

## **260212-4 2Kings 8, The Shunammite Restored & the Deaths of Syria & Judah's Kings—CThurman**

Previously we read of a great famine in Israel, which might have looked to Benhadad, king of Syria, to be an opportune time to war against Israel. So, the Syrian army besieged the city of Samaria, which is capitol city of the northern kingdom and where the king of Israel resides. But the LORD alone miraculously delivered Israel in the night by causing the Syrians to hear what they thought was a huge force coming down upon them to fight in behalf of Israel. At that they abandoned their camp and forsook everything they had. And those spoils gave instant relief to the inhabitants of the Samaria from the famine.

In the text before us now there is again mention of the Shunammite woman, and two kings die, the king of Syria (Benhadad) and the king of Judah (Jehoram/Joram). I am of the opinion that vss. 1-6 go to an earlier time in history, a time before Gehazi was cursed with leprosy for his sin. Here Gehazi is in the presence of the king of Israel, Jehoram. Though Naaman the Syrian ministered to his king, but the law of Moses separated lepers from common society. Even in the previous chapter (7) the four lepers were outside the city of Samaria.

### **Chapter 8**

**1 ¶ Then spake Elisha unto the woman, whose son he had restored to life,**  
(So the woman of Shunem.)

The only woman that the Scriptures reveal whose son Elisha restored to life is the Shunammite woman. (2Ki.4.8-37) You might remember that she was a great woman, perhaps meaning a woman of some influence of of means. (2KI.4.8) So, he spoke to her of a very important matter.

Note that by this time it appears that the Shunammite is now a widow. There is no mention of him since the first time Elisha and she met. This becomes clear as we read on into the text.

**saying, Arise, and go thou and thine household, and**  
house

**sojourn**  
be a stranger

*sojourn*, Qal imper. of the verb גָּוַר, tss. to sojourn 58, dwell 12, afraid 6, stranger 6, gather together 4, fear 3, abide 2, assemble 1, stand in awe 1, gathered 1, inhabitant 1, remain 1, sojourners 1, surely 1; 98; see the noun גַּר, stranger 87, alien 1, sojourner 1, stranger + 0376 1, stranger + מָן 1, strangers + אֲנֹשׁ 1; 92.

***wheresoever thou canst sojourn: FOR THE LORD HATH CALLED FOR A FAMINE;***  
be a stranger

Remember, that through whatever means the LORD chooses, He causes famines. To those previous texts we supplied in the last lesson to show that the LORD causes famines, let me add Hag.1.7-11. (Ge.41.25, 32; Ps.105.16; Le.26.26; 2Sa.21.1) No *dew from heaven*, no *fruit* from the earth, and a *drought* equals a famine.

*Hag.1.10 Therefore THE HEAVEN OVER YOU IS STAYED FROM DEW* (טל, always tss. *dew*, 31 times), *AND THE EARTH IS STAYED FROM HER FRUIT.*

*11 And I CALLED FOR A DROUGHT UPON THE LAND, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.*

***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.***

Perhaps at this time the Philistines were subdued. Whatever the case she must have thought it safe to come there for the duration of the famine. Keep in mind though, that the Philistines live on Israel's land. But the famine concerns that major part that belongs at this time to Israel.

The text says that she sojourned there. That means that she came there knowing she was only a sojourner, a temporary inhabitant. She wasn't going to set down roots here. She lived in expectation of coming to her real

home at the appointed time. She wasn't going to become a Philistine. She wasn't there to take on their manner of life.

*He.11.13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

*14 For they that say such things declare plainly that they seek a country.*

*1Pe 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

*...*

*2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*

*12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

### **3 And it came to pass at the seven years' end,**

The LORD said that the famine would be seven years, not six and not eight, but seven. And when the time came she went back home.

***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.***

The Shunammite went back to her land and evidently found others squatting on it. They came in and took it over as if it was theirs. But it was hers, and it would be her son's inheritance. You know, the Bible teaches the right to possess private property. It does not teach communism or socialism. I think some preachers that we are familiar with don't know what the Bible teaches about this. They seem to be of the mind that we should live in a commune. I absolutely reject that idea. The first settlers to this country tried that experiment in this country and nearly all of them died of starvation, and they had to change what they were doing. There

must be incentives for hard work. The Bible teaches private property ownership.

*Ac 2:44 And all that believed WERE TOGETHER, and had all things common; (They began contributing to a shared treasury, which is a church treasury, a shared and common treasury.)*

*45 And sold their possessions and goods, and parted them to all men, as every man had need.*

*Ac.4.32 ¶ And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

Of those things that they contributed into the common treasury.

