

Lecture #20 – Exposition of II Kings 9-14

Chapter 9 – The Rise of Jehu

vs. 1-13 – The Anointing of Jehu – 884 B.C.

The armies of Israel were still at the disputed Ramothgilead. There like a whirlwind one of the prophets arrives and anoints Jehu (“Jehovah is he”)¹, general of the army, to be the new king over Israel. Like a tornado he sweeps through the nation of Israel and changes everything in his path.

Carroll describes Jehu:

“The chief characteristic of Jehu’s work is, that it is iconoclastic. He was an image smasher, a great revolutionist. Was he pious? Not very pious, i.e. in the sense of reverencing the traditions of the past. He was, perhaps, filial toward his parents; we don’t know, but he had full regard for his mission under God. If he was not pious he was religious in that he executed the program that God handed to him through the prophet. To be sure he was not a ‘sissy’ but was a kind of ‘dare-devil’ in spirit, a stern, John the Baptist sort of fellow. Such are the characteristics of the men who have led great revolutionary movements.”²

Jehu’s commission is to end the house of Omri/Ahab.

The soldiers of the army hail him as the new king.

vs. 14-26 – Jehu Assassinates Jehoram and Ahaziah

Jehu knows Jehoram is at Jezreel. He speeds his way there before his target can be warned of his coming. Messengers are sent out, but they join his band. Finally, the two kings (Jehoram and Ahaziah) ride out to meet him, still not sure of what is happening.

Jehu kills Jehoram with an arrow through his heart while Ahaziah flees. Jehu’s lieutenant Bidkar (“son of stabbing, i.e. one who stabs”)³ takes the body of the king and throws it in the vineyard that was formerly Naboth’s, completing the prophecy of I Kings 21:19. Jehu sends his men after Ahaziah, who is killed while trying to flee.⁴ Ahaziah is given a decent burial at Jerusalem.

¹ Easton’s Bible Dictionary

² An Interpretation of the English Bible: The Divided Kingdom and Restoration Period, by B.H. Carroll. p. 132-133

³ Smith’s Bible Dictionary. WHAT A GREAT NAME!!!

⁴ He apparently is caught while fleeing to Samaria (II Chronicles 22:9) and then brought back and killed at Megiddo.

vs. 27-37 – Jehu Executes Jezebel

When Jehu arrives at Jezreel to deal with Jezebel, she calls out, “Had Zimri peace, who slew his master?”. This taunt about the ill-fated usurper in II Kings 16:15-20 was meant to dissuade him in his quest, but there was no stopping Jehu. He calls out for an ally in the city and some servants respond. They cast Jezebel from the wall or possibly a tower. Jehu and his men run their horses over her body then celebrate within the city. When they came later to bury the body, only her skull, feet, and hands remained because the dogs had eaten her corpse. Thus was the prophecy fulfilled of I Kings 21:23.

R.G. Lee described in “Payday Someday” why those parts of her body that were left:

“God Almighty saw to it that the hungry dogs despised the brains that conceived the plot that took Naboth's life. God Almighty saw to it that the mangy lean dogs of the back alleys despised the hands that wrote the plot that took Naboth's life. God Almighty saw to it that the lousy dogs which ate carrion despised the feet that walked in Baal's courts and then in Naboth's vineyard.”⁵

Tired in vs. 30 means “to dress”, similar to the word *attire*.

Chapter 10 – Reign of Jehu

vs. 1-17 – Jehu Eliminates the House of Ahab

☪ II Chronicles 22:1-9

Jehu defies the remnants of Ahab’s house to come and battle him for the kingdom. All are afraid the man who just killed two kings. At his word 70 of Ahab’s house are beheaded (vs. 7). He cleans house at Jezreel (vs. 11). He catches 42 relatives of Ahaziah and has them killed (vs. 14). At Samaria he hunted down and killed any that remained.

As he heads toward Samaria, he brings Jehonadab (“whom Jehovah impels”)⁶ into his chariot and makes an alliance with him. Jehonadab is a Rechabite, a branch of the nomadic Kenites, who seems to be faithful to God and established a legacy of faithfulness (Jeremiah 35).

⁵ https://www.jesus-is-savior.com/Books,%20Tracts%20&%20Preaching/Printed%20Sermons/Pay_day_someday_r_g_lee.htm - accessed 11-7-22.

