

2 Kings 08 - Annals of Israel: Jehoram's Evil Reign in Judah

II. The divided kingdom from the North-South division until the Assyrian invasion (1 Kings 12:1—2 Kings 17:41)

(13) Israel during Elisha's Ministry (2 Kings 2:1—8:15)

(E) Elisha's miracles reveal Yahweh as protector (2 Kings 6:8—8:6)

(c) Elisha used his influence with Jehoram to restore the land to the landlord woman (8:1-6)

(F) Elisha predicts Ben-hadad's death and weeps over Hazael's wickedness that he will perpetrate against Israel as king over Aram (8:7-15)

2 Kings 8

(c) Elisha used his influence with Jehoram to restore the land to the landlord woman (8:1-6)

1 Now Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go with your household, and live wherever you can live; for the LORD has called for a famine, and it will indeed come on the land for **seven years**."

1 Now Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go with your household, and sojourn wherever you can sojourn; for the LORD has called for a famine, and it will even come on the land for seven years."

1 Meanwhile, Elisha urged the woman whose son he had restored to life, "You must get up and leave with your household to go live wherever you can, because the LORD has called for a famine, and it's going to come over the land for seven years."

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

- Elisha had directed his benefactress and her family (Cf. 4:8-37) to leave Israel temporarily. The LORD had revealed to His prophet that He would bring a seven-year famine on the land (Cf. 4:38; 6:25; 7:4).

— Several details in this incident hinge on the timing that God supernaturally controlled to bring blessing on the Shunamite woman, as God had promised. God directed her away from the famine before it came on Israel.

- "...seven years" - the timing of the length of the famine shows that it was an act of God and due to Israel's apostasy (Cf. Deut 11:16-17; 29:38-40; 1 Kings 18:2)

2 So the woman arose and acted in accordance with the word of the man of God: she went with her household and resided in the land of the Philistines for seven years.

2 So the woman arose and did according to the word of the man of God, and she went with her household and sojourned in the land of the Philistines seven years.

2 So the woman followed the instructions given to her by the man of God, and she went to the territory of the Philistines to live for seven years with her household.

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 Then at the end of seven years, the woman returned from the land of the Philistines; and she went to appeal to the king for her house and for her field.

3 At the end of seven years, the woman returned from the land of the Philistines; and she went out to appeal to the king for her house and for her field.

3 At the end of the seven years, the woman returned from the territory of the Philistines and went to the king in order to file an appeal regarding her house and her grain field.

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.

- Returning to Israel, the woman appeared before King Jehoram to beg for her former property which has been taken over by someone else in her absence

— She may not have been asking that her property be given to her but that she be permitted to buy it back since it was apparently her paternal inheritance, guaranteed to each Israelite family by the Law of Moses (Lev 25:23-28; Num 36:7; Cf. 1 Kings 21:3)

— The Shunamite woman's situation was similar to Naomi in the Book of Ruth: she fled a famine, lost her male supporter, and was at the mercy of the government

4 Now the king was speaking with Gehazi, the servant of the man of God, saying, "Please report to me all the great things that Elisha has done."

4 Now the king was talking with Gehazi, the servant of the man of God, saying, "Please relate to me all the great things that Elisha has done."

4 The king was talking with Gehazi, the attendant of the man of God. He had asked Gehazi, "Please tell me about all of the great things that Elisha has done."

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.

- Since King Jehoram "happened" to be talking to Gehazi (Elisha's servant) when the woman called on the king, this incident must have taken place before Gehazi became a leper (5:27)

5 And as he was reporting to the king how he had restored to life the one who was dead, behold, the woman whose son he had restored to life appealed to the king for her house and for her field. And Gehazi said, "My lord the king, this is the woman and this is her son, whom Elisha restored to life."

5 As he was relating to the king how he had restored to life the one who was dead, behold, the woman whose son he had restored to life appealed to the king for her house and for her field. And Gehazi said, "My lord, O king, this is the woman and this is her son, whom Elisha restored to life."

5 Just as he was telling the king about Elisha's having restored the dead to life, the woman whose son had been restored arrived and appealed to the king for her house and her land! Gehazi told the king, "Your majesty, this is the woman! And here's her son, whom Elisha restored to life!"

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.

- Jehoram's interest in Elisha seems to have been motivated by curiosity rather than conviction; there is no evidence that Jehoram ever abandoned his apostate ways and became a faithful follower of the Lord.

— Elisha's resuscitation of the Shunamite's son (4:32-37) was a great event to recount. Amazingly Gehazi's telling of it was interrupted by the woman herself who had come to present her request to the king.

