

Lesson 23 I Kings 12 22:53

STUDY QUESTIONS:

1. *Because of the complications of I and II Kings, it is helpful to read with paper and pencil. The outline of history, p. 200, will be helpful if you keep it handy. Or as you read make your own record.*
2. *In chapter 20 again we have God's demand of absolute obedience to "the ban." How does mercy fit with this kind of obedience? This question is also approached in chapter 13. See Proverbs 1:7.*
3. *Jezebel's name has gone down in infamy. How would you describe Ahab? How do they relate as husband and wife?*
4. *The great prophet, Elijah, makes a deep impression on the Israelites. He is mentioned in Mal 4:5, and in the New Testament in Lu 1:15-17, Matt 11:14, 16:14, 17:3ff. What are his specific concerns in the name of God?*
5. *Israel is worshipping falsely, is Judah any better? What would we expect the message of God to be in such a time? We will consider His message as we now begin to study the prophets.*

Psalm 53 and prayer

Rehoboam precipitates the revolt of Israel. Ahijah, a prophet, using a new cloak as a parable, tears it into twelve pieces, giving ten to Jeroboam. He depicts in an action what God decreed would happen to the Kingdom of Solomon because of the sins of David and the apostasy of Solomon. These symbolic actions become a favorite way of the prophets to dramatize their words. Jeroboam has already led a revolt of conscripted laborers which has failed, and is fleeing from Solomon to Egypt. At Solomon's death, Rehoboam, Solomon's son, takes the throne. Jeroboam returns and asks that the king lighten the people's heavy burden. Just as Samuel long ago foresaw, Israel's king has put her sons and daughters to work for him, and has imposed unbearable taxes. Rehoboam in the arrogance of youth, supported by young friends, ignores the counsel of wiser, old heads, and says, "if you think my father's hand was heavy, just wait !

Jeroboam leads the successful revolt. The age-old antagonisms of north and south result in a divided kingdom. Rehoboam thinks he will gather an army and go to war to regain the north, but he is held off by a prophet who tells him not to do it. This division will work out God's will. Jeroboam, for his part, realizes that the Temple in Jerusalem is a strong unifying factor. So he works to keep the north separate by establishing two worship centers for the Israelites. One is at Bethel right on the pilgrim road coming down from the north to Jerusalem. It will head off travelers and corral them into the new cult center. The other is at Dan, in the far north, which has been a worship center since the Danites arrived there three hundred years earlier with cult objects and a priest. The objects to be worshipped as the Lord's signs are two golden calves. It is unclear how these calves were considered to be in line with the worship of God, but some scholars think the people believed they were still worshipping the One God.

God warns through a prophet. An old prophet from the south comes up to harangue Jeroboam about these images and the sacrifices offered to them, warning him that the altar will be cursed. As Jeroboam puts out his hand to call for the prophet's arrest, it withers. Caused by his guilt and God's anger, his hand is immobile. The prophet intercedes for him and he is healed. But this prophet, under the direction of the word of God which he must obey, is swayed by another prophet who tests the first prophet by lying to him. His focus is turned, he disobeys, and failing the test is killed by a lion. The testing prophet, in human sympathy for a man trying to fill a difficult role, and who after all, despite his disobedience, is a speaker of God's own truth, honors the dead man. He places him in his own tomb and asks his sons to bury him by his side.

Tragic decay is to be the history of the north. One king will succeed the next, each one as sinful as the one before. Each reign ends with obituary words of condemnation. Jeroboam's disguised wife goes to Ahijah to entreat the healing of their ill son. Ahijah has already turned against Jeroboam because of the unauthorized worship. The king can no longer ask for direct information from the prophet. For her trouble the poor woman receives the curse of God upon Jeroboam. Judah, too, has

troubles. In the meantime, up from Egypt comes the first stirrings of that nation as it experiences a rebirth of its old power. Pharaoh Shishak comes to Jerusalem forcing payment of great tribute. Back with him goes the golden Temple treasures of Solomon. He also subdues a number of the big cities along the north-south trade route reestablishing Egypt's hold on much of the country. Flehoboam's rule and tolerations of apostasy in the south is no better than Jeroboam's rule of the north from God's point of view. Except for the promise to David, He would abandon them.

