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Newton Bible Church  
10-13-13 AM Service

**“Ahab: The Condemned King”**  
*Who’s the Boss? – A series on the Kings*  
*1 Kings 20:1-22:40*

**Introduction:** Take your Bibles and turn to 1 Kings 20, 1 Kings 20.

Over the last few weeks of our study in the Kings of Israel we have made contact several different times with Ahab, the King of the 10 northern tribes. I say the names Ahab and Jezebel, and you rightly revolt in your heart with judgmental thoughts about this wicked duo. This King Ahab is no run of the mill kind of wicked king. He is the worst of the worst. In fact, in our text this morning we read the most condemning description of Ahab that exists in the Scriptures.

<sup>25</sup> There was none who sold himself to do what was evil in the sight of the LORD like Ahab, whom Jezebel his wife incited. <sup>26</sup> He acted very abominably in going after idols, as the Amorites had done, whom the LORD cast out before the people of Israel. (1Ki 21:25-26 ESV)

Ahab’s wickedness is no small deal, and in fact, the text before us this morning is going to put on display the utter wickedness of this king. However, this wickedness of King Ahab will be a sub-point in our journey through the text this morning. Rather than focusing on Ahab, we will touch on Ahab’s life to show how his life proves that there is only one King. We have been asking all along in our sermon series – Who’s the boss? This seems to be a central question in the heart of these kings as they gain power and prestige in their own land. Will they follow God and His ways, or will this power turn their hearts toward self-steering ends? This battle is no more obvious than it is in the life of Ahab. Who will be in charge? Although, the word battle is too strong of a word, because in all reality Ahab thinks that he runs the show and through these chapters we learn that actually God runs the show.

So, in these three chapters – chapter 20, 21, and most of 22 – we will see God and we will see Ahab. We will see God and Ahab interacting, and we will see 3 different responses in Ahab’s life to the Word of God, and we will see that these three responses by Ahab bring three different results in his life. In all of our looking into the details of these accounts please don’t miss the God of glory. These chapters put before us the reality that God will have His way in the events and lives of mankind through His indomitable Word. This will be seen through the life events of a wicked king as we will see the powerful working of God through His prevailing Word to make the unmistakable point that God alone is the King. So, let’s look this morning first of all at chapter 20 to see the glorious truth that though Ahab disregards God’s Word, he is still accountable to it.

I.        Though Ahab Disregards God’s Word, he is still Accountable to It – 1 Kings 20

- a. Chapter 20 is all about God making himself known to Ahab and to the people of Israel through two impossible victories over the army of Syria. In the first half of the chapter Ahab is confronted by the more powerful king of Syria Ben-Hadad as he audaciously demands that Ahab become subservient to Syria by giving him all of his gold and silver and the best of his wives and children. Ahab spinelessly agrees to the terms of this agreement and so Ben-Hadad sends a second group of messengers demanding more from Ahab. Now instead of his silver and gold and the best of his wives and children, the demand has been heightened to having Ben-hadad's servants coming into Ahab's house and houses of his servants the very next day and take away anything that pleases Ahab. This tiff between the kings escalates as Ahab now refuses to meet the latest demand upon the counsel of the elders of Israel. The two nations were prepared for war against one another. Now as you read on in the text you learn that this is a done deal for Ben-hadad, which is why he sent the messengers into Samaria in the first place. The Syrian king is fighting with an alliance of 32 other kings and he has already made his way deep into Israelite territory as he closes in on Samaria. Per any military logic this battle is in the bag for Ben-hadad. Ahab knows this and Ben-hadad knows this.
- b. But it is here that the Word of the Lord enters the scene through the mouth of an unnamed prophet. The prophet comes to Ahab at just the right time. I imagine the prophet marching into the presence of Ahab the morning after the messengers have left a second time and Ahab is standing on the wall of Samaria surveying the great mass of soldiers that represents the powerful might of this 32 king coalition. And so in verse 13 the prophet says to Ahab – “Thus says the Lord, Have you seen all this great multitude?” In case he missed how badly he was outnumbered, the Lord wanted to make it obvious to him that he was badly outnumbered. This is important because it lays the groundwork for what he says next. Next he says, “Behold, I will give it into your hand this day, and you shall know that I am the Lord.”
- c. Ahab is graciously and mercifully given the promise of God's intervention. The unspoken mercy of God in this text is breathtaking. How could God show that kind of mercy to such a wicked king like Ahab! And yet he does. In fact, he makes known before one sword is unsheathed or one arrow is shot that the victory will be given to Israel and it will come because the Lord intervened. Ahab wisely probes the prophet about how this will happen and he is told that the victory will come through the servants of the governors of the districts – all 232 of them. In a David vs. Goliath kind of moment Ahab is told that the victory will come through the mere work of 232 servants. In other words, it will be so obvious that God has given the victory, that no one can miss it.
- d. In fact, that is the key phrase in the first half of the chapter. In verse 13 the prophet says to Ahab that this will happen today and “you shall know that I am