6 When the king asked the woman, she told *everything* to him. So the king appointed an officer for her, saying, "Restore all that was hers and all the produce of the field from the day that she left the land even until now."

6 When the king asked the woman, she related *it* to him. So the king appointed for her a certain officer, saying, "Restore all that was hers and all the produce of the field from the day that she left the land even until now."

6 The king consulted with the woman, who related the story. So the king appointed a court official to represent her and ordered him: "Restore to her everything that belonged to her, including all of the produce that her fields yielded from the day she left the land until now."

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.

- The woman and her son's timely appearance so impressed Jehoram that he asked the woman to fill in some details of Gehazi's story, which she did

- As king, Jehoram was responsible to enforce the law, which he did: besides permitting her to return to her former homestead, the king even ordered that the proceeds from the land, since she had left it, be paid to her
- God blessed the woman for her obedience to God's instructions which came through Elisha (v1)

The perfect timing of God's actions stands out in this brief narrative. God preserved His faithful Shunamite believer by removing her from the famine before it began and by bringing her before the king at a precisely the right moment. Jehoram had been uniquely prepared by Gehazi to help her.

(F) Elisha predicts Ben-hadad's death and weeps over Hazael's wickedness that he will perpetrate against Israel as king over Aram (8:7-15)

7 Then Elisha came to Damascus. Now Ben-hadad, the king of Aram, was sick, and it was told to him, saying, "The man of God has come here."

7 Then Elisha came to Damascus. Now Ben-hadad king of Aram was sick, and it was told him, saying, "The man of God has come here."

7 Later on, Elisha traveled to Damascus. King Ben-hadad of Aram was ill, but someone informed him, "The man of God has come here!"

7 And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

- Elisha visited Damascus, the capital of Aram, and Ben Hadad, the old enemy of Israel, was ill (he died in 841 BC)

— Elisha was well known to the king, for the prophet had performed many miracles that affected the Arameans. It was unusual for Elisha to go all the way up to Damascus from Israel.

Kings of Aram (Syria) in 2 Kings

(1) Ben-Hadad II: 860-841 BC (1 Kings 20; 2 Kings 6:24; 8:7,9,14)

(2) Hazael: 841-801 BC (1 Kings 19:15,17; 2 Kings 8; 9:14-15; 10:32; 12:17-18; 13:3,22,24-25)

(3) Ben-Hadad III: 801-773 BC (2 Kings 13:3,24-25)

(4) Rezin: 773-732 BC (2 Kings 15:37; 16:5-6,9; Cf. Is 7:1,4,8; 8:6; 9:11)

8 And the king said to Hazael, "Take a gift in your hand and go to meet the man of God, and inquire of the LORD by him, saying, 'Will I recover from this sickness?'"

8 The king said to Hazael, "Take a gift in your hand and go to meet the man of God, and inquire of the LORD by him, saying, 'Will I recover from this sickness?'"

8 So the king told Hazael, "Take a gift with you and go meet the man of God. Inquire of the LORD through him and ask, 'Will I recover from this sickness?'"

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?

- The king instructed his official Hazael to greet Elisha by taking him a gift. Having respect for the LORD, Ben Hadad asked Hazael to ask God's prophet if he would recover from his illness.

9 So Hazael went to meet him and took a gift in his hand, even every kind of good thing of Damascus, forty camels' loads; and he came and stood before him and said, "**Your son** Ben-hadad king of Aram has sent me to you, saying, 'Will I recover from this sickness?'"

9 So Hazael went to meet him and took a gift in his hand, even every kind of good thing of Damascus, forty camels' loads; and he came and stood before him and said, "Your son Ben-hadad king of Aram has sent me to you, saying, 'Will I recover from this sickness?'"

9 So Hazael went out to meet with him and took a gift with him—40 camel loads filled with samples of everything good in Damascus. He approached the man of God and said, "Your son King Ben-hadad from Aram has sent me to you to ask you, 'Will I recover from this sickness?'"

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 Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

- "...Your son" - referring to Ben-Hadad as Elisha's son, Hazael was courteously deferring to Elisha (Cf. "father" in 5:13; 6:21). Elisha was evidently staying at some house or inn in Damascus.

10 Then Elisha said to him, "Go, say to him, 'You will certainly recover'; but the LORD has shown me that he will certainly die."

10 Then Elisha said to him, "Go, say to him, 'You will surely recover,' but the LORD has shown me that he will certainly die."

