an axe to float—He reveals to the king how to conduct a war with Syria—Horses and chariots of fire protect Elisha—Syrians smitten with blindness—Ben-hadad besieges Samaria, and foodstuff sells for a great price.*

1 AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too <sup>a</sup>strait (or narrow) for us. (The meeting location for the school of the prophets was too small. They must have been prosperous to have had the means to build a larger building. They ask the prophet if they can build a larger hall, he says yes.)

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.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

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 <sup>a</sup>borrowed.

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.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it. (Elisha may have performed the miracle because the axe was borrowed or was a new gift. This was an act of pure kindness on Elisha's part.)

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.

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. (The prophet warned the king that Syria would attack in a certain place. But when they went, the king was not there.)

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.

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? (The king thought there was a spy among them giving their thoughts and plans to Israel. It was the prophet being warned by God. Alma 43:23 similar experience among the Nephites. 23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should <sup>a</sup>inquire of the Lord <sup>b</sup>whither the armies of the Nephites should go to defend themselves against the Lamanites.)

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.

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.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. (Elisha knew that the Syrians were surrounding the city by night, but he slept on anyway. He knew that He that keepeth Israel neither slumbers nor sleeps. Psalms 121:4)

15 And when the servant of the man of God was risen early, (before anyone else in the city had arisen. Elisha and the servant were planning on going on a trip and leaving early in the morning.) 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?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. (In the course of this narrative we have repeatedly met instances of this, and even the proposal to send fifty strong men for the rescue of Elijah (2 Kings 2:16) may be regarded as representing the influence of similar ideas in Israel. Besides, it might have been that the people would rise in defense of their prophet. Elisha knew all these preparations on the part of Ben-hadad; knew also, that during the night the city had been surrounded by the Syrians, so that, to the eye of man, there seemed no way of escape. But he rested quietly, for he also knew that "He that keepeth Israel neither slumbers nor sleeps." Nay, does it not seem as if the language of Psalms 121 quite specially described his experience, and as if he had been looking up to those "mountains" from whence his help was to come? And is it not often so in the experience of God's people, as if the wording of the Psalms were almost literally portraying alike what they feel and hope, and what happens to them? It was early morning, and the servant of the prophet - not Gehazi now, but perhaps one of "the sons of the prophets" - went forth, it may be to make preparation for the return of his master from Dothan to his permanent home at Samaria (2 Kings 6:32). This would throw light on the language which Elisha afterwards held to the Syrians (2 Kings 6:19). But when Elisha's servant saw the town surrounded by the Syrian host, his heart failed him, and he turned to his master with the despairing inquiry what they were to do. If our previous suggestion that they had intended leaving Dothan that morning be well founded, it is not necessary to suppose that the servant knew the expedition to have been especially destined against Elisha; but he would naturally feel that not only was their projected journey now impossible, but that his master and himself were in imminent danger from which there seemed no possibility of escape. What follows is both historically and symbolically of deepest importance. In answer to the prayer of Elisha the eyes of the young man were opened, and he beheld the height which overlooked Dothan - or else that on which it stood - full of horses and chariots of fire. Truly had Elisha said: "Fear not, for more they with us than they with them." It was not only the Divine answer to the Syrian challenge, and the manifestation of the Divine triumphant supremacy over the power of the enemy, but the revelation of the ever-present, watchful help of Him Whose angel



"encampeth round about them that fear Him, and delivereth them" (Psalms 34:7; 55:18; 91:11). But although the vision was vouchsafed to the prophet's servant when his "eyes" were "opened" (Genesis 21:19; Numbers 22:31) - that is, a sight of objects granted him, which, in our present state, is preternatural - we regard it as none the less real. And this, though the appearance of "fire," which was the well-known symbol of the Divine manifestation (Exodus 24:17; 2 Kings 2:11; Psalms 1:3; Isaiah 29:6; Ezekiel 1:4, 27), and even the form of "chariots and horses" might be the human mode of presentation familiar to the Jewish mind (comp. also Psalms 104:3; Isaiah 66:15; Habakkuk 3:8). But we entertain no doubt of the real and constant, though by us unseen, presence of those angel-hosts, which alike the Old and the New Testament teach us to believe are the messengers of God's behests and ministering spirits to His saints. And this adds both solemnity and comfort to all our doing. Edersheim, Vol 6, Ch 12)