*34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,*

*35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.*

This does not say that they sold EVERYTHING and put EVERYTHING into the common treasury, but they did voluntarily contribute into a single fund.

*36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*

*37 Having land, sold it, and brought the money, and laid it at the apostles' feet.*

Barnabas had land. We don't know how much land, but he had some and sold it. It doesn't say that he sold it all. But what he did sell he gave into the church treasury. He could keep what he wanted to keep, and give what he wanted to give.

*Ac.5.3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

The sin Ananias and Saphira wasn't for keeping back part of the price of the land. The sin was that they were lying by telling the apostles that they were giving ALL of it.

*4 Whiles it remained, WAS IT NOT THINE OWN? AND AFTER IT WAS SOLD, WAS IT NOT IN THINE OWN POWER? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*

So, the Shunammite woman came to her land and found that someone else had moved in and staked their claim to it. Perhaps she said something to the squatter, I don't know, but it doesn't appear that the matter is going to be settled without taking the matter to the law. So, she intends to present her case to the highest authority in the land, to the king himself. So, while she is on her way to the king, the LORD is working on the other side of this issue introduce her in a wonderful way to the king.

**4 And the king talked with Gehazi the servant of the man of God, saying,**

Piel (intensive act.) imper. of סָפַר

**Tell me, I pray thee, all the great [things]**

Give me running an account mighty

**that Elisha hath done.**

performed, accomplished

*tell*, Piel (intensive act.) imper. of the verb סָפַר, sah-phar, tss. to scribe 50, tell 40, declare 24, number 23, count 6, shew forth 5, writer 4, speak 2, accounted 1, commune 1, told out 1, reckon 1, penknife + תַּעַר 1, shewing 1, talk 1; 161. See also the noun סִפְרָה, tss. book 138, letter 29, evidence 8, bill 4, learning 2, register 1, learned + יָדַע 1, scroll 1; 184.

So, Gehazi began to relate the great things that Elisha had done. He could tell of the miracle of the vessel of oil for the widow woman; of the prophecy

that the Shunammite would have a son; of the raising of the Shunammite's son from the dead; of the time when the prophets made some soup and nearly poisoned themselves; of feeding one hundred prophets with a few loaves and ears of grain.

And of course the miraculous cleansing of Naaman of leprosy, and Gehazi's contraction of that same disease had not happened yet.

But as Gehazi began giving an account of how Elisha had raised the Shunammite woman's son to life again, suddenly she was given an audience with the king.

Piel (intensive act.) part. of סָפַר — לְמֶלֶךְ —  
**5 And it came to pass, as he was telling the king**  
recounting (those great things to)

**how he had restored a dead body to life, that, behold, the woman,**  
— revived the dead —

**whose son he had restored to life, cried to the king for her house**  
— revived — (petitioned)

שָׂדֵה (not אֶרֶץ, earth, or אֲדָמָה, land or ground)  
**and for her land. And Gehazi said,**  
field

אֲדֹנָי  
**My lord, O king, this is the woman, and this is her son, whom Elisha**  
**restored to life.**  
— revived —

The Shunammite evidently brought her son with her into the audience of the king.

**6 And when the king asked the woman, she told him.**  
gave account (to)



It appears that Elisha also left the Israel and came to Syria during the time of this great famine.

Now a word about the man named Hazael. Before Elijah was taken into glory in a whirlwind, after he fled from the presence of Jezebel because she had vowed to kill him, after this the LORD sent him to Damascus to anoint Hazael to be king over Syria, and Jehu, that we'll read of in the next chapter (2Kings 9), to be king over Israel. It was at this same time that the LORD would have Elijah call Elisha to follow after him. So, bear in mind that for some time Hazael knew that he would become Syria's next king. Now we'll see what he does to become king.

**8 And the king said unto Hazael, Take a <sup>מִנְחָה</sup> present in thine hand,**  
offering, sacrifice, gift

**and go, meet the man of God, and enquire of the LORD by him,**  
seek, search from

**saying, Shall I recover of this disease?**  
revive from <sup>חָלִי</sup>, noun, related to the verb חָלָה, v.7  
infirmity, weakness

Benhadad isn't asking Elisha to do anything except to let him if he is going to recover from this sickness or not.

**9 So Hazael went to meet him, and took a present with him, even of every good [thing] of Damascus, forty camels' burden,**

So, the king sent a substantial gift, perhaps hoping to win a favorable report; put his thumb on the scale for him to his god, so-to-speak.

