

4/31/11

## 1Kings 21

Ahab has returned from the battle against the king of Syria, as he disobeyed God and allowed Ben-Hadad to live.

No one can ever accuse God of being impatient nor merciful to those doing evil, rather they are condemned for their arrogant rejection of God.

He is back home now and continues to live a life of evil.

Chapter twenty-one contains the account of Ahab desiring to buy the vineyard of Naboth, but refused and evil work of Jezebel to have Naboth killed, in order to give Ahab the vineyard.

**21:1-4** The proposal by Ahab to Naboth to buy his vineyard.

- 1) The time frame is after the battle against Ben-Hadad, the king of Syria, which he should of killed, but allowed to live. vs. 1a  
\* 1Kings. 20
- 2) The situation at hand was that Naboth the Jezreelite had a vineyard which in Jezreel, next to the palace of Ahab king of Samaria, 25 miles away. vs.1b-c

- a) Jezreel was at the based of Mount Gilboa, on the eastern side of the valley called Jezreel.
  - b) Naboth's vineyard was close to the royal palace of Ahab, remember Ahab had fled there after Elijah he killed the prophets of Baal and called for rain. 1Kings 18
- 3) The offer of Ahab was communicated. vs. 2
- a) Ahab told Naboth he wanted his vineyard to make a vegetable garden, since it was near his house. vs. 2a-f  
\* He had no regards for the family value and mere wanted the property as his next project!
  - b) Ahab said he would give him a better vineyard of his choice or its value in money. vs. 2g-j  
\* The offer was not wrong or evil, it was a fair offer!
- 4) The response of Naboth to Ahab expressed the horror of such a though, due to being the inheritance of his fathers. vs. 3
- a) Naboth had the right of refusal, according to the Law. Lev. 25:23-28  
Num. 36:7
  - b) Naboth was not ignorant to the evil of Ahab and Jezebel.

- 5) Ahab was upset over Naboth's refusal of sale. vs. 4
- a) He went home sullen "car", heavy or resentful.
  - b) He went home displeased "zs'eph" angry, due to the words of Naboth.
  - c) He went home and pouted, laying on his bed, with his face to the wall, refusing to eat.
    - 1)) Covetousness is a horrible and destructive sin!
    - 2)) Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and **covetousness**, which is idolatry. Col 3:5
    - 3)) Let your conduct be without **covetousness**; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." Heb 13:5

**21:5-16** The plot of Jezebel to confiscate Naboth's vineyard.

**21:5-6** *Jezebel inquired from Ahab the reason for his gloom condition.*

- 1) Jezebel came into the bedchamber and asked Ahab why he was pouting and not eating. vs. 5

- 2) Ahab related his encounter with Naboth, regarding the vineyard. vs. 6

**21:7-10** *Jezebel ridiculed Ahab and made plans to steal the vineyard.*

- 1) Jezebel mocked Ahab's refusal to exercise his kingly authority, "You now exercise authority over Israel! vs. 7a-b  
\* In other words, "Aren't you the king of Israel."
- 2) Jezebel told Ahab to go eat and enjoy himself, she would get Naboth's vineyard for him. vs. 7c-f
- 3) Jezebel wrote letters with the name of Ahab and royal seal, to the elders of Jezreel. vs. 8
- 4) The content of the letter was to proclaim a fast, giving to Naboth the place of honor, as well as two scoundrels to charge him with speaking blasphemously of God and Ahab and stone him. vs. 9-10
  - a) Scoundrels "b@liya'al", means sons of Beliel, dishonest, worthless men.
  - b) The stoning was according to the Law. Lev. 24:13-16  
\* Achan was stoned to death. Josh. ?

