

**Commentary on Second Kings chapters 7 and 8,  
by Chuck Smith 11.30.22**

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**November memory verse Isaiah 7:14 (KJV)**

<sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

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**Chapter 7**

And Elisha said, Hear the word of the LORD; Thus saith the LORD, Tomorrow about this time they will be selling a bushel of fine flour for sixty-five cents, and two bushels of fine of barley for sixty-five cents, right in the gate of Samaria. Now [the prime minister,] the guy upon whom the king leaned, said to the prophet of God, if God would open up windows in heaven, could such a thing be? ([2Ki 7:1-2](#))

Now it is interesting that so often we try to figure out how God can do His work. God gives us a glorious promise but I want to know how's He going to do it. I've got to be able to somehow figure it out in my mind. Now, the Bible says, "My God shall supply all your needs according to His riches in glory by Christ Jesus our Lord" ([Philippians 4:19](#)). Oh, that's great. But how is He going to supply? I've got the bills coming; how's He going to meet the bills this week? How's He going to do it? As though I need to know the methods. Now, I'm always trying to figure out how God can meet my needs. I'm always trying to figure out a way by which God might answer my prayers. And when I figure out a way by which God might answer them, then my prayers are usually direction prayers rather than direct prayers. My prayer turns into my solution. "O Lord, I've got it worked out. If You'll just do this and this and this, Lord, then it's going to come. It will happen."

But God doesn't always follow my directions. And that's where we have problems. Because if He isn't following my directions, then I get upset with Him. I don't think He wants to help me. I don't think He wants to answer my prayer. Why? Because He's not following my directions. I got it all worked out the way God's going to do it. Rather than just direct prayers, I'm telling God how to do His business.

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And so this guy tried to figure out, rationalize how that, how in the world, when they're selling a donkey's skull for eighty pieces of silver. How in the world they going to be selling fine flour for sixty-five cents tomorrow. God can go around and open up windows of heaven and dump flour all over the place. And so mocking the promise of God. Now this is through unbelief. He mocked the promise of God because of his unbelief. Because he could not figure out in his mind a way by which God might do what God said He was going to do.

Now I often cannot figure out how God is going to do things, and that's when I really panic. As long as I can figure out a way by which God might do it, I'm usually in good shape. But when they've made the Reader's Digest drawing and my number wasn't drawn in the Grand Sweepstakes, now how is God going to do it? He's failed me. I had it all worked out. All He had to do is pull my number out of the box. He couldn't see. Now, I want you to know that God has resources that you know nothing about, and God has ways of working of which you not have not even thought. God says, "My ways are not your ways. My ways are beyond your finding out. My thoughts are not your thoughts" ([Isaiah 55:8-9](#)). "My ways are beyond your finding out" ([Romans 11:33](#)).

It isn't up to me to discover or to know or to figure out how God is going to do His work. It's only to believe that God is going to work because He said He would. And if God says He's going to do it, He's going to do it. But this fellow through unbelief mocked the promise of God.

And the prophet said unto him, [Fellow, let me tell you something,] you'll see it but you won't eat it ([2Ki 7:2](#)).

God's going to work in spite of your unbelief, but you're not going to partake. And that's one tragic thing about unbelief, so often it keeps you from partaking even after God has done His work. Now, God has done a glorious work of salvation for you. But many people have not partaken of that glorious work of God through unbelief. Unbelief keeps you from God's work in your life. And you can see the work of God, but not partake of it. You can see what God has done. He did what He promised He'd do. But you yourself cannot partake because of unbelief. Oh, how unbelief can rob you of the things of God and the blessings of God. You're going to see it but you won't eat it.

Now that night, outside of the gate of, or outside of the wall of Samaria,

There were four leprous men [living at the garbage dump] ([2Ki 7:3](#)).