10 But Elisha told him, "Go tell him, 'You will certainly recover,' but the LORD has shown me that he will certainly die."

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

- Ben-Hadad II would have recovered if Hazael had not murdered him (v15)

— Elisha probably knew that Hazael would murder Ben-Hadad

11 And he stared steadily *at him* until *Hazael* was embarrassed, and *then* the man of God wept.

11 He fixed his gaze steadily *on him* until he was ashamed, and the man of God wept.

11 Then Elisha looked steadily at Hazael until Hazael grew ashamed, and then the man of God began to cry.

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

- With a fixed gaze, Elisha stared at Hazael perhaps hoping to embarrass him out of the deed

— Hazael, secretly glad at the news of Ben-Hadad's fate, could not help feeling ashamed because Elisha seemed to read his mind

— God's revelation to His prophet of what Hazael would do to Israel brought tears to Elisha's eyes and he began to weep

12 And Hazael said, "Why is my lord weeping?" And he answered, "Because I know the evil that you will do to the sons of Israel: you will set their fortified cities on fire, you will kill their young men with the sword, their little ones you will smash to pieces, and you will rip up their pregnant women."

12 Hazael said, "Why does my lord weep?" Then he answered, "Because I know the evil that you will do to the sons of Israel: their strongholds you will set on fire, and their young men you will kill with the sword, and their little ones you will dash in pieces, and their women with child you will rip up."

12 "Why are you crying, sir?" Hazael asked.

"Because I know the evil that you're about to bring on the Israelis," he replied. "You'll burn down their fortified cities, execute their young men with swords, dash to pieces their little ones, and you'll tear open their pregnant women!"

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: 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.

- Elisha wept because he knew that Hazael would be God's instrument of judgment on Israel (Cf. 1 Kings 19:15)

13 Then Hazael said, "But what is your servant—a *lowly* dog—that he could do this great thing?" And Elisha answered, "The LORD has shown me that you *will be* king over Aram."

13 Then Hazael said, "But what is your servant, *who is but* a dog, that he should do this great thing?" And Elisha answered, "The LORD has shown me that you will be king over Aram."

13 But Hazael responded, "What? Who am I, your servant, that I should do such a horrible thing?"

But Elisha answered, "The LORD has shown me that you will be king over Aram."

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 king over Syria.

- Like Saul, David and Solomon, Hazael learned that he would be king by special revelation from the Lord

— Whether this announcement took place at Elijah's anointing of Hazael (1 Kings 19:15) or at another time, we do not know

- Hazael pretended to be offended at the very suggestion of such cruelty

— He feigned humility by calling himself a "lowly dog" incapable of such a feat

— Elisha then explained that Hazael would become king of Aram; God had revealed this to the prophet

14 So he left Elisha and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me that you would certainly recover."

14 So he departed from Elisha and returned to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me that you would surely recover."

14 So he left Elisha and returned to his master, who asked him, "What did Elisha tell you?" He replied, "He told me that you would certainly get better."

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 shouldest surely recover.

15 But on the following day, he took the cover and dipped it in water, and spread it over his face, so that he died. And Hazael became king in his place.

15 On the following day, he took the cover and dipped it in water and spread it on his face, so that he died. And Hazael became king in his place.

15 But the very next day, Hazael grabbed a thick covering, soaked it in water, and spread it over the king's face, and he suffocated. Then Hazael succeeded Ben-hadad as king.

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.

- Rather than waiting for the Lord to arrange his accession to the throne through natural processes, as David had done, Hazael decided to seize the crown

— So the next day he suffocated his master in a manner that made it look as if Ben-Hadad had died of natural causes

— As Elisha had predicted Hazael was elevated to the throne (Cf. v13). Elijah may have previously anointed Hazael as king (1 Kings 19:15) or the event just reported may have constituted that act with Elisha carrying out Elijah's assignment.

— Hazael's cruel domination of Israel was part of God's discipline of His people for their idolatry

— Hazael did not come from noble stock; on one Assyrian record Shalmaneser III called him “the son of a nobody”

— Hazael reigned as king of Aram from 841 to 801 BC during the reigns of Jehoram, Jehu, and Jehoahaz in Israel, and Ahaziah, Athaliah, and Joash in Judah

Another Jehoram’s Evil Reign in Judah (v16-24; Cf. 2 Chr 21)

The scene shifts once again to the Southern Kingdom of Judah as the writer continues his narrative with Jehoshaphat’s son Jehoram.

16 Now in the fifth year of **Joram** the son of Ahab king of Israel, when Jehoshaphat was the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king.