**17** And Elisha prayed, and said, LORD, I pray thee, open his <sup>a</sup>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 <sup>b</sup>chariots of fire round about Elisha. (Syria attacked Israel several times but was always defeated. When it finally came to the attention of the king of Syria that his soldiers were losing because of the prophetic power of Elisha, he sent a large army to destroy Elisha. The Syrian army located Elisha in Dotham (see v. 13) where they surrounded the city so he could not escape. The next morning Elisha's servant, realizing the precarious situation they were in, said to his master, "How shall we do?" (v. 15.) Elisha asked the Lord to let his servant see that "they that be with us are more than they that be with them" (v. 16). Elisha's servant was then allowed to see the Lord's host that had been sent to protect them. (For other examples of the Lord's host, see Joshua 5:13-15; *History of the Church*, 2:381-83.)

**18** And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with <sup>a</sup>blindness. And he smote them with blindness according to the word of Elisha. (The Hebrew word does not mean blindness but blinding in the sense that one does not see the actual object, but an imaginary one. See Genesis 19:11. In view of this heavenly guard there could be no hesitation on the part of Elisha and his servant in carrying out what we have supposed to have been their original intention of returning to Samaria. And so the two went down to the Syrian host. At the prayer of Elisha they were smitten, not with blindness but with blinding, so that, in the words of the Rabbis, "they saw, but they knew not." It was not, therefore, "a lawful stratagem" on his part, but literally true, when Elisha said to the Syrians who were about to make their way into Dothan: "This is not the way, and this is not the city; come after me, and I will bring you to the man whom you are seeking." For Elisha was then on his way to his home at Samaria, nor could he who had just pointed his servant to the heavenly defense around them have been tempted to tell a lie in order to escape the threatened danger. His object was to show the Syrians that the God Whose prophet he was could not be contended with in such manner as they thought, nor His purposes frustrated. And not the Syrians only, but Israel also, would have practical proof that He was the living God when Elisha brought his blinded pursuers as his willing captives into Samaria. Edersheim, Vol 6, Ch 12)

**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.

**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 <sup>a</sup>opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

**21** And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

**22** And he answered, Thou shalt not smite *them*: wouldest thou <sup>a</sup>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.

**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. (Through the

kindness of Israel, the Syrians were sent back home, and they did not come against them for many years. It was to show that Jehovah could have destroyed them if he wanted to. To us all there are many lessons here: not only of the unseen, but certain presence of our God and of His help; of rebuke to our groundless fears, and encouragement to go forward; but also as concerning the enemies of the people of God and our dealing with them. How often when they have surrounded Dothan, and deemed themselves certain of achieving their purpose, have they seemed blinded, and found themselves in the midst of Samaria. How many times have arguments and measures, which were thought certain of success against the truth or the people of God, ended in quite the opposite result. And lastly, should we not learn to deal with those whom not our own power but God, has made helpless captives, not as if they were our personal enemies, but generously, while faithfully, although in meekness, instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth? For, as harsh or self-asserting bearing on the part of those who may defend the truth of God would tend to injure that cause, probably more than anything else, so assuredly would it be palpably and painfully incongruous. And yet, the Lord reigneth, and He will take care of His own work. (Edersheim, Ch 12, p.5))

24 ¶ And it came to pass (This is many years later.) after this, that <sup>a</sup>Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

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.

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.

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?

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.

29 So we boiled my son, and did <sup>a</sup>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.

30 ¶ And it came to pass, when the king heard the words of the woman, that he <sup>a</sup>rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

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.

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 <sup>a</sup>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?

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?

Christ was sometimes mistaken for Elijah or Elisha, since these two prophets performed similar acts to the Savior. Matthew 16:14 And they said, Some *say that thou art* John the Baptist: some, <sup>a</sup>Elias; and others, Jeremias, or one of the prophets. And Luke 4:24-27: 24 And he said, Verily I say unto you, No prophet is <sup>a</sup>accepted in his own country. 25 But I tell you of a truth, many <sup>a</sup>widows were in Israel in the days of <sup>b</sup>Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. 27 And many <sup>a</sup>lepers were in Israel in the time of Eliseus the prophet; and none of them was <sup>b</sup>cleansed, saving Naaman the Syrian.