⁶ Smith’s Bible Dictionary

vs. 18-27 – Jehu Destroys Baal Worship

Jehu tricks the Baal worshippers and priests into gathering for a sacrifice. Once they are all gathered, he has his soldiers slaughter them. He destroys the idol and building and erects a latrine or sewer⁷ on the site.

vs. 28-36 – Overview of Jehu’s Reign over Israel

☪ II Chronicles 22:1-9

While Jehu did well in annihilating the house of Ahab and destroying Baal worship, he did not reestablish true worship. He continued in the corrupted practices of Jeroboam. God honored his completing his assigned tasks concerning Ahab and Baal (though not necessarily his methods, see Hosea 1:4), but Jehu did not serve God with his heart.

He was a weaker king than those that came before him, and Syria began to take more territory from Israel. Archaeologists have found the “Black Obelisk of Shalmaneser III” which has a depiction of Jehu paying tribute to the Assyrian king.⁸

After a reign of 28 years, his son Jehoahaz (“whom the Lord sustains”)⁹ took the throne.

Knapp summarizes his life:

“While he is God’s faithful, and over-zealous instrument, there is nothing lovely, and little that is commendable, in the character of Jehu. ‘But Jehu took no heed to walk in the law of [Jehovah] the God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin’ (2 Kings 10:31). He served God’s purpose as an executioner, but with that he stopped. He could slay “with all his heart,” but took no heed to walk in the law of the Lord with earnestness. He could break down the gross and vile worship of Baal, yet continue in the calf worship of Jeroboam. It is easier to serve God in outward things than to acquire the character that He loves, enthroning Him in mind and heart. How different was David from Jehu! He too was God’s instrument for judgment, but how different was his way of carrying it out. God did not, nor did He let Israel, forget Jehu’s heartless slaughter, saying to the prophet Hosea, a hundred years later, ‘Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu’ (Hos. 1:4).”¹⁰

⁷ Thus is the meaning of “draught house”.

⁸ https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III - accessed 10-19-23. This is believed to be the only ancient depiction of a Jewish monarch.

⁹ Smith’s Bible Dictionary

¹⁰ The Kings of Israel by C. Knapp. p. 106

Chapter 11 – Athaliah and Jehoash

vs. 1-3 – Reign of Queen Athaliah over Judah

☪ II Chronicles 22:10-22

Athaliah was the daughter of Ahab and Jezebel, and the granddaughter of Omri. She continues their wicked legacy.

Knapp writes:

“2 Chron. 24:7 describes Athaliah as “That wicked woman.” She was just such a daughter as her infamous mother, Jezebel, was likely to produce. Her father was himself a murderer, and the family character was fully marked in her. She heartlessly slaughtered her own grandchildren in her lust for power. She herself would be ruler of the kingdom, even at the cost of the lives of helpless and innocent children. No character in history, sacred or secular, stands out blacker or more hideous than this daughter-in-law of the godly Jehoshaphat.”¹¹

Carroll writes:

“As soon as Athaliah heard of the death of Ahaziah her son, and knowing that all of Ahaziah’s brothers had been captured and taken away by the Arabians and Philistines,¹² and there was no proper heir to the throne excepting her grandsons, the narrative says that she arose and destroyed all the seed royal, that is, all her own grandsons. A woman that would do that is a monster rather than a woman.”¹³

For the first time, someone who is not of the lineage of David sits on the throne of Judah. For the first time a queen reigns over the Jews.

Her brief reign of six years could have destroyed the nation. But God had other plans. Jehosheba (“Jehovah’s oath”)¹⁴, sister of the deceased Ahaziah, saves the infant Jehoash¹⁵ (“given by the Lord”)¹⁶ from being executed. He is hidden away in the Temple under the care of High Priest Jehoiada (“Jehovah knows”).¹⁷

¹¹ The Kings of Judah by C. Knapp. p. 76

¹² This detail is in II Chronicles 22:1

¹³ An Interpretation of the English Bible: The Divided Kingdom and Restoration Period, by B.H. Carroll. p. 141

¹⁴ Smith’s Bible Dictionary

¹⁵ also called Joash, a contracted form of Jehoash.