There soon is war between north and south. Rehoboam's son, Abijam, rules shortly, and then begins Asa's long reign. Asa returns to a rule approved by God. During Asa's forty-one year rule there are a succession of kings in the north. Some are important religiously and some not important at all. Nadab rules two years and is killed by Baasha. Baasha rules for twenty-four years. He is war-like and threatens Judah by building a fortress about five miles north of Jerusalem. This concerns Asa who contracts with Benhadad I of Syria to attack Baasha from the north. Baasha is thus drawn away from his fortress building project. Judah takes over the building materials and builds a fort of its own. Baasha carries out the prophesied blood bath and kills all the house of Jeroboam. The prophet Jehu prophesies against Baasha of Israel foretelling the same end for him. When he dies, Elah his son takes over for two years. He, in turn, is killed by Zimri, a chariot commander involved in a siege of a Philistine city. He not only kills Elah, but exterminates the whole house of Baasha. Zimri, however, is very briefly king himself, he commits suicide when it is evident that he is about to be defeated, having ruled seven days. After his death there is civil war with two vying for leadership. One half of the people follow Tibni, the other half follow Omri. After four years Tibni dies. Omri takes over as king.

The annals of the Assyrians tell us about Omri. The great nation on the rise to the north during these years, Assyria, keeps records on Omri as an important political ruler who helped secure the borders of Israel.

210 Lesson 23 I Kings 12 - 22:53

He bought the hill of Samaria and built a large, well fortified capital city there. The Assyrians called his successors by his name and called Israel, the Land of Omri. The Bible, however, is interested in religious events, not politics, and gives no time to Omri, but focuses much attention upon his son, Ahab, who though politically insignificant is religiously important because of his relationship to the great prophet, Elijah.

Ahab is a Hebrew with Hebrew sensibilities, but . . . With the right wife he might not have been too bad a fellow. But with Jezebel, daughter of a Sidonian priest (Sidon of Phoenicia practiced Canaanite religions including the sacrifice of infants), he is thoroughly controlled for evil, behaving badly most of the time. He is a pouter, relying on Jezebel's strength and ruthlessness to get what he wants. On his own, his conscience is fair, he knows he has no right by covenant law to take Naboth's land. He knows when he needs to repent, and he has the Lord's prophets with him when he goes to battle against Syria. He heeds them then, but he is not a clear-headed believer. He also has great companies of false prophets who tell him what he wants to hear. He is a foil for the Holy Spirit who is bringing a new step in the revelation of God.

A new era is beginning. This difficult section of scripture, the morass of kings and their deeds, is the setting for understanding this new era of Revelation that is beginning. It is to be the era of the prophets. We have had prophets, important ones before this point, but from now on their significance to Salvation History rises a whole step. God means to be the center of Hebrew life. Through His prophets the people hear His word. All the great early figures of the Old Testament revelation are prophets; Abraham, Moses, Samuel. They were prophets in the context of a life lived for God in which they had diverse roles of leader, teacher, organizer, even of military commander. Through the next four hundred years, prophets will stand over against society, rarely with it. The prophet will appear as a solitary figure, a man with a message from God that no one wants to hear, a man with no earthly power but with the decisive power of the Word of God.

The promises of God propel God's People forward. We are undertaking to understand more about Salvation History, that is, God

working His saving purposes in history. God made promises to Abraham. The nine hundred years of history from Abraham to David describe the fulfilling of those promises. 1) Abraham and his barren wife would be father and mother of a great nation 2) they would occupy the land between the Euphrates and the Mediterranean, from Dan on the north to Beersheba in the south. 3) by this nation all nations on earth would be blessed. With David these prophecies, with reservations around the fulfillment of the third, came to pass. David, because of his sins, was told that his household would crumble, yet his kingship through a son would go on forever. This most important prophecy begins a second era of prophetic hope. One era is finished, another begins. Of course, the Abraham promises fulfilled on the first level continue also into the second. But with the I Samuel 7 prophecy of Nathan over David, we begin a new era of revelation. From now on we will be watching for this promised son of David who will rule from Jerusalem. God has promised that no word of His will fall to the earth unaccomplished. Everything is falling apart, but the Hebrews cling to this promise and look for its fulfillment.