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In those days leprosy was such a loathsome disease that the people were ostracized from the community, and they were forced to live apart from the community. When people approach them, they had to start crying out, "Unclean, unclean," so people wouldn't get too near. Now, these people usually lived outside of the city wall, outside of the area of the wall where the people would dump their garbage. And they would survive off of the garbage that was dumped over the wall. But the famine was so bad in Samaria they weren't dumping garbage. They were selling it. Nothing coming over the wall and these guys are really getting hungry. Of course, you can imagine what it is if they're eating babies in the city what it would be trying to survive off of what's thrown over the wall.

[These four guys sitting there starving to death], one of them looked with at the others and he said, [Fellows,] why just sit here 'til we die? ([2Ki 7:3](#))

That's a good question. Why just sit here till we die? In other words, if I don't do anything, I'm going to die. Just sitting here, I'm going to die. Why just sit until I die?

Now there's no sense going into Samaria, for they're starving in Samaria. So they can't give us any food in there anyhow. Let's go over to the camp of the Syrians. And if they kill us, we haven't lost a thing because we're going to die anyhow. But it's possible that they'll have mercy on us and get us a crust of bread. So these four fellows were taking a venture, sort of, in faith. But it's on that philosophy "You've got nothing to lose and everything to gain." I mean, if they kill us what have we lost? We're going to die here anyhow. We're starving to death. So if they kill us, we haven't lost a thing. But they might feed us. We don't know. And so they headed toward the camp of the Syrians, four leprous men.

Now God worked a miracle. As these four leprous men were clanging down the road toward the camp of the Syrians, in that evening darkness the Syrians thought they heard the sound of chariots and horses and a multitude of men. And they said, "Oh, the king of Samaria has hired the Egyptians and they're coming up against us. Let's get out of here." And they started running. And the guy said, "Hey, where you going?" "Egyptians are coming!" Oh, you know, and they started off. And pandemonium broke out in the camp of Syria as the guys all took off running back towards the Jordan River, and across up into the Golan into Syria.

So by the time these four leprous men got to the first tent, there was nobody around. So one guy opened up the tent flap, he says, "Wow, look at that." Tables set with food. Man, these guys pounced on it, began to scarf it up. And some of the treasures that were lying around in the tent, the guys dug a hole, began to

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bury it. Someone ran to another tent. "Come on over here, another tent." And they ran over there and started grabbing things and burying them. One of the fellows suddenly stopped and said, "Wait a minute. We're doing wrong. We keep this up, mischief is going to come on us. For just right over close by in the city of Samaria people are starving to death tonight. And if we are out here and we just keep this to ourselves, and we just gorge ourselves but don't let them know, then mischief is going to happen to us. We better go back and tell them that there's plenty of food for everybody."

So they came back to the wall of Samaria and the guard was up there pacing back and forth looking for the Syrians, pulling his belt tight, feeling the hunger pang. These guys called up and they said, "Hey man, the Syrian camp is empty and there's plenty of food for everybody. Enough to feed the whole city." And so the guard ran to the king and he said, "I've just received a report. The Syrian camp is empty and there's plenty of food for everybody."

The king said, "It's a trap. Don't let anybody go out. Lock the gates. Those Syrians they're sly people. They know how hungry we are, so they've just pulled back into the bushes and are hiding back in the bushes and they're waiting for us to open the gate of the city and come flooding out. And as soon as we open the gate, then they'll come pouring in and they're going to wipe us out. Don't let anybody go."

Look again at the tragedy of unbelief. Here God has provided, just like He promised He would, but unbelief keeps them from even partaking of God's glorious provision. One fellow said, "King, there are five horses left in town that hadn't been eaten. Why don't you let five of us guys go out and we will scout around, see if we can find any of the Syrians." And the king said, "Alright, go." And so these guys got on the five remaining horses in town, and they went riding down towards the Jordan River, and they came back in the morning and said, "It's true, king, there's not a Syrian around on this side of the Jordan River. All the way to the Jordan River we found sandals and coats and stuff that they threw off so they could run faster. They're gone."

