

Lesson 3
2 Kings 3:1-27

RED LIKE BLOOD

Joram, King of Israel (2 Kings 3:1-3)

25. What kind of king was Joram, son of Ahab? What were the sins of Jeroboam referred to in verse 3?

26. The word “clung” in verse 3 is the NIV translation of the Hebrew *dābaq*. This same Hebrew word is used in Genesis 2:24 where the NIV translates it as “be united to.” Based on this information, what can we conclude about Joram’s attachment to the sins of Jeroboam? Are there sins to which we “cling” or “are united?” Why is this? What is the only solution to our clinging to sin?

The Three Kings Invade Moab (2 Kings 3:4-25)

27. Find Moab on the map in Appendix A and note its geographic position in relation to Israel, Judah, and Edom. Read Genesis 19:30-38. How were the Moabites related to the Israelites? Now read 2 Samuel 8:2. What had David done to Moab?

28. By the time of Mesha’s revolt after Ahab’s death, Moab had been subject to Israel for over 125 years. What does Moab’s rebellion tell us about the condition of Israel under the house of Ahab?

29. How did Joram react to running out of water in the desert of Edom? How did Jehoshaphat react? What do these different reactions tell us about each king's faith in the LORD?
30. What do you think Elisha meant by his advice to Joram in verse 13?
31. Read Psalm 150. Based on this psalm, what is a possible explanation for Elisha's strange request for a harpist in 2 Kings 3:15?
32. How did the LORD save the armies of the three kings from disaster and death? In addition to saving the armies, what else did the LORD accomplish for Joram?

The Grisly Sacrifice of the King of Moab (2 Kings 3:26-27)

33. Read 1 Kings 11:7. Who was the god of the Moabites?

34. What appalling thing did the king of Moab do in verse 27? Why did he do it? What does Mesha's act of worship imply about the nature of the Moabite god?
35. One of the most challenging passages in 2 Kings to interpret is verse 27 of chapter 3. The key to the meaning of this verse is the Hebrew word *qesep* translated by the NIV as "fury." There are several views on how to understand the use of *qesep* in verse 27. Here are just five: (1) the LORD was angry at the Israelites and unleashed His fury on them; (2) Chemosh was pleased by Mesha's human sacrifice and responded to it by unleashing his fury on the Israelites and forcing them to withdraw; (3) terrified of the fury that Chemosh might visit on them, the Israelites fled; (4) seeing how their king was driven to such an act of desperation, the Moabites became enraged and counter-attacked with such ferocity that the Israelites were compelled to retreat; and (5) the Israelites were so sickened and horrified by Mesha's human sacrifice that they gave up the attack the city and returned home.
- a. What seems to have been the cause of the fury in verse 27?
- b. Are any of the interpretations given above unacceptable? If so, which one(s) and why?
- c. Which of the interpretations list above do you think is the most likely one and why?

Where is Jesus?

36. How was the miracle of the water that filled the valley restorative? How was it eschatological?

37. Verse 20 indicates that the miraculous water appeared in the morning “about the time for offering the sacrifice.” Read Exodus 29:38-43 for information about the morning sacrifice. What was the purpose of the morning sacrifice? How does the morning sacrifice point forward to Christ’s atoning death? What does the author of 2 Kings intend to communicate by connecting the miracle of the water with the morning sacrifice?

38. What is the relationship between the water that “looked red—like blood” in 2 Kings 3:22-23 and the water and blood that flowed from Jesus’ side in John 19:34?

39. Read 2 Kings 3:14 again. Why did Elisha condescend to speak with Joram? What does this teach us about why God takes notice of us even though we are sinners and deserve only His displeasure and punishment?