The purpose for the many miracles of Elijah and Elisha was to show Israel that Jehovah was God and that they should repent and worship Him and trust in Him.

Miracles of Elisha: 1. parts the waters of Jordan 2:14, 2. healed the waters 2:22, 3. water fills the ditches 3:30, 4. multiplies a widow's oil 4:1-7, 5. raises a child from death 4:35, 6. makes poisonous food not poisonous 4:41, 7 feeds a hundred with little food 4:44, 8 heals Naaman of leprosy 5, 9. causes an axe to float 6:6, 10. Syrians smitten with blindness 6:18.

Jewish tradition states that Elisha did twice as many miracles as Elijah. 16 for Elisha and 8 for Elijah.

## CHAPTER 7

*Elisha prophesies incredible plenty in Samaria—Syrian hosts flee at a noise of battle and leave their possessions—Israel takes spoil from Syrians.*

(Elder Orson Hyde said: “Once on a time there was a great famine in Samaria, and so sore was that famine that a mule’s head sold for four score pieces of silver in the market, and a cab of dove’s dung sold for food in the market, I can not recollect for how much. We should consider it pretty much of a task or penalty to be compelled to use an article like that for food, but the people of Samaria were sorely distressed with famine, and which way to turn to save themselves they knew not. About this time, the King of Syria, with a large army, came to besiege the city, and there was a mighty host of them, and they brought everything in the shape of food that was necessary for the comfort and happiness of man; and although the famine was so sore among the Samaritans, the old Prophet, Elisha . . . , told them that on the next day meal should be sold in the gate of their city at very low figures, lower than it had ever been known to be sold before. A certain nobleman, who heard the prophecy of Elisha expressed his doubt of its truth, and he said that if the windows of heaven were opened and meal poured down from above it could not fall to such low figures. Now see what he got by doubting the words of the Prophet—said Elisha to him—‘Your eyes shall see it, but you shall not taste it.’ That night the Lord sent forth the angels of his presence and they made a rustling in the trees, and sounds like horses’ hoofs and chariots, as if the whole country had combined to go out to battle against the Syrians, and they did not know what to make of it, and they were frightened, and fled, leaving almost everything they had brought with them in the borders of the town; and as they went, the rustling of the trees and the noise of the horses and chariots seemed to pursue them, and in order to make their burdens as light as possible, they threw away everything they had with them, and their track was strewed with everything good and desirable. The next morning the people of Samaria went out and brought the spoils into the market, and it was overstocked with provisions, and the word of the Lord through the Prophet was fulfilled. “Now, you see, the Lord knew they had eaten mules’ heads long enough, and that they had need of something more palatable; he had had the matter under advisement, no doubt, when the crusade was inaugurated against the people of Samaria, and he, in all probability, inspired them to take abundant supplies, that they might feel all the more confident on account of their great numbers being so well provided for. They no doubt calculated that they had the sure thing, little thinking that God was making them pack animals to take to his people what they needed. Their Father in heaven knew that they had need of them, and he sent them, and the people of Samaria brought them into market, and behold and lo the multitude rushed together just as hungry people will, and this nobleman came out also, and he was trodden down under foot and stamped to death—he saw it but he never tasted it. That is the reward of those who disbelieve the Prophets of God; it was so then, and if the same thing does not occur in every instance something of a similar character is sure to take place. There was no living faith in that man, he could not believe the testimony of the Prophets, and in this he was like some of our—what shall I say, great men, whose faith is weak and sickly, and they think they know it all, and can chalk out right and left that which would be best for building up the kingdom of God.” (In *Journal of Discourses*, 17:6–7.) In a similar prophecy, Heber C. Kimball prophesied that the Saints in the Salt Lake Valley would be able to purchase goods

more cheaply than they could back East. The prophecy was fulfilled when thousands came through the valley during the California gold rush. (See B. H. Roberts, *A Comprehensive History of the Church*, 3:349–53.)

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.

2 Then a <sup>a</sup>lord (or officer, aide) on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make <sup>b</sup>windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof. (Don't doubt the prophet.)

