

Audio Transcript of Sermon  
October 26, 2024  
The Kings of Israel and Judah, Part 3

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. I hope each of you had an enjoyable Feast of Tabernacles. Having recently celebrated the righteousness of God and God's Kingdom, we return to our studies of the Kings of Israel and Judah to see that righteousness is a term far removed from the kings. A few did what was right, but righteousness as God is righteous is not something we see, especially with Ahab, King of Israel, married to Jezebel. These two were a power couple of their day, a power couple of evil.

Adjacent to Ahab's palace in Samaria was the vineyard of Naboth, and Ahab wanted that land to plant an herb garden. Ahab was willing to pay Naboth for it, and to even pay more than it was worth. He offered to trade land with Naboth so that he could continue in the wine-making business. Even though Ahab made a generous offer, Naboth refused because the land was part of the family lands passed down through generations, and the idea of family lands was a huge concept during this time. Unable to make a deal, Ahab returned home dejected.

Jezebel picked up on Ahab's mood and once she understood what had happened, she devised a plan where they would be able to take possession of the land by having Naboth stoned to death. Ahab and Jezebel loved the appearance of doing what was right but were genuinely evil. If somebody had to die so they could get what they wanted, they were fine with making that happen. First Kings twenty-one verse one.

**1 Kings 21:1-29**

**1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.**

**2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.**

**3. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.**

- 4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.**
- 5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?**
- 6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.**
- 7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.**
- 8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.**
- 9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:**
- 10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.**

Jezebel plotted to have Naboth killed, and instead of simply just killing Naboth, first she had a fast proclaimed in which Naboth would be given a place of prominence, so that when the false accusations of blasphemy against God and the king came against him, it would be much easier for him to die. She enlisted the elites of Naboth's city who were willing to help. The fast happened and Naboth was given a place of prominence, making it easy for him to be seen by those who would level the false accusations. Naboth went from being the center of attention during a fast to being the center of attention in death by stoning. Once Jezebel heard that Naboth was dead, she gave the vineyard to Ahab who went there to take possession of it. Verse eleven.

- 11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.**
- 12. They proclaimed a fast, and set Naboth on high among the people.**

**13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.**

**14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.**

**15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.**

**16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.**

God took notice of what had happened and directed Elijah to meet Ahab at Naboth's vineyard to give notice of Ahab's impending death. When Ahab noticed Elijah approaching, he knew it would not be a friendly meeting and Elijah gave Ahab's evil as the reason for his coming. Just like Ahab cut off Naboth's lineage from inheriting the vineyard, God would remove Ahab's posterity. For Ahab, there would eventually be no heirs for the throne. His lineage would die out. Even Jezebel would die a horrific death as she would be eaten by dogs. Verse seventeen.

**17. And the word of the Lord came to Elijah the Tishbite, saying,**

**18. Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.**

**19. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.**

**20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.**

**21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,**

**22. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.**

**23. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.**

**24. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.**

When it came the kings of Israel, Ahab made a business out of being evil. He found ways to make money from doing what was wicked, and Jezebel encouraged him. With Ahab and Jezebel, money was more important than doing what was right. When Ahab heard from Elijah what would happen to him, he humbled himself before God and fasted, and this caused God to delay the punishment. Instead of directly happening to Ahab, the punishment would happen to Ahab's son. Verse twenty-five.

**25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.**

**26. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.**

**27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.**

**28. And the word of the Lord came to Elijah the Tishbite, saying,**

**29. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.**

At this time, there was a span of three years where there were no wars between Israel and Syria, and that span of time gave reason for Jehoshaphat, King of Judah to visit the King of Israel. During this time of peace, they conspired to attack Syria and wanted to know if God would support their effort. Jehoshaphat encouraged Ahab to check with his holy men to see if this effort would have God's support, and Ahab told him he didn't like his man of God because the man of God didn't prophesy good things for Ahab's future, but they decided to have that person, Micaiah the son of Imlah, brought before them. First Kings twenty-two verse one.