the Lord.” The “you” in that verse is a singular you. In other words, this is a very personal prophetic word to Ahab from the very mouth of God. Okay, listen Ahab, I am going to intervene between you and this great mass of powerful soldiers. I am going to defeat them and I am going to do this through the weakest possible means, and in so doing I am going to make it known to you that I am the Lord. This prophetic word made it clear to Ahab personally that there was no other explanation for the victory that followed but that the Lord, He is God.

- e. This pattern is repeated in the second half of the chapter. After the first beating that God inflicted upon the Syrian army and its 32 king coalition, they took the winter to lick their wounds and re-group for the next spring. The prophet of God told Ahab that the Syrian king would come up again so he needed to consider well what he would have to do. The Syrian counselors were also giving their advice to their king. Only their advice was that they needed to restructure the army because obviously the other commanders were not sufficient. But the real problem was not the commanders, according to these counselors, but rather it was the location of the battle. They presumed that Israel’s gods were the gods of the hills, since the majority of the kingdom and the capital city were located in the hill country. They advised Ben-hadad that he needed to fight in the plain because Israel’s gods were the gods of the hills not the plain. And so, the spring came and the scene of the upcoming battle soon took shape. Ben-hadad led his army to fight against Israel at Aphek, a town in the plains. Verse 27 tells us that “the people of Israel were mustered and were provisioned and went against them. The people of Israel encamped before them like two little flocks of goats, but the Syrians filled the country.” So, the scene is set again. The amazingly powerful and great multitude of the Syrian army filling the countryside against the puny army of the Israelites that looks like two little flocks of goats in comparison to the Syrian mass. Another David versus Goliath moment for the nation of Israel, and yet another word from the Lord.
- f. Verse 28 tells us of a man of God who came near and said to the king of Israel, “Thus says the Lord, ‘Because the Syrians have said, “The Lord is a god of the hills but he is not a god of the valleys,” therefore I will give all this great multitude into your hand, and you shall know that I am the Lord.” Well, indeed, the Lord again not only spoke in predictive prophecy about the events of battle, but he also followed through with two seemingly impossible victories. This phrase of explanation in verse 28 makes clear that this time it was not only for Ahab to know that the Lord was God, but the “you” is plural. All of Israel has been shown through this second victory over Ben-hadad that Yahweh is God over all.
- g. So, the Syrian army has posed a threat to the nation of Israel, but the indomitable word of God predicts the impossible victory and this victory is brought about by the powerful hand of God. Though Syria was great, they were no match for the great God. Though Syria strengthened themselves over the off-season, they were

no match for the all-powerful God. Though Syria had horses and chariots and steam-rolled every opponent in the plain, they were no match for the God who is Lord of hill and plain! Do you see the glory of the Lord in the text! Do you see his unsurpassable splendor dripping from the events of human history? Though these kings think they are the greatest of kings, they are quickly put in their place by the King of Kings!

