

## 2 Kings 1

Verses 1 - 4

**Now Moab broke with Israel after the death of Ahab. <sup>2</sup> And Ahaziah fell through the *window* lattice in his upper chamber which was in Samaria, and became ill. So he sent messengers and said to them, “Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness.” <sup>3</sup> But the angel of the Lord said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria and say to them, ‘Is it because there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?’ <sup>4</sup> Now therefore, this is what the Lord says: ‘You will not get down from the bed upon which you have lain, but you shall certainly die.’” Then Elijah departed.**

**Now Moab broke with Israel after the death of Ahab.**

David had defeated and subjugated the Moabites in 998 BC.

See 2 Samuel 8:2

**<sup>2</sup> And He defeated Moab, and measured them with the line, making them lie down on the ground; and he measured two lines to put to death, and a full line to keep alive. And the Moabites became servants to David, bringing tribute.**

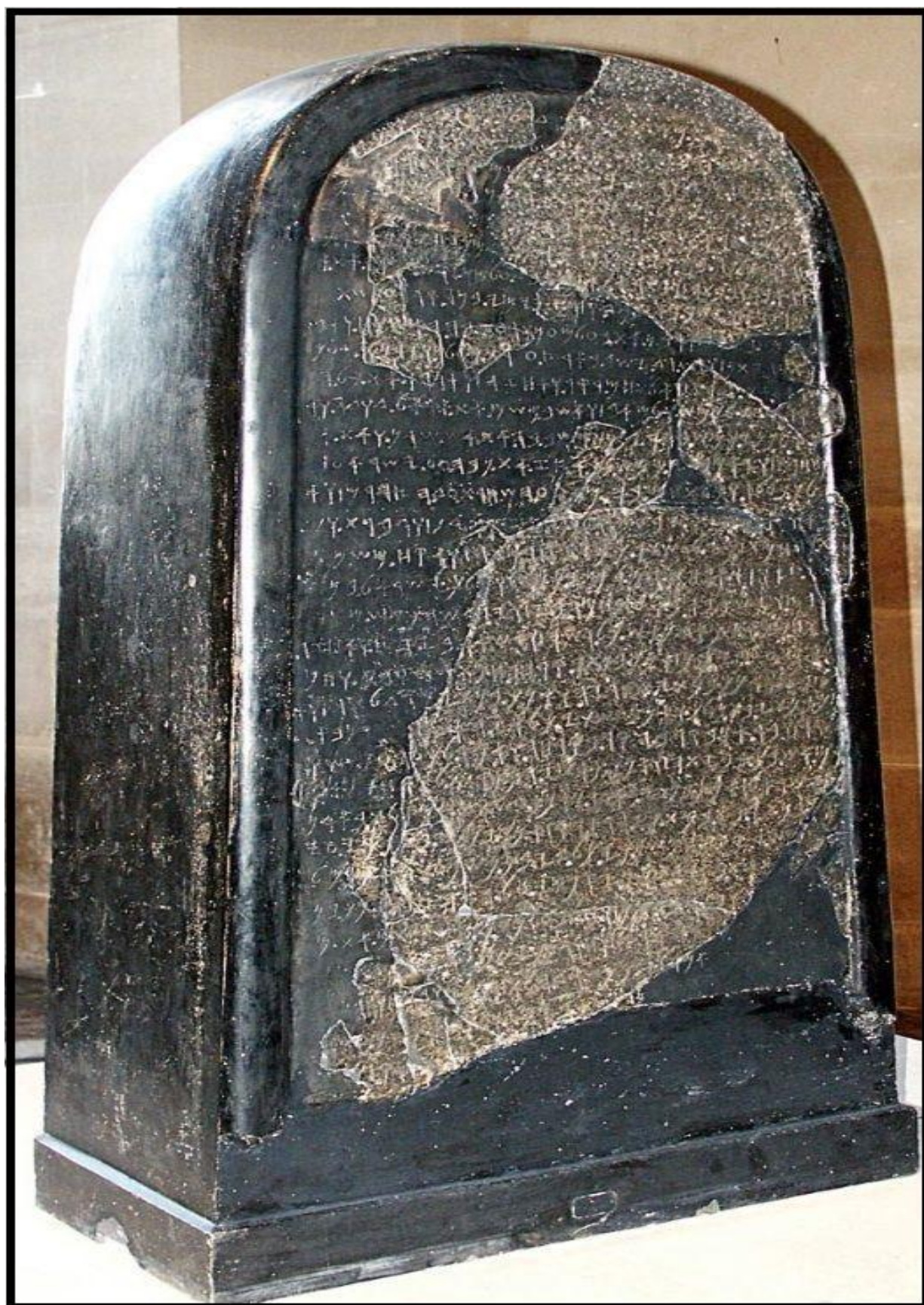
We learn here that Moab gained their independence from Israel after the death of Ahab (853 BC). During the time of Ahab (874 to 853 BC) the tribute was paid in lambs and the wool of rams.

