

Ahaziah
2 Kings 1
April 19, 2020

Who's who?

Ahaziah:

Ekron:

Baal-Zebub

Elijah:

Judgment!

Ralph Davis puts it like this:

Now we must consider *intent*: What was the king trying to do by sending two military contingents to apprehend the prophet? This question mystifies some commentators: '[I]t is unclear why Ahaziah, who had already received Elijah's word through messengers (v. 6), should now wish to consult him through military personnel.'¹² Unclear? Ahaziah wished to 'consult' Elijah? Do you send a fifty-man posse to procure a consultant? Some interpreters never understand this passage because they never consider Ahaziah's intention. Ellison is right: 'The fifty men were not intended to be a guard of honour! It was an open declaration of hostilities, and Elijah treated it as such.'¹³ Ahaziah planned to silence the word of God through Elijah—probably by liquidating Elijah (cf. the implied danger to Elijah's life in the

angel of Yahweh's words in v. 15). The king was not inviting Elijah to dinner. Why is this so hard to see? Here is an undefended prophet accosted by royal military muscle. The palace intends to use its police in order to dispose of the prophet.¹

Lessons

So what can we learn from this account. Certainly there must be a lesson or two in it for us, otherwise why would God include this in his word?

--It is history

--Don't mess with the devil

--Repent when you have the chance

--Mercy shown when ask for

¹ D. Ralph Davis, 2 Kings, Christian Focus, 2005, p 21

Home Study Guide

Monday: Read 2 Kings 1 Why does God's judgment fall?

Tuesday: Deut 18 What warnings and prohibitions are here regarding demonic stuff?

Wednesday: 2 Cor 6 Why is there urgency to repent and believe?

Next Sunday's Sermon: "Communion" 1 Cor 11:23-26

Intern: Dr Matt Seufert

Thursday: Luke 22 What is the setting for the initiation of the Lord's Supper? Why is that important?

Friday: 1 Cor 10 What mystery does Paul apply to the Lord's Supper?

Saturday: 1 Cor 5 What point(s) does Paul make here about the Lord's Supper?

Prayer Items:

Family Catechism Study

[Westminster Shorter Catechism]

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come. Matt. 25:41; Gal. 3:10; Eph. 5:6; Jas. 2:10

As we mentioned earlier, not all sins are equal in their degree of evil; but every sin, no matter how small deserves God's wrath. God exists in absolute purity and moral holiness; he will not tolerate any deviation from his pristine nature. His perfect character demands death for any infraction. That death is not just physical death here in this life but also eternal death, total separation from God in the life to come.

This is the primary theme of the whole Bible. Our sins, pick even the smallest of them, deserve God's wrath and curse; but God takes 66 books to show how he graciously redeems his people through the sacrifice of his only begotten Son.

The curse of God for our sins fell on Christ and he bore the full weight and fury of God's wrath for us. God's holiness prevents him from just sweeping our sins under some spiritual rug. They must be paid for! Jesus did that on the cross. He willingly did it in order to make us God's children and have us live with him forever.

Many of the theological difficulties with which we struggle, stem from an improper understanding of this point. We stand only by God's grace and the only thing that we deserve in our own right is God's wrath and curse! This affects our view of the character of God, of man, of sin, of salvation, of grace, of justice, of suffering, of happiness – of almost everything!!!