- h. And yet, there is still wicked Ahab. The end of the chapter concludes with this bizarre account of Ahab showing much mercy to Ben-hadad after this decisive defeat over Syria. Ahab calls Ben-hadad up into his chariot and treats him like a brother and even calls him that and they strike up a plea deal that will work out this great peace between the two nations. Certainly this would be lauded and praised on the floor of the United Nations, but in the Throne Room of God there was a different verdict. You see, Ben-hadad had defied the name of the Lord and had sought the destruction of Yahweh God's covenant people, and for this there was a capital sentence. He and his people were to be totally wiped out according to the Law. Ahab though, doesn't care about the finer details of God's will when it comes to the treatment of pagan kings. Rather, he would like to call them his brother and go on in ignorant bliss thinking that all is right with the world. How, do we know that the God thought otherwise about Ahab's peace treaty with Ben-hadad? Because he sends a prophet to tell him as much. This prophet disguises himself with a wound inflicted by another prophet to make it look like he had been a part of the war and then he waits for Ahab to pass by. When Ahab passes by he pleads this fake case before Ahab about having charge of a prisoner of war and getting busy here and there and losing track of him even though he had been sworn by his very life to keep the prisoner for another soldier. This all serves as a real-life picture – a true to life analogy – for Ahab's stubborn heart. Notice the excuse that the prophet uses in his story for why the prisoner got away. "He got busy here and there." In other words, he was careless with what he was tasked to do, and the prisoner escaped. So Ahab hangs himself by passing down his judgment upon the man's story and the prophet unveils his true identity and speaks a word of terse condemnation to Ahab.
- i. And so in verse 42 he says, "Thus says the Lord, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life shall be for his life, and your people for his people.'" God had given Ahab a specific task, and Ahab was careless with his task. He disregarded God's Word and did what he wanted to do. He got busy "here and there" and did his own thing.
- j. But, God's Word does not just leave it there. Ahab has the ability to disregard God's Word, but he does not have the ability to be freed from its authority. Though he disregarded It, he is still accountable to It. The word of the Lord that so powerfully predicted the two amazing victories of this chapter was only important to Ahab when he liked what it said. He didn't want to put his brother

Ben-hadad to the just sword of judgment, and so he didn't. But man's disregard for the Word does not reduce the Word's power. God's Word stands on its own two feet regardless of how man responds to it or treats it. Though Ahab disregarded God's Word he was still held accountable to it as he is told that the judgment he failed to bring on Ben-hadad will be the judgment that God will now bring upon him and upon his household. This glorious God is in charge whether wicked king Ahab likes it or not.

## II. **Though Ahab Abuses God's Word, He is still Condemned by It – 1 Kings 21**

- a. But Ahab's experience with the indomitable Word of God does not end there. In chapter 21 we have this very infamous and well-known account of Ahab childishly yearning for a vineyard that belonged to his neighbor Naboth. Ahab likes the vineyard and thinks that it would be the perfect spot for his new vegetable garden. In fact, he is so convinced that this is a must have that he cannot believe it when Naboth refuses to exchange the property for another parcel of land, or even to take a fair price for the land. Ahab is so saddened by Naboth's refusal that he high tails it to his room and pouts upon his bed with same sullen and vexed spirit that he had after he heard the words of condemnation at the end of chapter 20. You know the rest of the story. Jezebel, his equally wicked wife, cannot fathom that a king would submit himself to the law of the land and not get what he wants and so she tells him to go and eat while she works out a plan to get him the vineyard that his heart so desperately craves. She schemes to have Naboth setup by wicked men and killed so that Ahab can have his vineyard. By verse 16 Naboth is dead and Ahab is happy again.
- b. Before we go further in the chapter to see how the Lord responds to this, we must understand some of the details of this account. Naboth is a righteous man who fears the Lord. We know this because his response in verse 3 to Ahab's query is "The Lord forbid that I should give you the inheritance of my fathers." Now, this is not Naboth using the Lord's name in vain by just trying to communicate to Ahab how serious he was about not selling this property. Rather, Naboth, is actually saying that the Lord forbids him from doing this and so because he is forbidden by the Lord to do this, he will not do this. This thinking of Naboth's is based on passages like Leviticus 25 where it is clear that the land was given to each family by the Lord as a part of the fulfillment of the land promise. They were not to discard of it through selling it unless there was an extreme financial emergency. Naboth was in no emergency and so he had no interest in giving up his God-given land inheritance. His refusal is based on the word of God.
- c. We must also understand that this just and righteous man was setup by the wicked queen who abused the very Word of God that this man so reverently obeyed in order to kill him. Jezebel was a crafty lady, as wickedness often is, and she devised a way to get Naboth killed through Law-justified means – at least on the face of it all. So, she writes to the leaders of the city and tells them to declare a