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? (Gehazi and his sons, according to Jewish tradition.)

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.

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.

6 For the Lord had made the host of the Syrians to hear a noise of <sup>a</sup>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.

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.

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*.

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.

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*.

11 And he called the porters; and they told *it* to the king's house within.

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.

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.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

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.

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.

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.

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:

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.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

## CHAPTER 8

*Elisha prophesies a seven-year famine—The Shunammite woman is preserved through the famine—Jehoram and then Ahaziah reign in wickedness in Judah.*

1 THEN spake Elisha unto the woman, whose son he had <sup>a</sup>restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a <sup>b</sup>famine; and it shall also come upon the land seven years.

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.

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.

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 incident must have happened before Gehazi was a leper.)

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.

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.

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.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

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?

10 And Elisha said unto him, (Thou wilt) Go, (and) say unto him, Thou mayest certainly recover: howbeit the LORD hath shew<sup>(o)</sup>ed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And <sup>a</sup>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.

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* <sup>a</sup>king over Syria.

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 shouldst surely recover.

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.

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.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.  
 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.  
 19 Yet the LORD would not <sup>a</sup>destroy Judah for <sup>b</sup>David his servant's sake, as he promised him to give him always a light, and to his children.  
 20 ¶ In his days Edom <sup>a</sup>revolted from under the <sup>b</sup>hand of Judah, and made a king over themselves.  
 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.  
 22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.  
 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?  
 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.  
 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.  
 26 Two and twenty years old was <sup>a</sup>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.  
 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.  
 28 ¶ And he went with <sup>a</sup>Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.  
 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.

## CHAPTER 9

*A prophet anoints Jehu king over Israel, and prophesies destruction of house of Ahab and the death of Jezebel—Jehu kills Joram in the field of Naboth—Jezebel slain and eaten by dogs.*

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: (This young man held the priesthood to be able to bless the king.)  
 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;  
 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.  
 4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.  
 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.  
 6 And he arose, and went into the house; and he poured the <sup>a</sup>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.  
 7 And thou shalt <sup>a</sup>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 <sup>b</sup>Jezebel.  
 8 For the whole house of <sup>a</sup>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:

9 And I will make the house of Ahab like the house of <sup>a</sup>Jeroboam the son of Nebat, and like the house of <sup>b</sup>Baasha the son of Ahijah:

10 And the <sup>a</sup>dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

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.

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.

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. (One of the last commissions the Lord gave Elijah was to anoint Jehu as king of Israel (see 1 Kings 19:16). Elisha now carried out that commission for Elijah. The purpose of Jehu's reign was, according to verse 7, to completely destroy the house, or family, of the wicked Ahab and Jezebel. Notice the prophecy about Jezebel in verse 10. The young man Elisha sent to deliver this message and anoint Jehu was probably a priesthood bearer. Verse 13 describes a special ceremony in which a man was acknowledged king. Those present laid their cloaks down at his feet as a symbol of their loyalty and recognition of his authority. Institute Manual, 78. When Jesus entered the Holy City, the people threw their garments in front of him.)

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.

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.

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.

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?*

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.

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.

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.

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.

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?*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah*.

24 And Jehu drew a bow with his full strength, and <sup>a</sup>smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

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;

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.

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, <sup>a</sup>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.

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.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*; and she painted her face, and <sup>a</sup>tired (Heb adorned) her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* <sup>a</sup>Zimri peace, who slew his master?

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.

33 And he said, *Throw her down*. So they <sup>a</sup>threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

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 <sup>a</sup>daughter.

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.

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 <sup>a</sup>dogs eat the flesh of Jezebel:

37 And the carcase 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.

## CHAPTER 10

*Ahab's seventy sons slain—Jehu destroys house of Ahab, and all the worshippers of Baal, but continues to worship the golden calves in Beth-el and Dan.*

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,

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;

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.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

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.

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, (Some were also grandsons) *were* with the great men of the city, which brought them up.

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.

8 ¶ And there came a messenger, and told him, saying, They have brought the <sup>a</sup>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.

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 <sup>a</sup>conspired against my master, and slew him: but who slew all these?