The purpose of the books of Kings is to present the background to the prophets. The books constantly point out true prophecies in a pattern of prophecy and its fulfillment. We see this over and over in the last part of the book of I Kings. Also we are introduced to the great prophet who is typical of the prophets to come, the new breed. He stands in the tradition of Abraham, Moses, and Samuel without doubt. He is closely linked to them, but his functions are appropriate for a new period. He is to be a corrector of kings, a director of national destiny, and an instrument of social justice. He will speak for the Lord and show the Lord's ascendancy over nature, over nations, over individuals, and over the false religions.

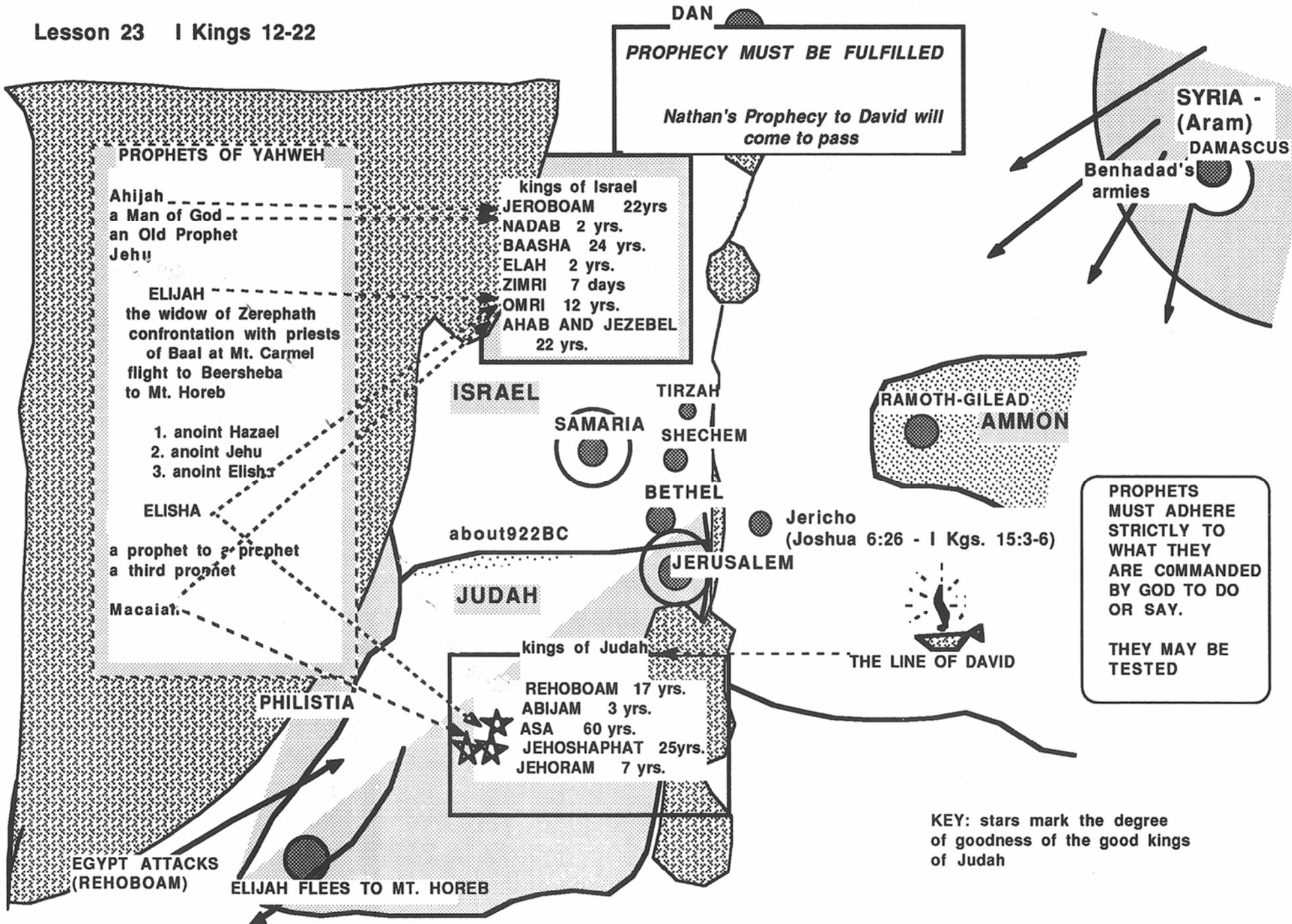
The true prophet is strictly obedient. The narrative of this lesson points out that this prophet must be rigorously obedient to every word that proceeds from the mouth of God. Even if an angel of the Lord comes with a different doctrine than the prophet heard from God (the testing of one prophet by another), they must not obey it. Paul says the