¹⁶ Smith’s Bible Dictionary

¹⁷ Smith’s Bible Dictionary

vs. 4-12 – The Crowning of Jehoash

↪ II Chronicles 23:1-11

After six years of hiding, Jehoiada orchestrates the coronation of seven-year-old Jehoash. Under heavy guard he is proclaimed king in the Temple.

vs. 13-16 – Execution of Athaliah

↪ II Chronicles 23:12-15

As the people shouted, “God save the king!”, Athaliah shouted, “Treason! Treason!” She is captured and executed near the palace.

vs. 17-21 – Revival under Jehoash and Jehoiada

↪ II Chronicles 23:16-21

Jehoiada acts as regent while Jehoash is young. He led a great revival that sought to undo the paganization of the land under Athaliah.

Chapter 12 – Jehoash’s Rise and Fall

vs. 1-3 – Overview of the Reign of Jehoash over Judah

↪ II Chronicles 24:1-3

Jehoash was a good king but had two faults: (1) he was faithful while under the influence of Jehoiada and (2) he did not fully restore united worship.

vs. 4-16 – Repair of the Temple

↪ II Chronicles 24:4-14

In 854 B.C.,¹⁸ Jehoash begins to repair and renovate the temple for the first since its completion in 1004 B.C.¹⁹ There was a delay of some years since Jehoash commanded the work to be done and its

¹⁸ The Reese Chronological Study Bible, p. 650

¹⁹ The Reese Chronological Study Bible, p. 535

inception. It appears any money that was given for the special project was either used for other purposes or possibly stolen. The solution came when a special chest is constructed for offerings.²⁰ All the donations were carefully secured and spent in the repair work on the building.

📖 The Book of Joel – 865 B.C.

vs. 17-18 – Paying Tribute to Hazael

🔄 II Chronicles 24:23-24

The Syrians are on the move again. They have been attacking Philistia and now turn towards Jerusalem. Jehoash bribes Hazael to leave by giving him the spoils of the palace and Temple.

vs. 19-21– The Assassination of Jehoash

🔄 II Chronicles 24:25-27

Jehoash's latter reign is covered more fully in Chronicles, but he was not the same man as he was when Jehoiada the priest was alive (II Chronicles 24:15-12).

Jehoash is slain by two of his servants and his son Amaziah (“the strength of the Lord”)²¹ takes the throne.

Chapter 13 – Jehoahaz, Jehoash, Jeroboam

vs. 1-9 – Reign of Jehoahaz over Israel

Jehoahaz followed in the ways of Jehu and Jeroboam. He was not a good king and did not seek the Lord on his own. He reigned 17 years.

However, when the Syrians under Hazael continued to menace the kingdom, then Jehoahaz did seek after the Lord (vs. 4). Since Jeroboam is still mentioned, this was not a full repentance to return to proper worship but a heartfelt attempt at repentance using Jeroboam's system of religion.

But God did answer Jehoahaz and sent a “savior” (vs. 5). This appears to be a military leader that brought them some relief. It is most likely his son Jehoash²² (see 13:25).

²⁰ These are still not coins. The word used is the same word for silver – Strong's H3701

²¹ Smith's Bible Dictionary.

²² Not Jehoash in Judah. Another Jehoash. We've got two kings with the same name again.

vs. 10-13 – Reign of Jehoash over Israel

Jehoash continues the pattern of kings of Israel in not following the Lord and continuing the ways of Jeroboam. He reigns sixteen years. His son, Jeroboam II,²³ succeeds him.

vs. 14-21 – The Death of Elisha and His Last Miracle

Elisha's parting message is to encourage king Jehoash in his battles against the Syrians. He does so with an object lesson using a bow and arrows. The king lacks the zeal to smite the ground multiple times, and God grants him victories only for the three times he smote the ground.

An interesting story occurs after the death of Elisha. A dead soldier is cast into Elisha's tomb as the Moabites raided the land. As soon as the corpse touched the bones of Elisha it returned to life.

vs. 22-25 – Syrian Wars against Israel

God judged Israel through these Syrian conquests. Note vs. 23, in that God would not destroy Israel in order to keep His covenant with Abraham.

Benhadad III²⁴ becomes king of Syria after the death of Hazael. Jehoash is able to reclaim their lost territory from him.

The Tell al-Rimah stela²⁵ from the Assyrian ruler Adad-nirari III mentions a "Jehoash the Samarian". The accounts of this ruler's victories show the weakening of the Syrians at the time.