10 Know now that there shall <sup>a</sup>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.

11 So <sup>a</sup>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.

12 ¶ And he arose and departed, and came to Samaria. And as he *was* at the shearing house in the way, 13 Jehu met with the brethren (*Brethren*, as used in this verse, could not be a reference to the actual brothers of Ahaziah because the Philistines had taken them in a battle many years before (see 2 Chronicles 21:17). It is, however, a reference to the relative of Ahaziah who lived in the royal household (see 2 Chronicles 22:8). Institute Manual, 78) 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.

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.

15 ¶ And when he was departed thence, he lighted on <sup>a</sup>Jehonadab the son of <sup>b</sup>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.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto <sup>a</sup>Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, <sup>a</sup>Ahab served Baal a little; *but* Jehu shall serve him much.

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.

20 And Jehu said, Proclaim a <sup>a</sup>solemn assembly for Baal. And they proclaimed *it*.

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.

22 And he said unto him that *was* over the vestry, Bring forth <sup>a</sup>vestments (*ie ceremonial robes*) for all the worshippers of Baal. And he brought them forth vestments.

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.

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 <sup>a</sup>life shall be* for the life of him.

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.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the <sup>a</sup>house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of <sup>a</sup>Jeroboam the son of Nebat, who made Israel to <sup>b</sup>sin, Jehu departed not from after them, *to wit*, the golden <sup>c</sup>calves that *were* in Beth-el, and that *were* in Dan.

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 <sup>a</sup>throne of Israel.

31 But Jehu took no heed to <sup>a</sup>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.

32 ¶ In those days the LORD began to cut Israel short: and <sup>a</sup>Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from <sup>a</sup>Aroer, which *is* by the river Arnon, even Gilead and Bashan.

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?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

## CHAPTER 11

*Athaliah destroys the royal seed in Judah and reigns herself in Judah—Joash preserved and crowned king when seven years old—Jehoiada the priest destroys house of Baal.*

(When Athaliah killed the heirs to the throne (see vv. 1–3), Jehoash escaped through the intervention of his aunt (see vv. 2–3). After hiding Jehoash in the temple for six years, Jehoiada the priest decided to make the child’s existence known and install him as Judah’s king. He sent the king’s bodyguard throughout the land of Judah to gather in the Levites and chief rulers to sustain Jehoash as king of Judah (see 2 Chronicles 23:1–3). Because Jehoash was only seven years old at the time he began to reign, he would certainly have received the counsel and guidance of Jehoiada in administering the affairs of Judah. “As soon as Athaliah heard the loud rejoicing of the people, she came to the people into the temple, and when she saw the youthful king in his standing-place surrounded by the princes, the trumpeters, and the whole of the people, rejoicing and blowing the trumpets, she rent her clothes with horror, and cried out, conspiracy, conspiracy! . . . Jehoiada then commanded the captains . . . those placed over the army, *i.e.*, the armed men of the levites, to lead out Athaliah between the ranks, and to slay every one who followed her, *i.e.*, who took her part.” (Keil and Delitzsch, *Commentary*, 3:1:362–63.))

1 AND when <sup>a</sup>Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

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.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

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 <sup>a</sup>covenant with them, and took an oath of them in the house of the LORD, and shewed them the king’s son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the <sup>a</sup>sabbath shall even be keepers of the watch of the king’s house;

6 And a third part *shall be* at the <sup>a</sup>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.

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.

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.

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.

10 And to the captains over hundreds did the priest give king David's spears and <sup>a</sup>shields, that *were* in the temple of the LORD.

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.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the <sup>a</sup>testimony; and they made him king, and anointed him; and they clapped their hands, and said, <sup>b</sup>God save the king. (Heb May the king live!)

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.

14 And when she looked, behold, the king stood by a <sup>a</sup>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.

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.

16 And they laid hands on her; and she went by the way by the which the <sup>a</sup>horses came into the king's house: and there was she slain.

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.

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.

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.

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.