same thing in the New Testament. Even though this Word should cross their own ideas of mercy and rationality (the one prophet telling another in the name of God to strike him and being refused) they must carry out the word that God gives them.

There are false prophets. Ahab's crew provides another angle on the prophet and his work. His court of prophets, (a development of the charismatic band of prophets of Samuel's time), all dancing and singing and carrying on, provide insight. There is a false prophet, the one that is paid off at the table of the king. That kind prophecies with a spirit of lying in his mouth. The story of Ahab and Jehoshaphat's alliance and their decision to relieve pressure from Syria by fighting together against Damascus and Benhadad II, lays out a scenario. They all do their thing, even to putting on horns and depicting the great baffle that will, of course, go their way. But Jehoshaphat, because he is a man of God, is not assured by all their goings on. Doesn't Ahab have a prophet that is more reliable? Micaiah is reluctantly called. Ahab hates him because he always prophecies against the paid crew. After first aping the false prophets sarcastically, he tells Ahab that he will die, and they will suffer defeat if he goes out to fight. God has put a lying spirit in all these prophets' mouths to deliberately deceive him. Micaiah is put under arrest for this truthfulness. Ahab says he will come back after the battle and decide what to do with him. But Ahab never comes back. Micaiah's prophecies come to pass.

The great prophet Elijah steps into the picture. In contrast Elijah is the true prophet that all this prophetic activity brings into bold relief. He is the man like Moses and Samuel who will lead the people into a new phase of their relationship with God. The chosen people will be developed into that people through whom God will make His final and complete revelation of Himself and man's relationship to Him. His true words also will find their fulfillment. Elijah receives three directives from God at Mt. Sinai (Horeb) - the site of Moses' revelation of the Law. These three prophetic commands must be acted upon and will effect the destiny of the people of God. Elijah will pass the accomplishment of these orders on to his successor Elisha. Elisha shall anoint Hazael in Damascus, 2) he shall anoint Jehu to be king of Israel, and 3) Elijah will pass on his prophetic gifts to Elisha.