16 Now in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king.

16 Sometime during the fifth year of the reign of Ahab’s son Joram, king of Israel (while Jehoshaphat was still ruling as king of Judah), Jehoshaphat’s son Jehoram ascended to the throne of Judah.

16 And in the fifth year of Jehoram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

- "...Joram" - some Bible versions [NASB] label the Jehoram of the northern kingdom "Joram" to help keep them separate; both names are from the same Hebrew derivation

17 He was thirty-two years old when he became king, and he reigned for eight years in Jerusalem.

17 He was thirty-two years old when he became king, and he reigned eight years in Jerusalem.

17 He was 32 years old when he became king, and he reigned in Jerusalem for eight years.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

- Jehoshaphat appointed Jehoram his co-regent the year he went off to battle with Ahab at Ramoth Gilead (853 BC). For the next five years Jehoram served with his father.

— In 848 BC he began ruling alone and did so for the next eight years (until 841 BC)

— His reign overlapped the reigns of Ahaziah and Jehoram (whom the NASB calls Joram from now on) in Israel

— It is possible that the prophet Obadiah ministered and wrote the Bible book that bears his name during Jehoram's reign

18 He walked in the way of the kings of Israel, just as the house of Ahab had done, for Ahab's daughter was his wife; and he did evil in the sight of the LORD.

18 He walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab became his wife; and he did evil in the sight of the LORD.

18 He lived his life like the kings of Israel did, following the example of Ahab's household when he married Ahab's daughter and practiced what was evil in the LORD's presence.

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.

- Rather than following the godly example of his father, Jehoram chose to pursue idolatry and infidelity to *Yahweh* like his wife Athaliah, the daughter of Ahab and Jezebel

- 2 Kings mentions only two of the unfortunate events that marked the reign of Jehoram

— One not included was his slaughter of six of his brothers, all sons of Jehoshaphat (2 Chr 21:2-4). This purge seems to have been mother Athaliah's idea since no other Judean king practiced such a thing, but Athaliah herself did later when she ruled (2 Kings 11:1).

19 However, the LORD did not want to destroy Judah, for the sake of David His servant, since He had promised him to give him a lamp through his sons always.

19 However, the LORD was not willing to destroy Judah, for the sake of David His servant, since He had promised him to give a lamp to him through his sons always.

19 But the LORD remained unwilling to destroy Judah for the sake of his servant David, since he had promised to keep David's lamp burning brightly through his descendants every day.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.

- Had it not been for God's covenant with David (2 Sam 7:12-15), God would have cut off Jehoram's line for his wickedness

— Instead, He disciplined him and Judah by allowing Edom and Libnah to revolt against Judah successfully

20 In his days Edom broke away from the rule of Judah, and appointed a king over themselves.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

20 During Jehoram's lifetime, Edom rebelled from Judah's hegemony and appointed a king to rule over themselves.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

- Edom had come under Judah's control when Jehoshaphat had defeated a coalition of kingdoms that included Edom (2 Chr 20:1-29)
- At that time an Edomite deputy may have been placed on the throne in place of an Edomite king (1 Kings 22:47)
- Edom had helped Israel and Judah in their campaign against King Mesha of Moab (2 Kings 3:4-27), but in Jehoram's day Edom rebelled and set up its own king

21 Then Joram crossed over to **Zair**, and all his chariots with him. And he got up at night and struck the Edomites who had surrounded him and the captains of the chariots; but his army fled to their tents.

21 Then Joram crossed over to Zair, and all his chariots with him. And he arose by night and struck the Edomites who had surrounded him and the captains of the chariots; but *his* army fled to their tents.

21 Then Joram crossed over to Zair, along with all of his chariots. At night he attacked the Edomites who had surrounded him and the commanders of his chariots, but the army ran away to their tents.

21 So Jehoram 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.

- "...Zair" - another name for Seir or Edom

22 So Edom has broken away from Judah to this day. Then **Libnah** broke away at the same time.

22 So Edom revolted against Judah to this day. Then Libnah revolted at the same time.

22 Edom remains in rebellion against Judah to this day, and Libnah revolted at the same time.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

- Jehoram took his army to Zair (Edom) to put down the rebellion, but he was unsuccessful and barely escaped with his life. His army retreated back home.

- "...Libnah" - a town located southwest of Jerusalem near the border of Philistia. Its rebellion seems to have been precipitated by Philistine influence (Cf. 2 Chr 21:16).