21 Seven years old *was* Jehoash when he began to reign.

## CHAPTER 12

*Jehoash (Joash) reigns in righteousness—Breaches in the temple are repaired—Safety of Jerusalem purchased with the hallowed things in the temple—Joash slain and Amaziah reigns.*

(The reign of Jehoash, or Joash, lasted forty years. It appears that the single most important factor in Jehoash's reign was the wise advice and support he received from the high priest, Jehoiada (see v. 2). During Jehoash's administration the temple was repaired, but unfortunately, Jehoash did not continue as he had commenced. Later in his reign he turned to idolatry and led Judah into sin (see 2 Chronicles 24:17–18), for soon after Jehoiada's death, Jehoash became weak and allowed heathen rituals to be performed in Judah again (see 2 Chronicles 24:16–22). He also sought to appease Hazael, king of Syria, through bribery. He even sent Hazael holy objects from the temple (see 2 Kings 12:18). Institute Manual, 79)

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.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the <sup>a</sup>high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the <sup>a</sup>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,

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.

6 But it was *so, that* in the three and twentieth year of king Jehoash the priests had not repaired the <sup>a</sup>breaches (or gaps, holes) of the house.

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.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

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.

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 <sup>a</sup>money that was found in the house of the LORD.

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,

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*. (The account in Kings is a little difficult to follow, and it is not clear what exactly is happening. But the parallel account in 2 Chronicles 24:4–14 is more clearly written. Under Athaliah, Solomon's temple had been vandalized and images of Baal set up within it. It seems to have been in a poor state of repair, and the king decided to take up a collection from the people to restore it. He gave the priests charge of this fundraising, but “the Levites hastened it not” (2 Chronicles 24:5). In other words, they did not carry out their task very successfully. Therefore King Jehoash took the responsibility away from them (See 2 Kings 12:7–8). Instead, he set up a chest within the temple courtyard into which the people put money. He had his scribes collect it each day and used it to pay the workmen on the project. Institute Manual, 79)

13 Howbeit there were not made for the house of the LORD <sup>a</sup>bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they <sup>a</sup>reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The <sup>a</sup>trespass money and <sup>b</sup>sin money was not brought into the house of the LORD: it was the priests'.

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.

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 <sup>a</sup>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.

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?

20 And his servants arose, and made a conspiracy, and <sup>a</sup>slew Joash in the house of <sup>b</sup>Millo, which goeth down to Silla. (When Jehoash turned to idolatry, the Lord sent prophets to testify against him and to call the people of Judah to repentance. One such prophet was Zechariah, son of Jehoiada the priest. Jehoash had him killed along with the other sons of Jehoiada. Because Jehoash had murdered the sons of Jehoiada, some of his own servants slew him while he lay on his bed (see 2 Chronicles 24:20–22, 25–26). Institute Manual, 79)

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.

## CHAPTER 13

*Jehoahaz and his successors reign in wickedness in Israel—Elisha prophesies that Joash shall defeat Syria—Elisha dies—A dead Israelite restored to life upon contact with Elisha's bones.*

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.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of <sup>a</sup>Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the <sup>a</sup>anger of the LORD was kindled against Israel, and he delivered them into the hand of <sup>b</sup>Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz <sup>a</sup>besought the LORD, and the LORD hearkened unto him: for he saw the <sup>b</sup>oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a <sup>a</sup>saviour, (or deliverer) so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

6 Nevertheless they departed not from the <sup>a</sup>sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.) (The narrative here is difficult to follow because the historian continually moves ahead of the circumstances he is discussing. He could do so because he was writing many years later. The Lord's response to Jehoahaz's prayer promised a Savior to deliver Israel from the Syrians. Because the title of Savior is associated with Jesus, some may think the Lord was promising a deliverer, but all that was being promised was deliverance. Deliverance from Hazael, king of Syria, and later his son, Ben-hadad, was to come through the son and grandson of Jehoahaz. Keil and Delitzsch explained: "In this oppression Jehoahaz prayed to the Lord . . . and the Lord heard this prayer, because He saw their oppression at the hands of the Syrians, and gave Israel a saviour, so that they came out from the power of the Syrians and dwelt in their booths again, as before, *i.e.* were able to live peaceably again in their houses, without being driven off and led away by the foe. The saviour . . . was neither an angel, nor the prophet Elisha, . . . nor a victory obtained by Jehoahaz over the Syrians, . . . but the Lord gave them the savior in the two successors of Jehoahaz, in the kings Jehoash and Jeroboam, the former of whom wrested from the Syrians all the cities that had been conquered by them under his father (ver. 25), while the latter restored the ancient boundaries of Israel (ch. xiv. 25). According to vers. 22–25, the oppression by the Syrians lasted as long as Jehoahaz lived; but after his death the Lord had compassion upon Israel, and after the death of Hazael, when his son Ben-hadad had become king, Jehoash recovered from Ben-hadad all the Israelitish cities that had been taken by Syrians." (Commentary, 3:1:375.) The Jehoash mentioned here is not the same Jehoash who was king of Judah. There were two kings by the same name. Jehoash who became king of Israel, the Northern Kingdom, was the son of Jehoahaz and helped deliver Israel from the Syrians. The other Jehoash, also called Joash, was the one hid by the priests in Judah when Athaliah had the royal seed