**and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?**

Whatever the true feelings of Hazael for the LORD's prophet was, at the least he approached honorably.

**10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover:**

Hiphil pret. of the verb רָאָה  
**howbeit the LORD hath shewed me that he shall surely die.**  
but cause me to see

That's quite the message. Benhadad shall recover, but he's going to die. Of course that last clause is being directed to Hazael, and not intended for Benhadad's ears. The LORD knows the most distant thoughts of men before they even think them. The LORD knows what Hazael has been thinking, perhaps ever since he was anointed to be king over Syria some time ago. Now, Elisha knows too.

Hiphil (causative act.)  
fut. of the verb עָמַד  
**11 And he settled his countenance stedfastly,**  
(Elisha) caused to stand face set (fixed)

**until he was ashamed: and the man of God wept.**  
Hazael confused bewailed

**12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel:**  
perform, accomplish

**their strong holds wilt thou set on fire, and their young men wilt thou slay with**

Piel fut. of the verb רָטַח  
**the sword, and wilt dash their children, and rip up their**  
(to pieces) rent, cleave

**women with child.**

Hazael shall be a very cruel enemy to the nation of Israel.

Sometimes it is difficult to know that the word of God reveals something terrible shall come to pass. You can say it and yet folks won't believe it. We

can warn others about the coming wrath of God for sin. We can warn brothers and sisters that they're headed for trouble if they continue on the path that they are presently taking. But all we can do is put out the warning. We perceive terrible things on the horizon, but some won't believe it. They keep saying, Oh, that 40-50 years from now. That doesn't matter. Be unprepared for that now is the problem.

Elisha saw what this man would do to the children of Israel. But denies it himself. But it is true nonetheless.

**13 And Hazael said, But what, is thy servant a dog, that he should do**  
perform, accomplish  
**this great thing? And Elisha answered, The LORD hath shewed me**  
caused me to see  
**that thou shalt be king over Syria.**

Yes, as a matter of fact, you are as a dog. A vicious dog. And you are going to be the next king.

Remember this: no prophet of the LORD ever prophesied a lie. Not once! (cf. Deu.13.1-3; 18.20-22) This shall come to pass. Hazael shall be king. He denies that he is capable of such things. Personally, I think he is ashamed to confess the secret things of his heart to Elisha. I think he's a liar, and that he's been waiting for this time to come. See how quickly now he puts his wicked plan into action, to kill his master, Benhadad.

**14 So he departed from Elisha, and came to his master;**  
Hazael (Benhadad, the king)  
**who said to him, What said Elisha to thee? And he answered, He told me that**  
(to)  
**thou shouldst surely recover.**  
reviving you should revive.

But Hazael he refrained from telling the king that he would die nonetheless.

**15 And it came to pass ON THE MORROW, that he took a <sup>מִכְבֵּר</sup> thick cloth,**  
(my caps) (Hazael) (Hebrew is only  
this once in the OT)

**and dipped it in water, and spread it on his face, so that he died:**  
plunged stretched (out) upon

*dipped*, טָבַל, to dip 15, plunge 1; 16; the LXX, has the verb βάπτω, but also 2Ki.5.14, βαπτίζω.

The king being very weak, shallow breathing, and Hazael came in, covered his face with the heavy, thick, wet cloth, and then waited until he was sure that he was dead. Then Hazael would remove the cloth, so that there was no evidence of violence or foul play in the king's death.

**and Hazael reigned in his stead.**

**16 ¶ And in the fifth year of Joram the son of Ahab king of Israel,**  
Jehoram

The king of the northern kingdom hasn't been referred to by name since 2Ki.3.6. He has only been referred as *the king of Israel*. In this text of 2Ki.8.16, he is for the first time called by name, but a shortened form. Instead of Jehoram he is called Joram. But both names are applied to either king of Israel and Judah. So, you have to read carefully to discern which is being referred to in the text.

This Jehoram, king of Judah is a very wicked man, as we shall see.

**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.**

So, Jehoram of Judah was 32 yrs. old when he began to reign and his reign began in the 5<sup>th</sup> year of Joram of Israel. And his reign was for eight years.

**18 And he walked in the way of the kings of Israel, as did the house**  
(king of Judah)

**of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.**

Jehoram of Judah's manner of life and governance was fashioned after his wicked father-in-law, king Ahab. How could it be otherwise? He took the daughter of Ahab, Athaliah, for his wife.

