

I Kings Lesson 16

I Kings Chapter 16

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Memory verses for this week: ***Ecc 12:13*** *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*
Ecc 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Introduction: In last weeks lesson on chapter 15, we begin to see the progression of the kings as different men took over the reigns of both the Northern and Southern kingdoms of Israel. Abijam became the king in Judah as he replace King Rehoboam. Abijam had a short reign and was followed by Asa, one of the few good kings mentioned during this time period. Nadab took the rule of the northern kingdom but reigned just two years. Baasha over threw him and took over reigning the nation of Israel. He came a dynasty in Israel.

In Thru The Bible With J Vernon McGee, he said:

Chapter 16 continues with the history of Baasha, then four other kings of Israel — each more wicked than his successor: Elah, Zimri, Omri, and Ahab who compounded his wickedness by marrying the infamous Jezebel.

Matthew Henry's Commentary On The Whole Bible said:

"This chapter relates wholly to the kingdom of Israel, and the revolutions of that kingdom —many in a little time.... All this while, in Judah, things went well."

I. God Pronounces the Doom of Baasha and his house

1Ki 16:1 *Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,*

1Ki 16:2 *Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;*

The Word of God comes through Jehu, the prophet of God.

2 Peter 1:2 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

We have the Word of God today because men wrote as they were moved by the

Holy Ghost. The prophet, Hanani, Jehu's father, had condemned King Asa for his sin, and was promptly cast into prison, making Hanani the first of God's prophets to be persecuted for delivering God's message. Jehu fearlessly condemns Baasha's house and would later rebuke King Jehoshaphat.

Baasha had the books of Moses to warn him against continuing in sin.

Luke 16:19 Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Baasha had all the history of Israel, and the lives of King David, Solomon, and Rehoboam to warn him against his path of sin, as well as Jeroboam's and Nadab's miserable reigns. God, who is sovereign over all, establishes and removes kings at will, and Baasha is no exception. Note the reason Baasha was the King: "I exalted thee" The reason for the doom of Baasha: "thou hast walked in the way of Jeroboam"

1Ki 16:3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

1Ki 16:4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

1Ki 16:5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

1Ki 16:6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

1Ki 16:7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for 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 him.

Baasha's wickedness brings about the ruin of his family. Because of his evil and for following after the house of Jeroboam, his posterity would be removed. We need to remember that everything we have is from the Lord, and he can remove it in a heart beat.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Our sins can mean the ruin of our lives. Also, our sins can also help wreck the lives of others—especially our own families. Baasha led the nation of Israel in the way of sin and ruin, along with his own family.

Matthew Henry said this about Baasha:

Here is, I. The ruin of the family of Baasha foretold. He was a man likely enough to have raised and established his family - active, politic, and daring; but he was an idolater,

and this brought destruction upon his family.

1. God sent him warning of it before. (1.) That, if he were thereby wrought upon to repent and reform, the ruin might be prevented; for God threatens, that he may not strike, as one that desires not the death of sinners. (2.) That, if not, it might appear that the destruction when it did come, whoever might be instruments of it, was the act of God's justice and the punishment of sin.

2. The warning was sent by *Jehu the son of Hanani*. The father was a seer, or prophet, at the same time (2Ch 16:7), and was sent to Asa king of Judah; but the son, who was young and more active, was sent on this longer and more dangerous expedition to Baasha king of Israel.

1Ki 16:8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

1Ki 16:9 And his servant Zimri, captain 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.

1Ki 16:10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

Verse 8 records the fulfillment of the prophecy against the house of Baasha. Elah took over the kingdom, but reigned only two years. Elah stays home in Tirzah while his army is in battle. We have record of another king who stayed home from battle. Idle hands sometimes cause us much grief in this life. We should be at our appointed place even if there is danger about.

2 Samuel 11:1-2 And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

Instead of being near the battle, Elah is drinking himself drunk in the house of his steward. (Arza means earthiness; it is derived from a Hebrew root word often translated as world.)

1Ki 16:11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

1Ki 16:12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,

1Ki 16:13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

1Ki 16:14 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?

Like Belshazzar, judgment came while drinking:

Daniel 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In that night was Belshazzar the king of the Chaldeans slain.

The Bible is against drinking. This sin is spoken against over and over, but many ignore God's warnings and destroy their lives.

Proverbs 31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.

Proverbs 20: 1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Proverbs 23:20 Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Pro 23:31 *Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.*

Pro 23:32 At the last it biteth like a serpent, and stingeth like an adder.

God uses wicked Zimri to destroy Elah and the house of Baasha. All of Baasha's sons, his family, and his friends are all slain. Note that judgment came because of the sins of Elah as well as Baasha according to verse 13.

II. Sin is the Source of Calamities for Israel

1Ki 16:15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

1Ki 16:16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

1Ki 16:17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

During the two hundred ten years of the Northern Kingdom's existence, nineteen kings reigned. Seven of these kings reigned for two years or less. Eight were killed and one committed suicide when the throne was transferred to another family. Only twice did a dynasty last as long as four generations in succession. Israel suffered wars, invasions, and defeats. Because of sin, they were finally carried away into captivity.