fast and call the people together and place Naboth at the head of the table. A fast was often declared by a city leaders as a means of seeking out an answer to a most difficult corporate issue. So, for instance, when there was severe drought, the leaders would call a city-wide fast and they would corporately seek the face of the Lord as they sought out the problem and its solution. So, Jezebel uses this tradition and plants two worthless fellows in the crowd to sit across from Naboth and claim that he cursed God and the king. In other words, these men were to claim that as the town's people talked about whatever problem it was that prompted the fast, they were to claim that Naboth had said that the problem was God's fault and the king's fault. This claim of blasphemy would stir a crowd into a frenzy for justice quickly as whatever problem they were discussing could now be pinned upon this Achan like man in their midst. And so through this legal injustice two witnesses, as required by the Law, testify to Naboth's supposed blasphemy against God and king, which under the Law brings the penalty of death. And death it did bring. Naboth is quickly and legally and yet unjustly killed for a crime he never committed. This sounds like someone else we know in the Scriptures who was quickly, and legally, and yet completely unjustly killed in our place. Naboth points ahead to Jesus of Nazareth. There was no charge that would stick with Jesus, but there were plenty of distasteful men who were willing to sell their souls to the Devil to bring a false charge against the sinless Son of God. And so the charge of blasphemy stuck against Jesus and they legally, albeit unjustly, led him to Calvary.

- d. Oh, how the righteous must suffer often at the hands of the unjust. This passage provides much in the way of illustration of how the world, and especially the governments of the world, so often are tools in the hands of evil to unjustly treat the people who fear God and obey His Word. But this does not mean that God is unjust. Rather it means that God doesn't always bring his justice when we would like to see it brought.
- e. In this case with Ahab, though he abuses the Word, and more specifically, though he allows Jezebel to wickedly abuse the Word of God to get Ahab the silly lusts of his flesh, God's Word is not conquered by Ahab's abuse. Rather, Ahab's abuse is conquered by the Word of God. And so the rest of the chapter tells us about how Elijah the prophet is sent by God with a word of condemnation for Ahab and Jezebel. It is a sweeping and damning prophecy that guarantees Ahab and Jezebel's ends to be filled with shame and disregard. Though they have abused the Word of God they are ultimately condemned by that very Word of God. Do you see it in the text? Do you see the glory of God? Can you gaze upon the majesty of his indomitable Word? Though mankind often uses God's very words to justify their actions for the appeasement of their own lusts, God's Word is not defeated. It does not lose Its glorious power through the abuse of wicked men. The abuse of

wicked men and women like Ahab and Jezebel only serve to prove the glorious justice of God that cannot be stopped or overcome.

- f. Yet in the midst of this just judgment upon vile and very deserving king, God also shows mercy! Verses 25-26 are the quintessential verses about Ahab. No one was worse – end of story! And yet, because he shows some remorse and some humble sadness at the news of his impending judgment, God mercifully moves the judgment to come to full fruition after Ahab is already passed off the scene. This is our God. He is a “God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.” (Exo 34:6-7 ESV)”
  - g. He did not clear guilty Ahab, but he did mercifully move the timing of the judgment in response to Ahab’s flesh based remorse. What a gloriously patient and compassionate God!
- III. Though Ahab Despises God’s Word, It still comes to Pass – 1 Kings 22:1-40**
- a. Lastly, I want to look at the account in chapter 22. Three years have passed since Israel’s last war with Syria, and on a whim Ahab decides that he needs to do something about regaining control of Ramoth-gilead. This was a town that lay east of the Jordan River and it was positioned on a major trade route. Whoever owned this city was able to tax those who passed near their town on their local roads. So, of course, covetous Ahab wants more. So the chapter begins with Jehoshaphat, who is the current king of Judah coming for a royal visit. Ahab is bemoaning the lack of control over Ramoth-gilead, which happens to be run by Syria at the time, and he asks Jehoshaphat if he will go into war with him against Syria. Jehoshaphat gives us a glimpse into his own wickedness when he says that what’s his is Ahab’s and he will join him in solidarity to this war. Jehoshaphat may not be as wicked as Ahab but he has joined himself to this wickedness.
  - b. But before they just go out and march on up to Syria, Jehoshaphat is interested to know what the Word of the Lord from the prophet of the Lord has to say about this possible battle. So, Ahab does his thing and gathers about 400 prophets together to seek the Lord and prophesy to these two kings about this upcoming battle. Notice that these prophets are not prophets of Baal or of Asherah. In the text they present themselves as prophets of the Lord. They speak in the Lord’s name, and in verse 11 Zedekiah uses a word picture from Deuteronomy 33 and makes it a living parable that prophesies that Ahab and Israel will go out and push the Syrians with these iron horns until Syria is defeated. So, the prophets claim to be from the Lord, use the Lord’s word, and prophesy in his name.
  - c. But Jehoshaphat seems to pick up on the fact that these guys are nothing more than a charade of prophetic action. He seems to understand that they are more interested in telling Ahab what he wants to hear than they are to actually give

