

## 1 Kings 16-17 - Thursday, December 3<sup>rd</sup>, 2015

1 Then the word of the LORD came to Jehu the son of Hanani, against Baasha, saying: 2 "Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and you have walked in the way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins, 3 surely I will take away the posterity of Baasha and the posterity of his house, and I will make your house like the house of Jeroboam the son of Nebat. 4 The dogs shall eat whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields." 5 Now the rest of the acts of Baasha, what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

- We have here at the beginning the record of a rapid-fire succession of five kings of Israel, starting with Baasha as the first one.
- It's interesting to note that he suffers the same fate as Jeroboam before him as yet another king who did evil in the Lord's site.
- To me, this speaks to a principle that we would all do well to take heed of, namely, that of not being deceived by sins deception.

- Lest you think this sounds like a redundancy let me hasten to say at the core of every sin is the lie of consequences don't apply.
- Such was the case with Baasha, such that, he witnessed first hand the consequences of Jeroboam's evil, yet did the same evil.
- In other words, he was deceived and believed that somehow the consequences of his evil did not apply in the case of his evil.

6 So Baasha rested with his fathers and was buried in Tirzah. Then Elah his son reigned in his place. 7 And also the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed them. 8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, and reigned two years in Tirzah. 9 Now his servant Zimri, commander of half his chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, steward of his house in Tirzah. 10 And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place. 11 Then it came to pass, when he began to reign, as soon as he was seated on his throne, that he killed all the household of Baasha; he did not leave him one male, neither of his relatives nor of his friends. 12 Thus Zimri destroyed all the household of Baasha, according to the word of the LORD, which He spoke against Baasha by Jehu the prophet, 13 for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the LORD God of Israel to anger with their idols. 14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

- This is one of those places in God's Word where, at first read, one can come away with the notion that this is disproportionate.
- By that I mean God's judgment, especially in the case of a king who rules over God's people, is disproportionate to their sin.
- However, it's just when in the context of what we'd do on a human level were someone to lead our children away from our way.

15 In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people were encamped against Gibbethon, which belonged to the Philistines. 16 Now the people who were encamped heard it said, "Zimri has conspired and also has killed the king." So all Israel made Omri, the commander of the army, king over Israel that day in the camp. 17 Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah. 18 And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died, 19 because of the sins which he had committed in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he had committed to make Israel sin. 20 Now the rest of the acts of Zimri, and the treason he committed, are they not written in the book of the chronicles of the kings of Israel?

- One thing that should become abundantly clear here from this record of the kings of Israel is that evil utterly destroys a nation.
- This because, with each subsequent generation doing more evil than the generation before, destruction absolutely will ensue.
- Sadly, we need look no further than to our own nation to see this dynamic play out in the most grievous way in the US today.

Proverbs 14:34 (NKJV) — 34 Righteousness exalts a nation, But sin is a reproach to any people.

21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. 22 But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned. 23 In the thirty-first year of Asa king of Judah, Omri became king over Israel, and reigned twelve years. Six years he reigned in Tirzah. 24 And he bought the hill of Samaria from Shemer for two talents of silver; then he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill. 25 Omri did evil in the eyes of the LORD, and did worse than all who were before him. 26 For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their idols. 27 Now the rest of the acts of Omri which he did, and the might that he showed, are they not written in the book of the chronicles of the kings of Israel? 28 So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place. 29 In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. 30 Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him.

- It's important to understand the Northern tribes of Israel never had even one king who did that which was right in God's site.
- Perhaps this explains why there's this progression with which the evil committed was worse than the evil of all who were before.

31 And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. 32 Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. 33 And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him. 34 In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the LORD, which He had spoken through Joshua the son of Nun.

- So the chapter ends with the infamous introduction to Ahab and Jezebel, arguably the most evil and wicked of all in all of Israel.
- However, as we're about to see next when we dive into chapter 17 we're introduced to Elijah, the greatest prophet in all Israel.
- What's striking to me is God brings the Elijah's of the world on the scene to contrast the wickedness of the Ahab's of the world.

Leonard Ravenhill --- "Years of wickedness can be reversed by one night of revival."

1 Kings 17:1 And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." 2 Then the word of the LORD came to him, saying, 3 "Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan. 4 And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there." 5 So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan. 6 The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. 7 And it happened after a while that the brook dried up, because there had been no rain in the land.

- Because God knows that Ahab and Jezebel will try to kill him, He has Elijah go to the land of Jordan in order for him to escape.
- I find it interesting God would have a Raven, which is an unclean bird bring food to Elijah to eat only to have the brook dry up.
- I'm of the belief the reason God does this is to teach Elijah the lesson of trusting God to provide even from an unseen source.

F.B. Meyer - "Why does God let them dry? He wants to teach us not to trust in His gifts but in Himself. He wants to drain us of self, as He drained the apostles by ten days of waiting before Pentecost. He wants to loosen our roots ere He removes us to some other sphere of service and education. He wants to put in stronger contrast the rive of throne-water that never dries."

8 Then the word of the LORD came to him, saying, 9 "Arise, go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you." 10 So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink." 11 And as she was going to get it, he called to her and said, "Please bring me a morsel of bread in your hand." 12 So she said, "As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die." 13 And Elijah said to her, "Do not fear; go and do as you have said, but make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son. 14 For thus says the LORD God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.'" 15 So she went away and did according to the word of Elijah; and she and he and her household ate for many days. 16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the LORD which He spoke by Elijah.

- What God is doing here is preparing Elijah for that which He is preparing for Elijah, yet future, in what will be about 3 ½ years.
- Namely, a contest against the prophets of Baal, in which he calls fire down from heaven to consume the sacrifice on the altar.
- Actually, I believe it's for this reason that God had him go to the brook Cherith in the first place so as to hide him until that time.

F.B. Meyer-"We must not be surprised, then, if sometimes our Father says: 'There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook hide thyself in the Cherith of the sick chamber; or in the Cherith of disappointed hopes; or in the Cherith of bereavement; or in some solitude from which the crowds have ebbed away.' "

17 Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him. 18 So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?" 19 And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. 20 Then he cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?" 21 And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him." 22 Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived. 23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!" 24 Then the woman said to Elijah, "Now by this I know that you are a man of God, and that the word of the LORD in your mouth is the truth."

- The chapter ends with the miraculous resurrection of the son of this widow, which to me has typology woven into the fabric of it.
- First, notice that Elijah stretched himself out on the child three times. I believe this is a picture of Jesus in the tomb for 3-days.
- Then after the three times, he is raised from the dead, just as Jesus rose from the dead after being in the tomb for the 3-days.