killed (see 2 Kings 11:1–3). He became king of Judah, the Southern Kingdom, at the age of seven and ruled for forty years. Institute Manual, 79-80)

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 <sup>a</sup>threshing.

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?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

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.

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.

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?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

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.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

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.

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.

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 <sup>a</sup>stayed. (Heb ceased, stopped)

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. (These verses record the death of Elisha. Jehoash, king of Israel, sought the prophet before his death, perhaps feeling that Elisha alone held the key to Israel's future safety. Elisha responded by inviting Jehoash to open a window and shoot an arrow toward the east. The arrow symbolized the Lord's deliverance of Israel from the Syrians. Elisha also told the king to shoot some arrows into the ground, which he did. "The shooting of the arrows to the earth was intended to symbolize the overthrow of the Syrians" (Keil and Delitzsch, *Commentary*, 3:1:377). The king shot only three arrows. For this Elisha chastised him, saying that had Jehoash shot five or six times he would "have smitten the Syrians to destruction" (2 Kings 13:19). Institute Manual, 80)

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

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.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had <sup>a</sup>compassion on them, and had respect unto them, because of his <sup>b</sup>covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

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.

(The period encompassed by this section of study is roughly 800 B.C. to 721 B.C., a period of eighty years. Institute Manual, 125)

## CHAPTER 14

*Amaziah reigns well in Judah—Israel defeats Judah in battle—Jeroboam reigns in wickedness in Israel.*

1 IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

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.

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.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had <sup>a</sup>slain the king his father.

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 <sup>a</sup>death for his <sup>b</sup>own <sup>c</sup>sin.

7 He slew of Edom in the valley of <sup>a</sup>salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

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. (To “look one another in the face” is a Hebrew idiom for going to war with one another. Although in the version here no explanation is given for why Amaziah asked for war, the parallel version in Chronicles explains what occurred (see 2 Chronicles 25:1–13). As he was strengthening his army for the war with the Edomites, Amaziah hired a hundred thousand mercenaries from the Northern Kingdom of Israel, or Ephraim. A prophet warned him that since Israel was in such disfavor with God, to add these mercenaries to Judah's army would cause Judah to lose the battle. Amaziah sent the men back, and they were greatly angered by the act. While Amaziah went south to battle the Edomites, the mercenaries vented their anger by ravaging several of Judah's towns on their return to the north. When Amaziah learned of their actions, he declared war on Israel. Joash's answer was a contemptuous insult. In his parable, Amaziah and Judah are the thistle, a weed that dries up and blows away in the summer heat. Joash and Israel are the cedar, an allusion to the cedars of Lebanon, giant and majestic trees that grew to over one hundred feet in height. Amaziah evidently asked for a royal princess as part of an official state apology. Joash said he would be like a wild beast instead and tromp the thistle weed down. Amaziah took the challenge and was badly beaten. The Chronicles account explains that the loss came because Amaziah had brought back the gods of Edom with him after the victory there, and he had worshiped them. (See 2 Chronicles 25:14–16, 20.) Institute Manual, 125)

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.

10 Thou hast indeed smitten Edom, and thine heart hath <sup>a</sup>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?

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.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

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.

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.

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?