1Ki 16:18 And it came to pass, when Zimri saw that the city was taken, that he went

into the palace of the king's house, and burnt the king's house over him with fire, and died,

1Ki 16:19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

1Ki 16:20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

Zimri had a very brief reign. God used the willful acts of Zimri to fulfill Jehu's pronouncement of doom upon the house of Baasha, but God did not cause Zimri to sin.

James 1: 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Zimri reigned only seven inglorious days. When the army of Israel heard that Zimri sat on the throne, they made Omri king. When Zimri saw that all was lost, he ended his own life and reign. The reason for his brief reign and death was because of sin. Verse 18 says "for the sins which he sinned...." If we get one thing out of these studies, it should be that sin has a price and we should do our best to stay away from it. Most of these kings did not, and they and their families paid a dear price. Moses when he came of age decided to not be called the son of Pharaoh's daughter and indulge in the sins, but rather went back to his own people. God help us to have that kind of faith.

Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

John Gill in his commentary said this about Omri:

1 Kings 16:18

And it came to pass, that when Zimri saw that the city was taken,.... That Omri, and the army with him, had got into it, being a place not much fortified, and Zimri not having force enough to defend it against such an army:

that he went into the palace of the king's house; into the innermost and most splendid, as well as the strongest part of it:

and burnt the king's house over him with fire, and he died; that he might not fall into the hands of his rival, who he might fear would use him ill, and that he might not enjoy the royal palace; though Kimchi thinks that Omri set fire to the palace, and burnt it over the head of Zimri, in which he perished; and this sense the text will

bear.

*1Ki 16:21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.
1Ki 16:22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.
1Ki 16:23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.
1Ki 16:24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.*

Omri began a dynasty of wickedness. The sin caused a schism among the people: Omri and Tibni fight over the throne for four years. In verse 22, it says that Omri prevails and Tibni dies. Omri builds a new capital city on the hill of Samaria.

In Alfred Edersheim's Old Testament Bible History, he says:

Situated about the centre of the land, six miles north-west of Shechem, it occupied a commanding hill, rising from a broad valley, and surrounded on all sides by mountains, through which there was only a narrow entrance from the west. The approach to the plateau on which Samaria stood is steep on all sides. Thus the site of the new capital, which was also distinguished by great beauty, was singularly adapted both for observation and defense. The country around was very rich, and the place well supplied with water. A more suitable spot could not have been chosen by monarch or general.

*1Ki 16:25 But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.
1Ki 16:26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.*

The character of Omri's reign was not good. Verse 25 says he was worse than any king before him. We see a pattern developing here in the northern kingdom. Omri's dynasty was the worst of all Israel's kings, composed of Omri, Ahab, Ahaziah, and Joram.

III. King Ahab, the Epitome of Wickedness

*1Ki 16:27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?
1Ki 16:28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.
1Ki 16:29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.*

1Ki 16:30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

Omri had a very wicked reign, and his son Ahab took the reign in the 38th year of King Asa's reign of Judah. God was long suffering to his chosen nation, and Ahab was in power for twenty-two years. We will find out much about this man in the next few lessons. According to verse 30, he exceeded his father, as well as all the others, in sin.

1Ki 16:31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

1Ki 16:32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1Ki 16:33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

Ahab is notable in regards to his unholy marriage to Jezebel.

In B. S. Dean's Outline of Bible History, he says:

The heathen blood and religion ran like poison through several generations of Hebrew sovereigns in both kingdoms. Jezebel was a woman of imperious will and fanatical zeal, whose name for nearly three thousand years has been a synonym of all that is hateful in womankind. She introduced the licentious Baal worship, and began so fierce a persecution that the worship of Jehovah, which had lingered on among the people, was well nigh rooted out.

Jezebel was the daughter of Ethbaal, king of the Zidonians. Ethbaal means "with Baal." Ethbaal was a priest of Baal and king of Zidon. He had murdered his own brother, King Philetos, who reigned in his stead.

Verse 33 speaks of how Jezebel was a promoter of Baal worship, and was perhaps a priestess of Baal. Ahab led the nation to reject God, and to worship Baal. A number of national gods were named Baal. The Baal of Tyre and Zidon was Melkarth, and was their chief god. Melkarth was the kind of god that required the burning of innocent children as oblations upon his altar.

For the second time, the Bible declares that Ahab exceeded all those before him in wickedness. His wife urged him on, and they were a notorious pair.

1Ki 16:34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

Ahab's wickedness encourages others to do presumptuous acts. For over 500

years, the curse of Joshua 6:26 was respected; now in Ahab's time, Hiel disobeys God's Word.

Joshua 6:26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

The prophecy is fulfilled in the death of Ahab's sons.

* Additional Comments added by E.L. Bynum in Dec. 2013.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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