— The Philistines invaded Judah in Jehoram's day and Judah suffered heavy losses at their hands (2 Chr 21:16-17). The Arabians also rebelled.

— Both Philistia and Arabia had feared and paid tribute to Jehoram's father (2 Chr 17:11). Obviously Judah was weaker under Jehoram, partly because of his wickedness and the king died a painful death (2 Cor 21:18-19).

23 Now the rest of the acts of Joram and everything that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

23 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?

23 The rest of the official acts of Joram, along with everything else that he did, are recorded in the Book of the Chronicles of the Kings of Judah, are they not?

23 And the rest of the acts of Jehoram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 So Joram lay down with his fathers and was buried with his fathers in the city of David; and his son Ahaziah became king in his place.

24 So Joram slept with his fathers and was buried with his fathers in the city of David; and Ahaziah his son became king in his place.

24 After Joram was laid to rest with his ancestors in the City of David, his son Ahaziah replaced him as king.

24 And Jehoram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead.

- Jehoram died of a painful disease of the intestines (2 Chr 21:18-19). Jehoram had been warned by Elijah early in his reign because of his wickedness (2 Chr 21:12-15), but he did not change his ways and died as Elijah had prophesied.

Ahaziah's Evil Reign in Judah (8:25—9:29; Cf. 2 Chr 22)

Most of what is recorded about Ahaziah's brief reign in Judah concerned the activities of Jehu in the north.

25 In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign.

25 In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign.

25 Joram's son Ahaziah began to reign as king of Judah during the twelfth year of the reign of Ahab's son Joram, king of Israel.

25 In the twelfth year of Jehoram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

- There were two King Ahaziahs as there were two King Jehorams, one of each in each kingdom

— Both Ahaziahs reigned only one year each, but their administrations did not overlap. The administrations of the two Jehorams did overlap.

— Ahaziah of Israel reigned 11 years earlier than Ahaziah of Judah

— In Judah, Jehoram (853-841 BC) preceded Ahaziah (841 BC), but in Israel Ahaziah (853-852 BC) preceded Jehoram (852-841 BC)

26 Ahaziah was twenty-two years old when he became king, and he reigned for one year in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri king of Israel.

26 Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri king of Israel.

26 Ahaziah was 22 years old when he became king, and he reigned in Jerusalem for one year.

His mother was named Athaliah. She was the granddaughter of Omri, king of Israel.

26 Two and twenty years old was 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 He walked in the way of the house of Ahab and did evil in the sight of the LORD, like the house of Ahab, because he was a son-in-law of the house of Ahab.

27 He walked in the way of the house of Ahab and did evil in the sight of the LORD, like the house of Ahab *had done*, because he was a son-in-law of the house of Ahab.

27 Ahaziah lived his life following the example of Ahab's household, practicing what the LORD considered to be evil, just like the household of Ahab, because he was a son-in-law to Ahab's household.

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.

- Ahaziah of Judah continued the policies of his great-grandfather Omri, his grandfather Ahab, and his uncle Joram

28 Then he went with Joram the son of Ahab to war against Hazael king of Aram at Ramoth-gilead, and the Arameans wounded Joram.

28 Then he went with Joram the son of Ahab to war against Hazael king of Aram at Ramoth-gilead, and the Arameans wounded Joram.

28 He joined Ahab's son Joram in an attack on King Hazael of Aram at Ramoth-gilead, and that's where the Arameans wounded Joram.

28 And he went with Jehoram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Jehoram.

- The battle of Ramoth-gilead, in which Ahaziah fought, took place 12 years after the one in which Ahab and Jehoshaphat engaged the Arameans, and Ahab died (1 Kings 22:3,29)

— In the second battle of Ramoth-gilead, the Israelite king Joram was wounded. He returned to his winter capital to convalesce and Ahaziah visited his uncle, the Israelite king,

there (v29).

29 So King Joram returned to have himself healed in Jezreel of the wounds which the Arameans had inflicted on him at Ramah when he fought against Hazael king of Aram. Then Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel because he was sick.

29 So King Joram returned to be healed in Jezreel of the wounds which the Arameans had inflicted on him at Ramah when he fought against Hazael king of Aram. Then Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel because he was sick.

29 Then King Joram retreated to Jezreel to recover from the wounds that the Arameans had inflicted on him at Ramah during the battle against King Hazael of Aram. Jehoram's son Ahaziah, king of Judah, went to visit Ahab's son Joram in Jezreel because Joram was sick.

29 And king Jehoram 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 Jehoram the son of Ahab in Jezreel, because he was sick.