## **1 Kings 22:1-53**

- 1. And they continued three years without war between Syria and Israel.**
- 2. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.**
- 3. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?**
- 4. And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.**
- 5. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today.**
- 6. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.**
- 7. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?**
- 8. And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.**
- 9. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.**

Not wanting to waste any time while waiting for Micaiah the son of Imlah, Ahab and Jehoshaphat welcomed prophets before them as they sat on their thrones. Some of these, notably Zedekiah the son of Chenaanah, made him horns of iron and told them they would push the Syrians out. When Micaiah arrived, even he initially gave a flattering report until Ahab told him just to speak the truth, and then Micaiah gave a report of the destruction of the army of Israel. He also added that in order to persuade Ahab to go to battle, God would have a lying spirit persuade Ahab to go to battle. That caused a dispute between Zedekiah and Micaiah because Micaiah essentially said that Zedekiah was lying. In the end it was Micaiah who was sent to prison. Verse ten.

10. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
11. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.
12. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.
13. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.
14. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.
15. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.
16. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?
17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.
18. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?
19. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
20. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.
21. And there came forth a spirit, and stood before the Lord, and said, I will persuade him.
22. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.
23. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

**24. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?**

**25. And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.**

**26. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;**

**27. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.**

**28. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.**

Both Ahab and Jehoshaphat went to battle against Syria, and Ahab wanted to disguise himself in battle while asking Jehoshaphat to wear his royal robes. The Syrians saw Jehoshaphat and thinking he was Ahab, gave chase and came close to killing him until they saw that it was Jehoshaphat and not Ahab. By chance in the battle, Ahab was killed and died in his chariot. Israel retreated from the battle and Ahab's body was taken to Samaria, where he was buried. His chariot was washed, and the dogs completed the cleaning by licking Ahab's blood from the chariot. Verse twenty-nine.

**29. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.**

**30. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.**

**31. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.**

**32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.**

**33. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.**

**34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.**

**35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.**

**36. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.**

**37. So the king died, and was brought to Samaria; and they buried the king in Samaria.**

**38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.**

God allowed Ahaziah, son of Ahab to reign in his place showing that God kept His word when Ahab had previously humbled himself. Verse thirty-nine.

**39. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?**

**40. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.**

Jehoshaphat, while he did what was right in the eyes of God, did not remove pagan altars and shrines, even though he removed sodomites. He also made peace with the King of Israel. When Edom was ruled by a regent, Jehoshaphat used that as an opportunity to replenish the treasury, with the support of Ahab. Soon, Jehoshaphat would die, and his son Jehoram would reign in his place. Verse forty-one.

**41. And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.**

**42. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.**

**43. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.**

**44. And Jehoshaphat made peace with the king of Israel.**



**45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?**

**46. And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.**

**47. There was then no king in Edom: a deputy was king.**

**48. Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.**

**49. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.**

**50. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.**

After Ahab died, Ahaziah, his son, began to reign but only reigned for two years and did the evil of both of his parents. While Ahab and Jezebel did evil, they were two separate people. With Ahaziah, it was like the evil of two people was present in one person. Anything and everything that Ahaziah could do to anger God, he did. Verse fifty-one.

**51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.**

**52. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:**

**53. For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.**

Ahab was a strong man and even though Ahaziah had the evil of both parents within him, Ahaziah was weak compared to Ahab. Moab soon rebelled against Israel. Complicating matters during the rebellion of Moab, Ahaziah severely injured himself by falling through lattice and was so injured he wanted to enquire of Baal-zebub if he would live or die. God sent Elijah to Ahaziah to tell him he would die because he trusted in Baal-zebub and not God. Second Kings one verse one.