**21:11-13** *The evil plan of Jezebel was carried out.*

- 1) The letter was sent and received. vs. 11

- 2) The plan was implemented and Naboth was stoned to death. vs. 12-13  
\* Two witnesses were required by law. Deut. 17:6-7
- 3) The elders sent notice to Jezebel of Naboth's death. vs. 14

**21:15-16** The evil confiscation of Naboth's vineyard.

- 1) Jezebel hearing the news about the death of told Ahab to go possess it. vs. 15
  - a) She rubs it in the face of Ahab again, "which he refused to give you for money."
  - b) The implication is that the children of Naboth were also put to death, no heirs were left. 2Kings 9:26
- 2) Ahab hearing, arose and took possession of the vineyard of Naboth. vs. 16

**21:17-29** The pronounced judgment over Ahab and Jezebel for their evil towards Naboth.

**21:17-19** *God speaks to Elijah.*

- 1) The authority is from the Kings over all Kings. vs. 17
  - a) Then the word of the LORD came to Elijah the Tishbite, saying." vs. 17a-b  
\* As God has spoken to him to declare judgment to Ahab. 1Kings 17:1

- b) Yahweh was about to speak from heaven, regarding affairs on earth.  
\* The One who never abuses His authority and should be feared, but is not!
- 2) The revelation regarded the evil of Ahab. vs. 18
  - a) God commanded Elijah, "Arise, go down to meet Ahab king of Israel, who lives in Samaria." vs. 18a-b
    - 1)) "**Arise**, go to Zarephath." 1Kings 17:9
    - 2)) And it came to pass after many days that the word of the LORD came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth." 1Kings 18:1
    - 3)) Samaria was the capital of Ahab, Elijah was probably in Carmel.
  - b) God revealed to Elijah the whereabouts of Ahab, at Jezreel taking possession of the vineyard of Naboth. vs. 18c-d
    - 1)) God had observed everything.
    - 2)) God would bring justice.
- 3) The proclamation was to be the charges of murder and the consequences. vs. 19
  - a) Elijah was to preface his message as from God, "You shall speak to him,

saying, ‘Thus says the LORD.’ vs. 19a-c

- b) The charge was in a rhetorical question, ‘Have you murdered and also taken possession?’” vs. 19d  
\* The only answer possible is yes!
- c) The verdict was to follow, ‘And you shall speak to him, saying, ‘Thus says the LORD: “In the place where dogs licked the blood of Naboth, dogs shall lick your blood, even yours.”’” vs. 19e-j

**21:20-26** *Elijah confronts Ahab.*

- 1) Ahab tried to intimidate Elijah calling him his enemy, but he charged him with being sold out to do evil before God. vs. 20
- 2) Elijah prophesied the destruction of his posterity. vs. 21
- 3) Compared to the house of Jeroboam and Baasha, due to provoking God to anger for making Israel to sin with idols. vs. 22
- 4) The judgment of Jezebel is declared, ‘The dogs shall eat Jezebel by the wall of Jezreel.’ vs. 23  
\* 2Kings 9:30-37
- 5) The complete judgment over the house of Ahab. vs. 24
  - a) Devoured by dogs. vs. 24a

- b) Desecrated by not being buried, exposed to the elements. vs. 24b
- 6) The summary statement about Ahab. vs. 25-26
  - a) The incomparable evil of Ahab by his own choosing before God. vs. 25a
  - b) The evil of Ahab was greater by the influence of Jezebel. vs. 25b
  - c) Ahab was grossly indecent in his idolatrous worship. vs. 26a
  - d) In like-manner of the Amorites, whom the LORD expelled from the land. vs. 26b-c

**21:27-29** The regret of Ahab expressed.

- 1) The response of Ahab after hearing his judgment. vs. 27
  - a) He demonstrated an outward regret of sorrow and lamentation. vs. 27
  - b) But this is not describing a repentance from sin, to salvation, but only of the consequences.
- 2) The revelation of God to Elijah. vs. 28-29
  - a) Yahweh spoke directly to Elijah about Ahab humbling himself before God. vs. 28-29a
  - b) Yahweh would allow Ahab to live out his life and bring the judgment on the reign of his son. vs. 29b-c

- 1) There is nothing but the mercies of God, there is no unfairness on the part of God, for God still judged the house of Ahab.
- 2) God knew his son would be just as bad as his father, so the judgment that fell on him was not unjust, but deserving.