Lesson 23 | Kings 12-22



Lesson 23 1 Kings 12 - 22:53

Synopsis

key: South-Judah North-Israel

12. Rehoboam crowned at Shechem
Jeroboam is back from Egypt he leads the north
Israel asks relief from taxes, labor young men versus old men's advice
Rehoboam takes the hard line
Jeroboam leads rebels
stoning the taskmaster sent
Rehoboam wants to fight
prophet Shamlah says no Jeroboam made king of Israel Israel still worships at Jerusalem Jeroboam sets up golden calves one at Bethel, one at Dan
13. Jeroboam accused by man of God
J's hand dries up, healed by prophet the prophet is from Judah he is under orders not to eat or drink old prophet of Bethel follows him tests him by lying to him
The man of God disobeys his orders a lion kills the man of God old prophet mourns him
buries his body in his own tomb
Jeroboam disregards the Law sets his own priests in high places this is evil in the sight of the Lord
14. Jeroboam's son is ill he sends his wife to Ahijah he's a blind prophet, she's disguised God tells Ahijah she is coming Ahijah prophesies the child will die evil upon the house of Jeroboam Gad will smite and scatter Israel because of the sins of apostasy
- Jeroboam reigns 22 yrs and dies
Nadab takes his place
Judah no better under Rehoboam
Shishak of Egypt plunders Judah of Solomon's golden treasures war between south and north Rehoboam dies, rules 17 yrs Abijam takes his place
15. Abijam reigns in Judah 3 yrs war continually with Jeroboam he did what was evil
Asa, his son, reigns 41 yrs he is true to God
Baasha of Israel builds Ramah a fortress near Jerusalem
Asa buys Benhadad's support against Israel
Judah carries off Ramah fortress
Asa dies, Jehoshaphat rules in his place
the son of Jeroboam, Baasha who kills Nadab sieging Gibbethon arid kills all the house of Jeroboam
Baasha does what is evil in the sight of the Lord
16. Jehu, the prophet speaks against Baasha, who dies
Elah, his son rules
Zlmrl, a chariot commander kills Elah and all Baasha's house
Ontri challenges him as leader
Dim' kills himself
1/2 people follow Tibni
1/2 follow Omri
Tibni dies in four years
Omil reigns for twelve years he purchased and built Samaria and ruled from there
did what was evil in God's sight
- Ahab, his son, in Omri's place he is married to Jezebel
Hiel rebuilt Jericho on bodies of sons
Elijah the Tishbite hides out at the brook Gherith from Jezebel there is no rain, he is fed by ravens he goes to the Phoenician coast in Zarephath a widow feeds him the cruet of oil and meal don't end her son dies, Elijah revives him
The Lord is to send rain
Ahab's servant, Obadiah is looking for grass for animals he finds
Elijah, reports to Ahab confrontation of Ahab's prophets of Baal and Elijah's God
Elijah overcomes prophets of Baal the rain comes, Yahweh is Lord
17. Ahab, Jezebel, out to get Elijah he flees to Mt. Sinai
where the Lord goes by, speaking in a still small voice after the storm
Elijah will anoint two kings, prophet he cloaks Elisha who celebrates an extemporaneous sacrifice Ahab's war with Syria
because of his refusal of demand for unlimited looting Benhadad provokes war the prophetic word supports Ahab
Syrians defeated, Benhadad flees a new spring offensive is planned Israel is outnumbered
the enemy again into their hands Ahab forgives Benhadad they covenant against God's will this disobedience is to punished prophet dooms Ahab's covenant
18. Ahab wants Naboth's vineyard
Jezebel makes a treacherous plan it is carried out, Naboth is killed Ahab gets his vineyard
Ahab, Jezebel cursed by Elijah
Ahab repents, his house is saved for one generation
19. Syria and Israel three years peace
Israel fights over Ramoth-gilead
Jehoshaphat helps Israel
Micalah's prophecy counters the false prophets
Ahab is killed
propped up in his chariot
Ahaziah takes his throne
Jehoshaphat reigned 29 yrs he did what was right in the sight of the Lord
he made peace with Israel
Ahaziah, Ahab's son, did what was evil, ruled two years

Lesson 23 I Kings 12 - 22:53 Outline

I. Backdrop for the Age of the Prophets

A. The Kingdom falls apart

1. Rehoboam is foolish as he begins his rule
 - a. the old independence of Israel is always to be considered
 - b. Solomon's need for men and money has been excessive
 - c. he is asked to relieve the pressure, but promises more of the same
 - d. Jeroboam leads the successful revolt
2. Rehoboam warned by the prophet not to go to war to mend the break
3. Jeroboam sets up his kingdom in Shechem, later Tirzah (see map)
4. there is war continually between Israel and Judah
 - a. between Rehoboam and Jeroboam 14:30
 - b. between Abijam and Jeroboam 15: 7
 - c. between Baasha and Asa 15:16