This king, Jehoram of Judah was a very wicked man. He forsook the LORD and killed all of his brothers. *2Chr 21:13 ... and also hast slain thy brethren of thy father's house, which were better than thyself ...*

**19 Yet the LORD would not destroy Judah for David his servant's sake,**  
waste

אָמַר	נָתַן	כָּל־הַיָּמִים	נֵיר,
<b>as he promised him to</b>	<b>give</b>	<b>him</b>	<b>alway a light,</b>
said	appoint, deliver	lit. all the days	lamp, candle (a witness)

**and to his children.**

We have no reason to *spiritualize* this text. It is clear. Not only shall Judah not be destroyed, but neither shall the throne of David fail. Most of you know that the majority of Christendom is taught that Israel is no longer the LORD's people and that the church has replaced it. It teaches that the throne of David has nothing to do with Israel any longer. But the Lord Jesus shall reign over Israel from Jerusalem and be king over all the earth.

*2Sa.7.12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.*

*13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.*

*Ps.132.11 ¶ The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.  
12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.  
13 For the LORD hath chosen Zion; he hath desired it for his habitation.  
14 This is my rest for ever: here will I dwell; for I have desired it.  
...  
17 There will I make the horn of David to bud: I have ordained a lamp (noun, נֵר, candle, light) for mine anointed.*

The tribe of Judah (2Ki.8.19) and Zion, the city of Jerusalem (Ps.132.13) are literal.

*2Sa 7:10 Moreover I will appoint a place for my people ISRAEL, and will plant them, that THEY MAY DWELL IN A PLACE OF THEIR OWN, and move no more; neither shall the children of wickedness afflict them any more, as beforetime ...*

The LORD Jesus shall really dwell here. (Ps.132.13, 14) The seed of David is first Solomon and the kingdom is the kingdom of Israel. And And the house refers to the literal temple that he built.

But 1Chr.17.11-14 specifically refers to the Lord Jesus.

*1Chr.17.11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.  
12 He shall build me an house, and I will stablish his throne for ever.  
13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:  
14 But I will settle him IN MINE HOUSE and IN MY KINGDOM for ever: and his throne shall be established for evermore.*

Judah and Israel, David and Christ, the throne of David and of the Lord Jesus, kingdom of Israel and the kingdom of Christ ARE FOREVER.

**20 In his days Edom revolted from under the hand of Judah,**  
(Jehoram of Judah) transgress, rebelled

*revolted*, Qal. pret. of the verb פָּשַׁע, pah-shah', tss. to transgress 17, transgressor 9, rebelled 6, revolt 6, offended 1, transgression 1, trespassed 1; 41.

**and made a king over themselves.**

Edom was subjected by king David about 150 yrs. ago (see Gill at this text)  
Until then Edom had only had deputies or Israel-appointed governors.

*1Ki 22:47 There was then no king in Edom: a deputy was king.*

But here is fulfilled the prophecy of Isaac, the son of Abraham. Remember when Jacob stole his brother Esau's (the father of the Edom) birthright. Isaac prophesied that there would come a time when Esau's descendants, that's Edom, would break from of Israel's rule over them.

*Ge.27.40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.*

And this is that time.

**21 So Joram went over to Zair, and all the chariots with him: and he rose by**  
Zay'-er, in Edom

**night, and smote the Edomites which compassed him about, and the captains of**  
– (surrounded) him –

**the chariots: and the people fled into their tents.**

“Joram went over to *Zair*, and all his chariots of war with him, and it came to pass that he rose up by night and smote the Edomites round about, and indeed the captains of the war-chariots, and the people fled (i.e., the Judaeans men of war, not the Edomites) to their tents.” It is evident from

this, that Joram had advanced to Zair in Idumaea; but there he appears to have been surrounded and shut in, so that in the night he fought his way through, and had reason to be glad that he had escaped utter destruction, since his army fled to their homes.' *Keil & Delitzsch Commentary on the Old Testament*, vol. 3, p.238, Henrickson Publishers

**22 Yet Edom revolted from under the hand of Judah unto this day.**

Since this time Edom liberated itself from Israel's rule over them. There wasn't anything that Joram could do as the LORD raised up several nations against Judah at this time.

***Then Libnah revolted at the same time.***

Libnah is southeast of Gath. Ashkelon is located on the Mediterranean Sea. Libnah is inland from there, due east about 20 miles.

Again, this trouble is increasing against Joram of Judah because he, like his brother-in-law, Joram of Israel, forsook the LORD.

*2Ch 21:10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; BECAUSE HE HAD FORSAKEN THE LORD GOD OF HIS FATHERS.*

The LORD also stirred up the Philistines and the Arabians.