## **2 Kings 1:1-18**

- 1. Then Moab rebelled against Israel after the death of Ahab.**
- 2. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal–zebub the god of Ekron whether I shall recover of this disease.**
- 3. 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 unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal–zebub the god of Ekron?**
- 4. Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.**
- 5. And when the messengers turned back unto him, he said unto them, Why are ye now turned back?**
- 6. And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal–zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.**
- 7. And he said unto them, What manner of man was he which came up to meet you, and told you these words?**
- 8. And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.**

On his way after meeting with the messengers of Ahaziah, Elijah was met with a small army to stop him. Elijah called down fire from heaven and destroyed that small army. Another small army was sent to stop Elijah, and Elijah also called down fire from heaven to stop that army as well. A third small army was sent to stop Elijah, and the commander of that small army saw what happened to the first two small armies and instead of directing Elijah to do anything, he got on his knees and begged for his life and the life of his soldiers. God told Elijah to go with this man and the army to meet up with Ahaziah. Verse nine.

- 9. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.**
- 10. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.**

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

**11. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.**

**12. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.**

**13. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.**

**14. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.**

**15. And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.**

**16. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal–zebul the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.**

Ahaziah died of his injuries. Because he had no son, Jehoram his brother ruled in his place. Verse seventeen.

**17. So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.**

**18. Now 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?**

When Jehoram reigned, he also did evil in the eyes of God, but not as much evil because he put away the image of Baal which his father had made. He reigned longer than his brother, Ahaziah, and reigned for twelve years. Second Kings three verse one.

## **2 Kings 3:1-27**

**1. Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.**

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

**2. And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made.**

Jehoram was much like Jeroboam, and when Moab rebelled against Israel, he wanted to go to battle against Mesha, King of Moab, and sought the support of Jehoshaphat. Verse three.

**3. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.**

**4. And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.**

**5. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.**

**6. And king Jehoram went out of Samaria the same time, and numbered all Israel.**

**7. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.**

On their way to battle against Moab, Jehoram and Jehoshaphat met up with the King of Edom, and together they sought a response from God if they would be successful in battle. By this time, Elisha was the prophet they needed to see, and he only agreed to meet with them because Jehoshaphat was there. He told the kings that if Jehoshaphat wasn't there, he would not have even met with them. After a minstrel played a song, Elisha told them that God would deliver the Moabites to them, and to help, God would make sure there was plenty of water so that the soldiers and cattle could drink. When the battle came, Moab was defeated. The King of Moab died and even the heir to the throne was killed after the battle, and that caused continued hard feelings between Israel and Moab. Verse eight.

**8. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.**

9. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10. And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

11. But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16. And he said, Thus saith the Lord, Make this valley full of ditches.

17. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

**23. And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.**

**24. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.**

**25. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-hareseth left they the stones thereof; howbeit the slingers went about it, and smote it.**

**26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.**

**27. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.**

Even though Elisha didn't want anything to do with Israel, God had other plans. When the captain of the host of the King of Syria came down with leprosy, the King of Syria sent him to the King of Israel to recover from his leprosy. Today with modern medicines, leprosy is treatable, but back then, leprosy was contagious. Sending a person with leprosy, even if sending them with thousands of pieces of silver and gold, was almost like sending the gift of death, and Jehoram was not impressed by what the King of Syria had done. Jehoram saw this act almost as if it were an act of war. When Elisha heard of this, he let Jehoram know that this would be a good opportunity to let the Syrian and the King of Syria know there is a prophet in the land of Israel. Elisha had Naaman bathe in the Jordan river seven times, and Naaman was cured of his leprosy. Second Kings five verse one.

## **2 Kings 5:1-14**

**1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.**

**2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.**

**3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.**

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.
5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.
6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.
7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.
8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.
9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.
10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.
11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.
12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.
13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?
14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

With the Kings of Israel and Judah, evil came and went. Today when we think of our elected leaders, while we pray for them, we know they are human too, and only God can judge among our leaders who today is evil or good. We will continue our study of the Kings of Israel and Judah next week.

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes. Verses from the King James Bible.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.