And so the king said to this guy that leaned, that he leaned upon, sort of his prime minister, who the day before said to the prophet of God, "If God would open the windows in heaven, could such thing be?" The king said, "You go down and you watch the gate as the people go in and out." So this guy went down to watch the gate and the people in their hurry and in their desire to get out trampled him to death. So the word of the prophet came to pass. He saw it, but he didn't eat it. The tragic price of unbelief.

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## **Chapter 8**

Now Elisha spake unto the woman, whose son had been restored to life, and he said, [You better get out of here because there's going to be a seven-year famine in this area] ([2Ki 8:1](#)).

And so she left and she moved down to the area of the Philistines and stayed there for seven years. Now after the seven years, she came back from the land of the Philistines and she found that people have moved into her house and on to her property and taken over her land. Now, it so happened that the king at this time was talking with Gehazi, the servant of Elisha, and Gehazi was telling him all of the miracles that Elisha has performed.

And the woman was coming to the king and going to seek that he give her her land back and all. And so Gehazi was telling her about this woman that had this son and how the son died and was healed and all, and at the same time she came up to the king to see if she could get her land back, and Gehazi said, "As the Lord liveth, this is the woman. This is her. This is the one I was telling you about." And so the king inquired. This is the boy; this is the boy that was healed and all. He was dead and was healed. And so the king had her land restored to her plus all of the fruits from the field from the time that she had left.

Now Elisha came to Damascus ([2Ki 8:7](#));

Now up unto the area of Benhadad.

the king of Syria who was very sick; and they told Benhadad that Elisha is come on up. So he sent Hazael ([2Ki 8:7-8](#)),

Now you remember that last week as we were studying Elijah's flight down to mount Horeb, and the Lord. He was hiding in the cave, and the Lord said, "What are you doing here, Elijah?" Elijah said, "I've been jealous for God and you know they have broken Your covenant. They've broken down Your altars and they've killed your prophets. I'm the only one left and all." The Lord said, "No, what are you doing here? You're doing nothing." And God says, "Now look, get out of here. Go up to Damascus and anoint Hazael to be king over Syria."

Now this is sometime later, Elisha is up in Syria. And the king Benhadad is sick and he sends Hazael, the one that Elijah had anointed to be the king over Syria, he sent him to Elisha to inquire whether or not the king was going to recover from this illness. And so Hazael came to Elisha and he said, "The king wants to know if he's going to recover from the illness." And Elisha just stood staring at him. And

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he said, "Well, what's wrong?" And he said, "Well," he said, "the king is will surely recover from the illness, but he's going to die." And he kept staring at him. And he began to weep, and Hazael was very uncomfortable.

So he said, Why are you weeping, my Lord? He answered, Because, [he said] I know the evil that you will do to the children of Israel: you're going to set their strongholds on fire, their young men will you slay with the sword, and you will dash their children, and rip up the pregnant women. Hazael said, Am I a dog, that I should do these horrible things? And Elisha answered, The LORD hath showed me that you're going to be the king over Syria ([2Ki 8:12-13](#)).

Again, here is that marvelous spiritual insight as Elisha could see what the future held, what this man Hazael was going to be doing to the children of Israel. This is much like when Jesus was on the Mount of Olives looking at Jerusalem. On the day of His triumphant entry and as He began to weep, He said, "Jerusalem, Jerusalem, if you'd only known what belong to your peace in this thy day. It's hid from your eyes and now desolation is going to come. Your children are going to be slain in the street." And He was weeping as He could see what lay in store for the city that was before Him as He was there on the Mount of Olives overlooking the city. He could see the devastation that was coming and He wept over it. So here the prophet Elisha could see what this man was going to do. The horrible devastation, the atrocities. And he began to weep, and of course, the guy was embarrassed. He said, "Am I a dog that I would do this kind of thing?" And he said, "The Lord has shown me you are going to be the king over Syria."

Well, he went back to Benhadad and he said, "What did the prophet say?" And he said, "The prophet said you would surely recover from this illness." But he took a wet blanket and he smothered Benhadad, and Hazael became the king over Syria.