him the word of the Lord, and so he asks if there are any other prophets in the land of whom they can inquire of the Lord. Ahab informs him of one more man that he absolutely hates because his prophecies are never favorable to Ahab. Notice that Ahab doesn't despise Micaiah because his prophecies are never true, but because they are never favorable. But nonetheless he sends for Micaiah. The messenger who was sent to fetch Micaiah came with a message informing Micaiah that there was a prudent and acceptable prophecy to give and that was the prophecy that all of the other supposed prophets were giving. But in verse 14 we see the unfaltering commitment of this true mouthpiece of God. In response to the messengers attempt at coercion to conform he says, "As the Lord lives, what the Lord says to me, that I will speak." What glorious words from a prophet of God. This is his job. He is to say what the Lord tells him to say. It doesn't matter what people want to hear, it matters what the Lord wants people to hear. Micaiah is not concerned about his popularity or his acceptance. He is not scared of rejection or even of persecution. He is going to say what the Lord tells him to say!

- d. Oh that the church had men like this in their pulpits every Sunday. How small of a jump it is from Ahab's life to the modern church attender! How the pressure to say what people want to hear rises every Sunday as pastor's across the nation ascend the steps and enter the pulpit. May it never be said of this pulpit that the men who occupied it were more concerned to be accepted by men than they were to be approved of by God. May God protect the proclamation of His Word from this pulpit. May the men who stand here proclaim only what the Lord has already proclaimed, and all of what the Lord has already proclaimed! May it be said of us who fill this role of truth-teller to the church that they only spoke what the Lord said to them!
- e. But notice that Micaiah does not keep his promise. He is rushed before the two kings and Ahab asks him if they should go up to battle, and he says, "Go up and triumph; the Lord will give it into the hand of the king." Now, what just happened there? As you continue reading you realize that this was not God's Word to King Ahab at all, so why did it cross Micaiah's lips? Well, it certainly was not intended to give Ahab the all clear to go up to battle, and Ahab himself gathered that. Sometimes I wish we could hear tone of voice in the text, but I imagine that Micaiah's tone was so sarcastic that everyone knew that he was only towing the party line of the other supposed prophets to make a point to Ahab. Ahab, who doesn't really want to hear what God has to say, then has to beseech Micaiah to tell him the truth from God! So Micaiah does. He tells him that the Lord has really said that Israel will be scattered on the mountains as sheep that have no shepherd and they will return home in peace because their shepherd will be no more. After Ahab's violent reaction to this true word from the Lord, that he himself asked for, Micaiah goes on to say that he saw a royal scene in heaven that

parallels the royal scene depicted in verses 10-13 where Ahab and Jehoshaphat sit in all their royal display listening to the words from the prophets. These heavenly scene that Micaiah describes in verses 19-23 presents us with a lot of unanswerable questions, but the questions tend to only make us miss the point. He tells of how the Lord asks the host of Heaven for ideas on how to entice or lure Ahab to go up to Ramoth-Gilead and fall there. Finally one spirit comes up with a plan to put a lying spirit in the mouth of all of Ahab's prophets to entice Ahab to go up to Ramoth-Gilead. At this point in the text we are asking all of the difficult questions. Why would God send a lying spirit? Why would God try to deceive Ahab so that he would go up to Ramoth-Gilead? But these are the wrong questions. There is no deceit at the end of the day in the text. God gives full disclosure to Ahab through the mouth of Micaiah that this is exactly what has happened. God has made it clear to Ahab that he will indeed perish in the battle if they go up. But God has also played on Ahab's own obstinate heart. Much like Pharaoh who hardened his heart and had his heart hardened by God, so now Ahab was just looking for confirmation to do what he was already going to do. He didn't care what God said and this confirming word from 400 prophets only served to harden Ahab's heart against the true word from the Lord.