²³ This Jeroboam is almost always referred to as Jeroboam II to prevent confusion with the first king of the Northern Kingdom.

²⁴ The third Syrian ruler to have this name.

²⁵ <https://www.livius.org/sources/content/anet/cos-2.114f-the-tell-al-rimah-stela/> - accessed 10-19-23

Chapter 14 – Amaziah to Zachariah

vs. 1-6 – Reign of Amaziah over Judah

↪ II Chronicles 25:1-4

Amaziah starts well in following the ways of God like his father did in his better days. He has the assassins of his father killed, and in doing so took care to follow the Law (Deuteronomy 24:16). He reigns twenty-nine years total.

vs. 7 – Idumean Campaign

↪ II Chronicles 25:5-13

Amaziah led a campaign to subdue Edom and bring it back under Judean control.

This is treated in much more detail in II Chronicles 25.

vs. 8-14 – Battle of Bethshemesh – 830 B.C.

↪ II Chronicles 25:17-24

Amaziah is overconfident after his victories against Edom and proposes a war with Israel.

Adam Clarke explains the parable/reply from Jehoash well:

“The meaning of this parable is plain. The thistle that was in Lebanon - Amaziah, king of Judah, sent to the cedar that was in Lebanon - Jehoash, king of Israel, saying, Give thy daughter - a part of thy kingdom, to my son to wife - to be united to, and possessed by the kings of Judah. And there passed by a wild beast - Jehoash and his enraged army, and trode down the thistle - utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see II Kings 14:12-14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, Give thy daughter to my son to wife.”²⁶

The armies meet at Bethshemesh (“house of the sun”)²⁷ on the border of Judah and Israel. The battle was a complete disaster for Amaziah and Judah. They are routed from the field and the king is captured. Israel breaks down the 600 feet²⁸ of the wall around Jerusalem and spoils the city. Perhaps Amaziah ransomed himself with these spoils.

²⁶ Adam Clarke's Commentary on the Bible, E-sword module.

²⁷ Smith's Bible Dictionary

²⁸ 400 cubits x 1 ½ feet.

vs. 15-16 – Overview of Jehoash’s Reign over Israel

These verses review the information from 13:13

vs. 17-20 – Overview of Amaziah’s Reign over Judah

↪ II Chronicles 25:25-28

Amaziah falls prey to a conspiracy and is killed at Lachish. His son Azariah (“whom the Lord helps”),²⁹ a.k.a. Uzziah (“strength of Jehovah”)³⁰, succeeds him.

vs. 21-22 – Reign of Azariah over Judah

↪ II Chronicles 26:1-5

More on him next time...

vs. 23-29 – Reign of Jeroboam II over Israel

Jeroboam II continues in the path of his father Jehoash in strengthening the Northern Kingdom and retaking captured lands.

Knapp writes:

“Damascus and Hamath were both capitals of two once powerful kingdoms, and though once subjugated by David (1 Chron. 18:3-6), their recovery to Israel under Jeroboam, more than one hundred and fifty years after their revolt from Judah, speaks eloquently for the success and power of his armies against those hostile nations on his northern border. Hamath, called ‘the great’ in Amos 6:2, was the principal city of upper Syria, and an important strategic point, commanding the whole valley of the Orontes leading to the countries on the south.

“Israel was blessed with the ministries of both Hosea and Amos during Jeroboam’s reign. From their writings it will readily be seen that though there was political revival under his rule, there was no real moral or spiritual awakening among the people. Amos was considered a troubler to the peace of the kingdom. He was admonished by Amaziah the priest of Bethel to flee away to the land of Judah, ‘and there eat bread, and prophesy there,’ as if God’s prophet were nothing more than a mere mercenary like himself. He also accused the prophet before the king of having

²⁹ Smith’s Bible Dictionary

³⁰ Smith’s Bible Dictionary

conspired against his life. Jeroboam appears to have paid little or no attention to this charge, being perhaps too sensible a man to believe the accusation, knowing the jealous, self-seeking spirit of the chief priest of the nation (see Amos 7:7-17).”³¹

Note the appearance of the prophet Jonah in vs. 25.

Note - in 786 B.C. there is a major earthquake – Zechariah 14:5

📖 The Book of Amos – 788 B.C.

📖 The Book of Hosea, ch. 1-4 – 788 B.C.

³¹ The Kings of Israel by C. Knapp. p. 119-120