

Divine Compassion Upon A Country In Decline
II Kings 13

Israel is in trouble with God and its neighbors: 10:32, 13:3-4, 14, 20b, 22.

Jehoahaz—A King given more grace than he should have received (1-9)

○In spite of His anger with Israel and no repentance, God brings a savior/deliverer (recalls sparing of Samaria in ch.6).

Who? Elisha, Jehoash, Jeroboam II, or an Assyrian king to nail Hazael.

Why? Consider Prov. 28:9, Ps. 66:18, I Kgs 8 prayer of Solomon.

○Sadly, calf worship / Ahab's Asherah pole (I Kgs. 16:33) are still in place.

Jehoash—A King given less victories than he could have received (10-25)

○Was Jehoash's weeping and "My father" really sincere? Jehoash seems to be hoping for an Elijah-Elisha experience, and note Elisha's response.

○Jehoash's lack of continued enthusiasm reduces the extent of possible military victories (recall I Kgs. 20:35,36).

○Elisha's death = end of an era; his ministry spanned over 50 years (quiet since ch.8), as he and Elijah prophesied, preached, performed miracles.

○One last Elisha miracle occurs, and it's a doozy! Considering II Kgs. 2:9 and the nature of Elisha's ministry, it's really appropriate too. How might news of this miracle encourage a struggling apostate nation?

○So why did God help these evil kings? Recall promise to Jehu (10:30); but the main reason is a promise to others (vs. 23). Compare this to 8:19 for God's compassion toward an evil southern kingdom earlier.



What about us, and
what about our own
country?