- f. Micaiah is then rebuked for this word and taken as a prisoner back to Samaria until the king returns from battle. Micaiah's parting words entrust himself to the prophetic test. If Ahab returns from battle then all will know that he was not a prophet.
- g. And then in verse 29 there are these damning words – "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead." Despite the clear revelation of God. Despite the true prophet of God. Despite the clarity of God's Word. Ahab doesn't care. He totally despises God's Word and does what he wants to do. Isn't this so typical of Ahab? If the Word of the Lord fits in with his own agenda then he is all for it, but if it is contrary to his desires or plans he totally despises it. And yet we see that even though he despises it, he is still watches it come to pass.
- h. And it comes to pass in such a matter of fact way. Ahab is concerned that the Word of the Lord might be true so he convinces foolish Jehoshaphat to be the only king in battle to wear the kingly robes while Ahab disguises himself in a suit of armor. It seems at first like this plan will work because the king of Syria has ordered his captains to not bother to fight with the peons but to go for the big dog by seeking to kill the King of Israel. As you read the text you think, O man, Ahab is going to sneak his way out of this somehow and weasel past the Word of God as we are told of the captains pursuing hard after Jehoshaphat thinking that it is Ahab in his royal garb. But then in verse 34 we are told with clinical matter of factness that "a certain man drew his bow at random and struck the king of Israel between the scale armor and the breastplate." This random arrow was sent from

the hand of God with surgical precision. It found the critical chink in the armor under divine direction and as a result Ahab withdraws from the battle and remains propped up all day watching the fighting as he slowly breaths his last.

- i. What defiance must have coursed through Ahab's heart as the words of Micaiah the prophet ran through his head. Gasping for each breath, watching the bottom of the chariot fill with blood, how Ahab must have been cursing God.
- j. Ahab had despised God's Word, but it still came true. He had totally rejected it and defied it, but it still came true. In fact, verses 37-38 make clear that God's Word proved true. *Read verses 37-38.*
- k. These verses fulfill the three distinct prophecies that have been given to Ahab over these three chapters. In 20:42 he was told that he would now die in the place of Ben-hadad because he had let him go, and here he lays in the bottom of a chariot while Ben-hadad claims the victory. In 21:19 we are told that Ahab's blood will be licked up by dogs, and here they take the chariot and wash it out by the pool outside of Samaria and the dogs licked it up and the prostitutes washed in it as they prepared for their nightly business. In 22:17 Ahab is told that Israel will be without a leader and they will go home in peace, and here they are on their way back to their homes while Ahab's blood is being licked by the dogs. Three chapters detailing the disregard, defiance, and abuse of the Word of God by Ahab. Three prophecies concerning his demise because of this defiance of God's authoritative Word. Three fulfillments of the prophecies just as they were given. Though Ahab despised the Word of God, it still came to pass!

**Conclusion:** So, let's draw this all together. What should stick in your heart as you go your way this morning?

- Beware of Ahabian Defiance
  - We all have it and we all know what it is like. We all chaff under the Word of the Lord. We all have a tendency to abuse it to justify the seizure of our own lusts. We all are prone to totally despise it and go our own way. So see in Ahab a merciful mirror. No matter the level of your defiance there is still hope for you. There was still hope and opportunity in Ahab's life, even as he was dying in that chariot. He can finally admitted that God was right and he was wrong and he could have called out in humble repentance and sought the Lord's salvation, but he didn't.
- Gaze upon God's Glory
  - God is an insurmountably just God. No matter the vileness and wickedness. No matter the shade of injustice. No matter the disregard for His Word. God will have his way. He is the true King of all and he uses the defiant to accomplish his ultimate will. Do not miss this God. He doesn't always enact his Just ways with the timing that we would like. He often allows his people to suffer like Micaiah and Naboth. But He will always have the last say and this last say will be a word of justice for His own glory!

- Exult in Christ
  - Naboth and Micaiah point us forward to a coming righteous man who would suffer much the same fate. He too would stake his life of the Word of God because he was the Word of God incarnate. And yet, he would be totally rejected, despised, abused, and hated. Whatever abuse and injustice we may face for clinging to the truth of God, we can rest assured that there has been One who came after Naboth and Micaiah, and who came before us, who suffered this very injustice in ways we cannot totally comprehend, and in so doing he also suffered the Holy Justice of God on our behalf. He who knew no sin became sin for us so that we might be made righteous in Him. The just took the place of the unjust so that he might bring us to God. Exult this morning in the salvation of your souls as the Just and righteous One took the wrath of God due your sin and paid it all for your salvation.

Let's pray.