B. There is apostasy in the north

1. Jerusalem and the Temple are great unifying factors
 - a. Jeroboam is fearful of reunification because of common religion
 - b. he must keep pilgrims from going to Jerusalem
2. he sets up cult centers at Bethel and Dan
 - a. Dan had been a cult center since the time of the Judges (Ju 18)
 - b. Bethel is on the pilgrim road to Jerusalem
3. two golden calves are the object of worship
 - a. were they considered Yahwehistic symbols?
 - b. the prophets consider them apostasy
 1. the first prophet to come to Jeroboam from Judah
 - a) condemns him for this worship
 - b) his hand withers when he would have him arrested
 - c) the altar torn down
 - d) the prophet heals Jeroboam
 2. all kings of Israel are judged by the sin of Jeroboam

C. There is apostasy in the south

1. Judah does what is evil in the sight of the Lord under Rehoboam 14:22
2. Abijam's heart not true to God 15:3
 - a. Queen mother, Macaah - also Asa's mother, or grandmother?
 - 1) she is a daughter of Abisholam - David's granddaughter
 - a) there is a Geshurite connection of one of David's wives
 - b) she married her cousin, Rehoboam
 - 2) she worshipped Asherah

- b. Asa removed her for false worship 15:13

3. Asa is true to God 15:11

- a. he putt,vay the male cult prostitutes
- b. he removed all the idols of his fathers
- c. he gave rich gifts to the Temple
- d. then later he sends them to Benhadad to buy his services

4. Jehoshaphat walks in the ways of Asa

- a. however, high places still in use
- b. people still sacrifice and burn incense

D. There are growing threats on all sides

1. Damascus (Syria, Aram) under Benhadad I and II grows in strength
 - a. Damascus pressures Israel through the years

1) Asa pays Benhadad to take Baasha's pressure off Judah

- a) Benhadad takes Ijon, Dan, Abelbeth-maacah,
- b) Baasha, king of Israel, quits fort building at Ramah
- c) Asa takes over the site and the materials

2) Benhadad II besieges Samaria under Ahab

- a) he demands large tribute and unlimited looting
- b) this results in long war

(1) Syria is defeated the first time

(2) in the spring battle at Aphek, Israel outnumbered, wins

(3) Benhadad is spared by Ahab 20:34- treaty lasts 3 yrs.

- b. Israel and Judah unite to reclaim Ramoth- gilead 22:4 f Ahab is killed

2. Egypt rises in the south

- a. Shishak king of Egypt in 930 AD comes to Judah 14:25
- b. he spares Jerusalem under Rehoboam but takes the Temple treasures