See 2 Kings 3:4-5

**<sup>4</sup> Now Mesha the king of Moab was a sheep breeder, and he used to make *tribute* payments to the king of Israel of a hundred thousand lambs, and the wool of a hundred thousand rams. <sup>5</sup> However, when *King Ahab* died, the king of Moab broke with the king of Israel.**

There is some secular History concerning this matter that was recorded on what is now called The Mesha Stele or The Moabite Stone.

See pic 105





Some of the historical facts on the stone do not coincide with the details recorded in scripture but it does confirm the bigger picture of this event.

See pic 110

"I am Mesha, son of Chemosh . . . (?), King of Moab, the Dibonite. My father reigned over Moab thirty years, and I became king after my father, and I made this high place for Chemosh in ʿʿʿ, the high place of deliverance, because he had delivered me from all that attacked me, and because he had made me see my desire upon all my enemies. **Omri, King of Israel, oppressed Israel many days because Chemosh was angry with his land; and his son succeeded him, and he also said, 'I will oppress Moab.'** In my days he said this, and I saw my desire upon him, and Israel was humbled with everlasting humiliation. **Omri had taken possession of the land of Medeba and [his people] occupied it during his days and half the days of his son, forty years; but Chemosh restored it in my days.** . . . And the men of Gad had occupied the land of Ataroth for a long time, and the King of Israel had built up Ataroth for himself. And I fought against the city and took it, and I slew all the people from the city, a sight for the eyes of Chemosh and of Moab. . . . And Chemosh said to me, 'Go, take Nebo against Israel.' And I went by night and fought against it from the break of dawn until noon, and I took it and slew all [that were in] it, seven thousand men and boys and women and girls and maid servants; for to Ashtor-Chemosh I had devoted it. And I took from there the vessels of Yhwh and brought them before Chemosh. And the King of Israel had fortified Jahaz and occupied it while he was at war with me, and Chemosh drove him out from before me. And I took of Moab two hundred, all its chiefs, and I attacked Jahaz and took it, in order to add it to Dibon."

The Mesha Stone says that King Ahab possessed Moab for half of his reign but the bible says that Israel possessed it until his death. Also the 40 years mentioned by Mesha covers more years than the two reigns of Omri and Ahab. Secular history is not as reliable as bible history.

There is one more interesting thing that is mentioned on the stone. **"Omri had taken possession of the land of Medeba and [his people] occupied it during his days."**

It is possible that Moab had rebelled against Israel sometime after the death of Solomon (930 BC) and before the beginning of King Omri's reign (885 BC). This event was not recorded in scripture but that does not preclude it from being true. Bible history paints the big picture of Jewish history not every event that took place.

There are two videos concerning the Mesha Stone.

See video 115 8.51 The Moabite stone

<https://www.levickfamily.com/8.51.html>

See video 120 8.52 The Mesha Stele

<https://www.levickfamily.com/8.52.html>

<sup>2</sup> And Ahaziah fell through the window lattice in his upper chamber which was in Samaria, and became ill. So he sent messengers and said to them, “Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness.”

Ahaziah becomes king but he is unable to suppress the rebellion of Moab because he was injured in this fall and became ill. We are not told how he fell but one might assume he had too much to drink.

Baal-zebub was the god of Ekron, a town in Philistia.

See map 125



The Philistines worshiped three gods: Dagon, Ashtaroath, and Baal-Zebub each of which had shrines in various cities.