*2Chr.21.16 Moreover the LORD stirred up against Jehoram the spirit of the PHILISTINES, and of the ARABIANS, that were near the Ethiopians:*

(Gill says, 'not the Ethiopians of Africa, as the Targum, for the Arabians were not near them, but the Chusaeen Arabs or Midianites ...' But these are to the southeast of Judah. A very large area.

*17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons*

*also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.*

**23 And the rest of the acts of Joram, and all that he did, are they not**  
(of Judah)

כְּתָב                      סֵפֶר                      דְּבָר  
**written in the book of the chronicles of the kings of Judah?**  
account                      matters, acts

**24 And Joram slept with his fathers, and was buried with his fathers**  
laid down

***in the city of David: and Ahaziah his son reigned in his stead.***

We considered this a few weeks ago, but Elijah wrote of Joram of Judah years before, and prophesied that he would die of a loathsome disease for his sins against the LORD, and for murdering his brothers.

*2Chr.21.14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:*

*15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.*

...

*18 And after all this the LORD smote him in his bowels with an incurable disease.*

*19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.*

*20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.*

He was not given a king's funeral.

**25 ¶ In the twelfth year of Joram the son of Ahab king of Israel**

The 12<sup>th</sup> years is his last year on the throne too. (2Ki.3.1)

**did Ahaziah the son of Jehoram king of Judah begin to reign.**

Ahaziah, aka Jehoahaz, and in 2Chr.22.6 called Azariah, is youngest son of Jehoram. He is the only brother that escaped being murdered, when Jehoram murdered all of his other brothers.

*2Chr.21.16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: 17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save JEHOAHAZ, THE YOUNGEST OF HIS SONS.*

*2Ch 21:4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and SLEW ALL HIS BRETHREN WITH THE SWORD, AND DIVERS ALSO OF THE PRINCES OF ISRAEL.*

**26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem.**

*2Chr.22.2 **FORTY AND TWO YEARS OLD** was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.*

The difference is very likely a transcription error.

'[I]t seems best to acknowledge a mistake of the copier, which might easily be made through a similarity of the numeral letters, מַב, forty-two, for כב, twenty-two; and the rather since some copies of the Septuagint, and the Syriac and Arabic versions, read twenty-two, as in Kings; particularly the Syriac version, used in the church of Antioch from the most early times; a copy of which Bishop Ussher obtained at a very great price, and in which the number is twenty-two, as he

assures us ...' *An Exposition of the Old & New Testaments*, John Gill, vol. 3, p.73, The Baptist Standard Bearer Reprint 1989

Ahaziah was certainly twenty-two when he began to reign because his father was only 32 yrs of age when he began to reign and being he reigned for yrs. puts him at 40 when he died. So, there was no way that Ahaziah could be forty-two years of age at the time his father died at 40. Now we find that they died at about the same time.

This transcriptional error affects no doctrine of Scripture.

**And his mother's name was Athaliah, the daughter of Omri king of Israel.**  
(grand- [v.18]) (grand-

**27 And he walked in the way of the house of**  
(Ahaziah of Judah) by, manner, custom,  
with conversation

**Ahab, and did evil in the sight of the LORD, as did the house of Ahab:**  
(of Israel)

As Ahab sinned against the LORD in the northern kingdom, so his grandson followed in the same wicked manner of life in the southern kingdom.

**for he was the son in law of the house of Ahab.**  
(Explaining part of the reason why (grand-  
Ahaziah was so much like Ahab.)

**28 And he went with Joram the son of Ahab to the war**  
Ahaziah (his uncle) battle, fight

**against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.**  
(of Israel)

Ramothgilead is located about 28 miles east of the Jordan River in Gilead. Earlier, in the days of Ahab and Jehoshaphat, Ahab solicited help from

Jehoshaphat, and they went to battle to recover Ramothgilead from the Syrians. (1Ki.22.3, 4) In this conflict Ahab was smitten by an arrow drawn at venture, and died by evening. (1Ki.22.17, 34, 35) And at this same place and against the very same enemy Joram of Judah goes to do much the same, and is injured by the Syrians in the process.

**29 And king Joram went back to be healed in Jezreel of the wounds**  
(of Israel)

So Joram didn't go back to the city of Samaria, but to where his mother Jezebel resided at the palace. He went back to momma.

**which the Syrians had given him at Ramah,**  
(... is thought to be the same as Ramothgilead.)

**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.**

infirm, weak (probably because of his wounds)

And this sets the scene for the next chapter (9) and 2Chronicles chapter 22.

The LORD is about to *clean house* in the whole nation, north and south.