3. Edom is a vassal of Judah

4. Moab, a vassal of Israel, will revolt in 876 II Kg 1:1

5. Philistine city, Gibbethon, is still a problem 15:27,16:15

E. Internal wars and assassinations happen in Israel

1. Jeroboam rules 22 years, dies and is followed by Nadab, his son

2. Nadab rules two years, is killed by Baasha 15:27

3. Baasha rules twenty-four years is cursed by the prophet 16:3

4. Elah, his son, rules two years, is assassinated by Zimri 16:10

- a. kills all the house of Baasha

- b. reigns seven days

5. Zimri challenged by Omri commits suicide 16:18

6. Omri and Tibni struggle for power for four years 16:21

F. The House of Omri makes trouble for Elijah

214 Lesson 23 I Kings 12 - 22:53 Outline

1. Omri rules twelve years establishes the city of Samaria
 - a. the Assyrian annals consider him a powerful king
 - b. the Bible considers him more evil than any before him 16:25
2. Ahab is Omri's son,
 - a. he is more evil yet because of Jezebel 16:30
 - 1) she is the daughter of Ethbaal 16:31
 - a) he is former high priest of the temple of I3aal
 - b) he is a Phoenician
 - (1) Phoenician religion demanded child sacrifice
 - (2) Hiel, under this influence, will sacrifice 2 sons to rebuild Jericho 16:34 according to prophecy
 - c) Ethbaal built a temple to Baal in Samaria
 - (1) Ahab set up an Asherah, symbol of female divinity
 - (2) Asherah, or Astarte, is the female goddess of Phoenicia
 - 2) she supported 450 priests of Baal, 400 prophets of Asherah
 - 3) she had cut off the prophets of the Lord 18:4
 - 4) Elijah was hiding from her 17:3
 - a) he had prophesied no rain because of her actions 17:1
 - b) she was looking for him to have him killed
- b. politically Ahab was an unimportant king; Assyria doesn't mention him
- c. he is important in the Bible because of his interaction with Elijah
 - 1) Elijah stands against his Baal/Asherah worship
 - a) the contest on Mt. Carmel proves who is God 18
 - b) Elijah kills all the priests of Baal
 - 2) God through Elijah calls forth the drought and famine to punish Israel and relieves it through him.
 - 3) Elijah calls Ahab to account for taking Naboth's vineyard 21:18
 - 4) Elijah brings God's condemnation against Ahab/Jezebel's house
- d. he makes peace with Jehoshaphat of 3M422:2
 - 1) together they fight the Syrians
 - 2) Ahab dies in this battle
- e. his heart is torn between Yahweh and Baal
 - 1) without Jezebel, he might have been a decent king 21:25
 - a) he repented after Elijah's words 21:27-29
 - b) he knew the law concerning another man's property and would have reluctantly obeyed it 21:4
 - 2) he listened to the prophets in the war with Syria 20:13,20:28
 - a) but didn't follow their words, freeing Benhadad 20:42
 - 3) he supported a number of prophets of Yahweh 22:6, 20:28

- a) many of them false prophets
- b) Micaiah was a true prophet of Yahweh 22:8
- f. he was a pouting, self-centered man letting Jezebel get what he wants
 - 1) he tells her about Elijah so she will act 19:1
 - 2) he pouts to get her to get the vineyard 21:5
 - 3) he's resentful and sullen at prophet's rebuke 20:43, 21:27
 - 4) he hates Micaiah for prophesying the truth against him 22:8,18
 - 5) he sets-up the king of Judah to be killed; he goes disguised 22:30
3. the house of Omri will be utterly swept away for its sins 21:21-24

II. The Prophetic Word

- A. Prophecy over the centuries directs the peoples
 1. Abraham is called a prophet Gn 20:7
 2. Aaron, Ex 7; Miriam, Ex 15:20, called prophet, prophetess
 3. great Moses prophesied a prophet would come like himself Dt 18:15-18
 4. a spirit of prophecy given temporarily to seventy Nu 11:25
 5. a prophet is sent to the people in Ju 6:8
 6. Samuel is a great prophet, I Sam 3:20, who established a "band of prophets" I Sam 10:5-10
 7. David's prophets were Gad and Nathan I Sam 22:5, II Sam 7:2
 8. Ahijah prophesied to Jeroboam and began the split I Kings 14:2
 9. the prophetic work begins in earnest in I Kings
 - a. all kinds of prophets, good, bad and indifferent
 - b. a high point is the work of Elijah
- B. Prophecies are left to be fulfilled
 1. Abraham's promise (God prophesied to him) - that all nations of the earth would be blessed because of the nation that would spring from him Gn 12
 2. Nathan's prophecy was that the son of David would rule on the throne of Jerusalem forever, bringing peace and justice to Israel II Sam 7
 3. these two prophecies focus the people of God toward the future with hope
- C. The Books of Kings and prophecy
 1. authentic prophecy must be fulfilled
 - a. Nathan is an authentic spokesman for God
 - b. Nathan's promise is outstanding
 - c. all future hope rests in his prophecy for a coming son of David
 - d. for David's sake 15:4 the line isn't overcome
 - e. fulfillment even though it looks less and less likely
 2. there are a series of prophecy/fulfillment stories
 - a. the prophet from Judah