1. See Judges 16:23 Dagon

**<sup>23</sup> Now the governors of the Philistines assembled to offer a great sacrifice to Dagon their god, and to celebrate, for they said, “Our god has handed Samson our enemy over to us.”**

Do you know what happened to the gods of the philistines?

Dagon (Day-gone) (they gone) ☺

2. See 1 Samuel 31:9 - 10 Ashtaroath

**<sup>9</sup> They cut off his head and stripped off his weapons, and sent *them* throughout the land of the Philistines, to bring the good news to the house of their idols and to the people. <sup>10</sup> They put his weapons in the temple of Ashtaroath, and they nailed his body to the wall of Beth-shan.**

3. In this verse Baal-Zebub

Baal-zebub was spelled Baal-zebul in Canaanite literature meaning lord of the dwelling. By making a slight change in the spelling the Rabbis altered the name to mean, the god of the dunghill.

However, Dagon was the principal deity of the Philistines and according to ancient mythology he was the father of Baal.

**<sup>3</sup> But the angel of the Lord said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria and say to them, ‘Is it because there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?’**

The angel of the Lord is The Lord God himself.

See Genesis 22:15-16

**<sup>15</sup> Then the angel of the Lord called to Abraham a second time from heaven, <sup>16</sup> and said, “By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son,**

**<sup>4</sup> Now therefore, this is what the Lord says: ‘You will not get down from the bed upon which you have lain, but you shall certainly die.’” Then Elijah departed.**

Ahaziah sending messengers to inquire of Baal-zebub was an insult to the Lord God so He intervened to let the king and Israel know who was in charge. The king, being a public figure, was given the death sentence for his sin.

Verses 5 - 8

**<sup>5</sup> When the messengers returned to Ahaziah, he said to them, “Why have you returned?” <sup>6</sup> They said to him, “A man came up to meet us and said to us, ‘Go, return to the king who sent you and say to him, “This is what the Lord says: ‘Is it because there is no God in Israel *that* you are sending *messengers* to inquire of Baal-zebub, the god of Ekron? Therefore you will not get down from the bed upon which you have lain, but you shall certainly die. <sup>7</sup> Then he said to them, “What did the man look like, who came up to meet you and spoke these words to you?” <sup>8</sup> And they said to him, “*He was a hairy man with a leather belt worn around his waist.*” And he said, “It is Elijah the Tishbite.”**

**<sup>5</sup> When the messengers returned to Ahaziah, he said to them, “Why have you returned?”**

The messengers returned from Ekron quicker than they should have so the King knew that something must have happened along the way. So they told him how a prophet had met them and gave them a message from the Lord.

**<sup>7</sup> Then he said to them, “What did the man look like, who came up to meet you and spoke these words to you?” <sup>8</sup> And they said to him, “*He was a hairy man with a leather belt worn around his waist.*” And he said, “It is Elijah the Tishbite.”**

The RSV states that “he wore a garment of haircloth, with a girdle of leather about his loins.” This was the traditional clothing of God's prophets.

See Zechariah 13:4

**<sup>4</sup> Also it will come about on that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive;**

John the Baptist wore a garment of camel's hair and a leather belt around his waist

See Matthew 3:4

**<sup>4</sup> Now John himself had a garment of camel's hair and a leather belt around his waist; and his food was locusts and wild honey.**

Many of the prophets lived a life of austerity.

Obviously the king must have had some prior experience with Elijah. It may have been during his reign or during the reign of his father Ahab.

Verses 9-12

**<sup>9</sup> Then *the king* sent to him a captain of fifty with his fifty *men*. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, "You man of God, the king says, 'Come down.'"<sup>10</sup> But Elijah replied to the captain of fifty, "If I am a man of God, may fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty *men*.<sup>11</sup> So *the king* again sent to him another captain of fifty with his fifty *men*. And he said to him, "You man of God, this is what the king says: 'Come down quickly!'"<sup>12</sup> But Elijah replied to them, "If I am a man of God, may fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty *men*.**

**<sup>9</sup> Then *the king* sent to him a captain of fifty with his fifty *men*. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, "You man of God, the king says, 'Come down.'"**

The right approach to a prophet would be to say, The King has requested your presence, would you please come with me. Also the captain should have come alone. The show of force in this situation was not appropriate.