Now in the fifth year of Joram the son of Ahab, Jehoshaphat then being the king of Judah, Jehoram the son of Jehoshaphat the king of Judah began to reign ([2Ki 8:16](#)).

So here's where you got these two Jehorams reigning. One is the son of Ahab; the other is the son of Jehoshaphat. Jehoshaphat and Ahab were sort of co-conspirators. They were friends, and perhaps they decided to name their son the same names.

He was thirty-two years old when he began to reign; and he reigned for eight years in Jerusalem. But he walked in the way of the kings of Israel: because he actually married the daughter of Ahab ([2Ki 8:17-18](#)):

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And thus, the idolatries and all of the northern kingdom were now introduced into Judah, the southern kingdom, through Jehoram. He was a wicked, evil king.

and he did evil in the sight of the LORD. But the LORD would not destroy Judah for David's sake. Now in his days the Edomites revolted against Judah ([2Ki 8:18-20](#)),

And he came down to smite them but he himself was put to flight by the Edomites. And then Libnah joined in the revolt against Judah.

And Joram slept with his fathers, and was buried in the city of David: and Ahaziah his son reigned in his stead ([2Ki 8:24](#)).

Now Ahaziah would be then a relationship to Ahab and Jezebel. He's sort of the grandson.

And 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. He was twenty-two years old when he began to reign; he reigned only for one year. His mother's name was Athaliah ([2Ki 8:25-26](#)),

She was a wicked woman.

she was the daughter of Omri the king of Israel. And he walked in the way of the house of Ahab, 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. And he went with Joram the son of Ahab to the war against Hazael the king of Syria in Ramothgilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given to him, when he fought against Hazael the king of Syria. And Ahaziah the son of Jehoram the king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick ([2Ki 8:26-29](#)).

And so Ahaziah went up to see the king to sort of comfort him in his sickness. Now next week we will pick up with chapter nine and we will move on as these two kings are assassinated as they are visiting there. And so Jehu becomes the king over Israel and a new king over Judah.

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Kings of Judah	Bible	Good/Bad	Kings of Israel	Bible	All Bad
Rehoboam	1 Kings 11-14	BAD	Jeroboam I	1 Kings 12-14	BAD
Abijam	1 Kings 14-15	BAD			
Asa	1 Kings 15	Good	Nadab	1 Kings 15	BAD
			Baasha	1 Kings 15-16	BAD
			Elah	1 Kings 16	BAD
			Zimri	1 Kings 16	BAD
			Omri	1 Kings 16	BAD
			Ahab	1 Kings 16	BAD
Jehoshaphat	1 Kings 22	Good	Ahaziah	1 Kings 22	BAD
			Jehoram	2 Kings 1	BAD
Jehoram	2 Kings 8	BAD	Jehu	2 Kings 3-9	BAD
Ahaziah	2 Kings 8-9	BAD	Jehoahaz	2 Kings 9-10	BAD
Athaliah	2 Kings 11	BAD			
Joash	2 Kings 11-12	Good	Jehoash	2 Kings 13-14	BAD
Amaziah	2 Kings 14	Good	Jeroboam II	2 Kings 14	BAD
Azariah	2 Kings 15	Good	Zechariah	2 Kings 14-15	BAD
Jotham	2 Kings 15	Good	Shallum	2 Kings 15	BAD
			Menahem	2 Kings 15	BAD
			Pekahiah	2 Kings 15	BAD
Ahaziah	2 Kings 16	BAD	Pekahiah	2 Kings 15	BAD
Hezekiah	2 Kings 18-20	Good	Hoshea	2 Kings 15-17	BAD
Manasseh	2 Kings 21	BAD	Assyrian Captivity - No return		
Amon	2 Kings 21	BAD			
Josiah	2 Kings 21-23	Good			
Jehoahaz	2 Kings 23	BAD			
Jehoiakim	2 Kings 23	BAD			
Jehoiachin	2 Kings 24	BAD			
Zedekiah	2 Kings 24-25	BAD			
Babylonian Captivity - 70 years					