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.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

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.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built <sup>a</sup>Elath, (Elath was also known as Ezion-Geber. It was an area that had been controlled by Solomon and used as a home port for his Red Sea trading fleet to Ophir and Arabia (see 1 Kings 9:26; 2 Chronicles 8:17). Institute Manual, 125) and restored it to Judah, after that the king slept with his fathers.

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.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of <sup>a</sup>Jeroboam the son of Nebat, who made Israel to sin.

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 <sup>a</sup>Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

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.

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.

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?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

## CHAPTER 15

*Divers kings reign in Israel and in Judah—Their wickedness, wars, conspiracies, and evils set forth—Much of Israel is carried captive to Assyria by Tiglath-pileser.*

1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.



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.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a <sup>a</sup>leper unto the day of his death, and dwelt in a <sup>b</sup>several (or separate) house. And <sup>c</sup>Jotham the king's son was over the house, judging the people of the land.

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?

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.

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.

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 <sup>a</sup>Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and <sup>a</sup>smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel. (This record is not what is now called the books of Chronicles in the present Old Testament. They are the chronicles, or record, of the kings of Judah. The record of the kings of Israel was lost and is not available today. Institute Manual, 126)

12 This *was* the word of the LORD which he spake unto <sup>a</sup>Jehu, saying, Thy sons shall sit on the <sup>b</sup>throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of <sup>a</sup>Uzziah king of Judah; and he reigned a full month in Samaria.

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.

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.

16 ¶ Then Menahem smote Tiphseh, 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.

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.

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.

19 And Pul (King Tiglath-pileser III) the king of <sup>a</sup>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.

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.

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?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

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.

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.

25 But <sup>a</sup>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: **(The Gileadites were mainly of the tribes of Reuben, Gad, and Manasseh)** and he killed him, and reigned in his room.

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.

27 ¶ In the two and fiftieth year of Azariah king of Judah <sup>a</sup>Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

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.

29 In the days of Pekah king of Israel came <sup>a</sup>Tiglath-pileser king of Assyria, and <sup>b</sup>took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and <sup>c</sup>carried them captive to <sup>d</sup>Assyria.

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 <sup>a</sup>Jotham the son of Uzziah.

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.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began <sup>a</sup>Jotham the son of Uzziah king of Judah to reign.

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.

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.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher <sup>a</sup>gate of the house of the LORD.

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?

37 In those days the LORD began to send against Judah <sup>a</sup>Rezin the king of Syria, and Pekah the son of Remaliah.

38 And <sup>a</sup>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.

## CHAPTER 16

*Ahaz reigns in wickedness in Judah—He offers his son in heathen sacrifice—He makes a new altar, destroys the brasen sea, and changes the order of sacrifice in the temple.*

1 In the seventeenth year of Pekah the son of Remaliah <sup>a</sup>Ahaz the son of Jotham king of Judah began to reign.

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.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the <sup>a</sup>fire, according to the abominations of the <sup>b</sup>heathen, whom the LORD cast out from <sup>b</sup>before the children of Israel. (This verse leaves some doubt about what Ahaz did. Did he kill his son or merely initiate him into the worship of a false god? Second Chronicles 28:3 supports the idea of an actual human sacrifice, and the commentators generally agree that Ahaz did murder some of his children in this fashion. "So far as the fact is concerned, we have here the first instance of an actual Moloch-sacrifice among the Israelites,

*i.e.* of one performed by slaying and burning. . . . “The offering of his son for Moloch took place, in all probability, during the severe oppression of Ahaz by the Syrians, and was intended to appease the wrath of the gods, as was done by the king of the Moabites in similar circumstances [2 Kings 3:27].” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 3:1:399–400.)

4 And he sacrificed and burnt incense in the <sup>a</sup>high places, and on the hills, and under every green tree.

5 ¶ Then <sup>a</sup>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*.

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.

7 So Ahaz sent messengers to <sup>a</sup>Tiglath-pileser king of <sup>b</sup>Assyria, saying, I *am* thy servant and thy son: come up, and <sup>c</sup>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.

8 And Ahaz <sup>a</sup>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.

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.

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.

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.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

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.

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.

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 enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the <sup>a</sup>sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king’s entry without, turned he from the <sup>a</sup>house of the LORD for the king of Assyria.

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?

20 And <sup>a</sup>Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.