Some people believe that it was it unfair that the 50 men had to die since they were simply doing their job. Others argue that when Saul's guards were ordered to slay the priests of Nob they refused to obey it because they knew the order was not within the will of God. The retort to that argument is that the two situations were very different. Saul wanted the priests killed and here the king simply wanted to talk to the prophet. Another argument on the other side is that if God had not approved of Elijah's request, he would not have honored it. That is a strong argument since God knows the hearts of all men and He knows what is best for all of mankind.

**<sup>11</sup> So *the king* again sent to him another captain of fifty with his fifty *men*. And he said to him, “You man of God, this is what the king says: ‘Come down quickly!’”**

The first time the message was “come down” but this time it was “come down quickly”. Seeing that the 1<sup>st</sup> group never made it back one would think that the king might show a little more humility but instead he decided to double down on his demand. So this group of men suffered the same fate as the first group.

Verses 13 - 16

**<sup>13</sup> So *the king* again sent the captain of a third fifty with his fifty *men*. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, “You man of God, please let my life and the lives of these fifty servants of yours be precious in your sight. <sup>14</sup> Behold, fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight.” <sup>15</sup> And the angel of the Lord said to Elijah, “Go down with him; do not be afraid of him.” So he got up and went down with him to the king. <sup>16</sup> Then he said to him, “This is what the Lord says: ‘Since you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word? Therefore you will not get down from the bed upon which you have lain, but you shall certainly die.’”**

**<sup>13</sup> So *the king* again sent the captain of a third fifty with his fifty *men*. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, “You man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.”**

The third captain was well aware of what had happened to the first two envoys and he took a much more humble approach. Rather than telling Elijah to come down he pleaded for Elijah to view him and his men as being worthy of mercy.

**<sup>15</sup> <sup>15</sup> And the angel of the Lord said to Elijah, “Go down with him; do not be afraid of him.” So he got up and went down with him to the king.**

It’s interesting that God tells Elijah not to be afraid of this captain. It is possible that Elijah may have seen this captain’s plea as a mere show to win over his confidence and avoid a fiery death. Also even if the captain was sincere, the king might take this opportunity to severely punish or kill Elijah.



**<sup>16</sup> Then he said to him, “This is what the Lord says: ‘Since you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word? Therefore you will not get down from the bed upon which you have lain, but you shall certainly die.’”**

Elijah delivered the same message to the king that he had sent via the messengers the first time.

Verses 17 - 18

**<sup>17</sup> So Ahaziah died in accordance with the word of the Lord which Elijah had spoken. And since he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah. <sup>18</sup> Now as for the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?**

**<sup>17</sup> So Ahaziah died in accordance with the word of the Lord which Elijah had spoken. And since he had no son, Jehoram (a son of Ahab) became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah.**

Both Israel and Judah had a king named Jehoram at the same time.

See charts 130 & 135

#### Northern Kings

	King	Began	Ended	Years	Co-reign
1	Jeroboam I	930	909	22	
2	Nadab	909	908	2	
3	Baasha	908	886	24	
4	Elah	886	885	2	
5	Zimri	885	885	7 days	
6	Omri	885	874	12	
7	Ahab	874	853	22	
8	Ahaziah	853	852	2	
9	Jehoram (aka Joram)	852	841	12	
10	Jehu	841	814	28	

### Southern Kings

	King	Began	Ended	Years	Co-reign
1	Rehoboam	930	913	17	
2	Abijam (aka Abijah)	913	911	3	
3	Asa	911	870	41	
4	Jehoshaphat	873/870	848	25	3 years
5	Jehoram	853/848	841	8	5 years
6	Ahaziah (aka Jehoahaz)	841	841	1	
	Athaliah	841-835	835	6	
7	Joash (aka Jehoash)	835-796	796	40	
8	Amaziah	796-767	767	29	
9	Uzziah (aka Azariah)	791/767	740	52	24 years
10	Jotham	750/740	731	16	10 years

Jehoram the son of Ahab was king in the North (852 – 841 BC).

Jehoram the son of Jehoshaphat was king in the South (853/848 – 841 BC).