- 1)13:4- Jeroboam's withered hand
- 2) son of David would sacrifice priests on the altar 13:2 - considered an interpolation, happened 300 yrs. later with Josiah
- 3) the altar will be torn down 13:3- torn down in a future time 13:4
- b. the testing prophet 13:21- lion kills the disobedient prophet 13:24
- c. prophet Ahijah 14:12- Jeroboam's son dies 14:17
- d. prophet Ahijah 14:11 - the house of Jeroboam destroyed 15:28
- e. prophet Jehu 16: 2f1, 16:7 - against house of Baasha 16:12
- f. Joshua prophesied about Jericho's refounding Josh 6:26 16:34
- g. a prophet to Ahab told of the war's success 20:13 - fulfilled 20:21
- h. a prophet to Ahab said there would be war in the spring 20:22 fulfilled in 20:26
- i. a prophet to Ahab -success 20:28 - fulfilled 20:30ff
- j. Micaiah to Ahab -you will die 22:17 - fulfilled 22:37
- 3. this prophecy upsurge makes a change
 - a. new importance as corrector of kings
 - b. guiders of national destiny
 - c. instruments for social justice

III. The Prophet speaks

- A. Bearer of God's word to the People
- B. Strict obedience is required of the prophet
 - 1. the Judah prophet hears the word of God not to eat or drink
 - b. he does not eat with the king
 - c. the testing prophet says an angel released him from that word
 - d. the prophet of Judah disobeys the word
 - e. fails the test and is killed by a lion
 - 2. Ahab doesn't fulfill requirements of the ban, so he's cursed 20:42.
 - 3. one prophet says at the command of the Lord to another -strike me! 20:35 he is refused so he is killed by a lion
- C. The false prophet is always present
 - 1. Ahab's court full of them 22:6 ff
 - 2. they don't speak God's words
 - a. they only prophesy what people want to hear
 - b. the explanation is that God puts a lying spirit in their mouths 22:23

IV. Elijah and Elisha

- A. Elijah's relationship to the house of Omri precedes our story
 - 1. when Elijah's story opens, there has already been a confrontation

- a. he is hiding at the Brook Cherith, fed by ravens
- b. the drought and famine (punishment for killing Yahwehistic priests) is already on the land
- 2. he goes to Zarephath; he is fed miraculously with a widow and her child
- 3. Elijah challenges confrontation of God/their gods on Mt. Carmel 18
- 4. Elijah kills Jezebel's priests of Baal ; God answers the challenge 18:40
- 5. the drought ends with Elijah's prayer 18:45
- 6. Jezebel vows to even the score 19:2
- 7. Elijah flees to Mt. Sinai 19:4 ff
- 8. he confronts Ahab after he has appropriated Naboth's vineyard 21:17
- B. Elijah's retreat to Mt. Sinai 19
 - 1. it is linked to Moses at Mt. Sinai
 - a. he is fed miraculously for the journey 19:5
 - b. he stayed forty days and forty nights 19:8
 - c. in the storm, earthquake and fire, like Moses' experience, but Elijah hears God in a still small voice
 - 2. I alone am left
 - 3. no, says God, 7000 in Israel have not bowed the knee to Baal
 - 4. he is given the political and prophetic task
- C. Performing the word of prophecy
 - 1. 17:14 the oil and meal will not run out is fulfilled 14:16
 - 2. raising the dead child 17:23 "Now I know that you are a man of God and that the word of the Lord in your mouth is truth."
 - 3. 18 - this chapter relates the fulfillment of two related prophecies
 - a. length of the drought 17:1, 18:1
 - b. end of the drought 18:1, 18:45
 - 4. 18:24 God will answer by fire
 - a. God's answer by fire before - Gn 22:6, Abraham's sacrifice; Ex 3, the burning bush; Lv.10:2,devours apostates; Ju 6:21, Gideon's sacrifice
 - b. it is fulfilled in 18:38
 - 5. Elijah's threefold task given by God 19:15 ff
 - a. go to Damascus and anoint Hazael king - done by Elisha II Kgs. 8:13
 - b. anoint Jehu king of Israel - done by Elisha 11 Kgs. 9
 - c. anoint Elisha prophet in your place 19:19
 - 1) this is the first thing to be done by Elijah
 - 2) like Moses' passing on powers to Joshua
 - 3) Elisha renounces his life and becomes Elijah's servant 19:21
 - 6. Elijah prophesies end of Ahab's house 21 :1 9-20ff, fulfilled II Kings 9-10ff

216 Lesson 23 I Kings 12 - 22:53 Outline