

Kings Series

Lesson #92

February 21, 2010

Dean Bible Ministries

[www.deanbible.org](http://www.deanbible.org)

Dr. Robert L. Dean, Jr.

**1 Kings 19:15, “Then the LORD said to him: ‘Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria.**

**1 Kings 19:16, “ ‘Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place.**

**1 Kings 19:17, “ ‘It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill.**

**1 Kings 19:18, “ ‘Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.’ ”**

# ESSENCE OF GOD

**Sovereign**

**Omniscience**

**Righteousness**

**Omnipresent**

**Justice**

**Omnipotent**

**Love**

**Veracity**

**Eternal Life**

**Immutability**

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**Omniscience**

**Righteousness**

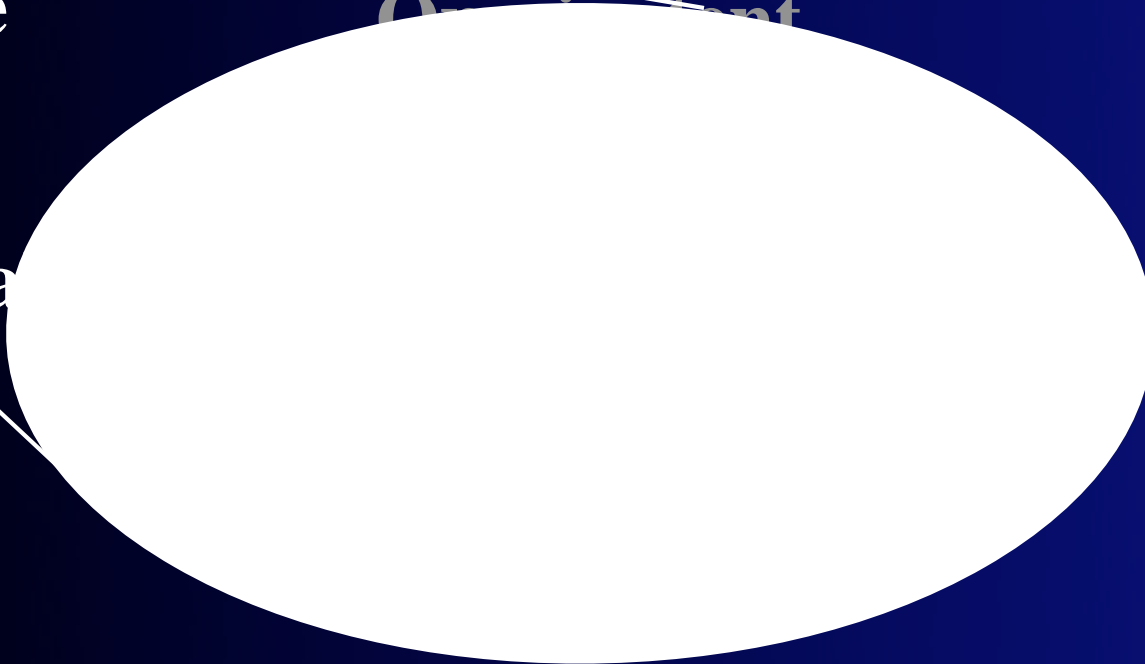
**Omnipresent**

**Justice**

**Omnipotent**

**Love**

**Eternal**



# ESSENCE OF GOD

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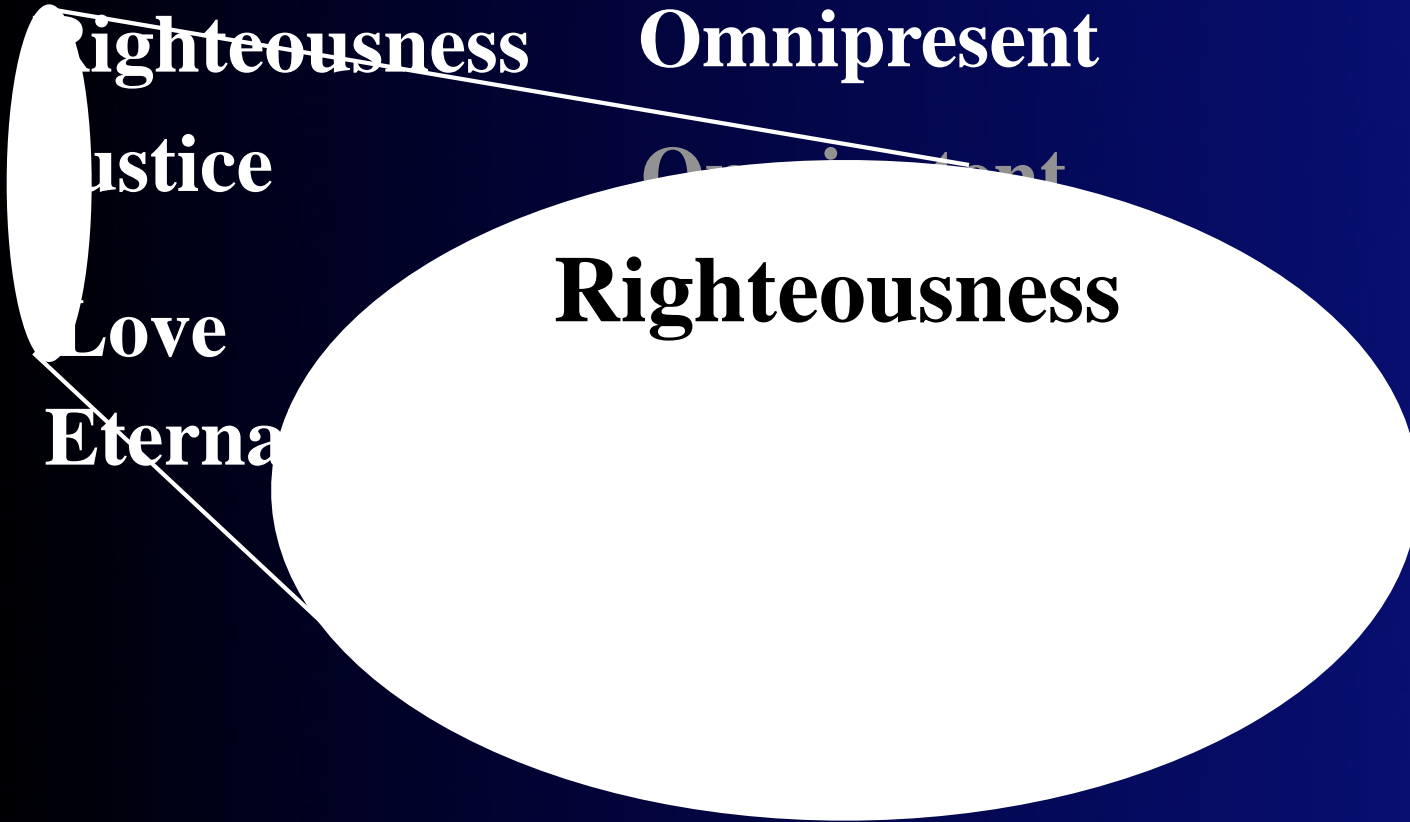
Justice

Omnipotent

Love

**Righteousness**

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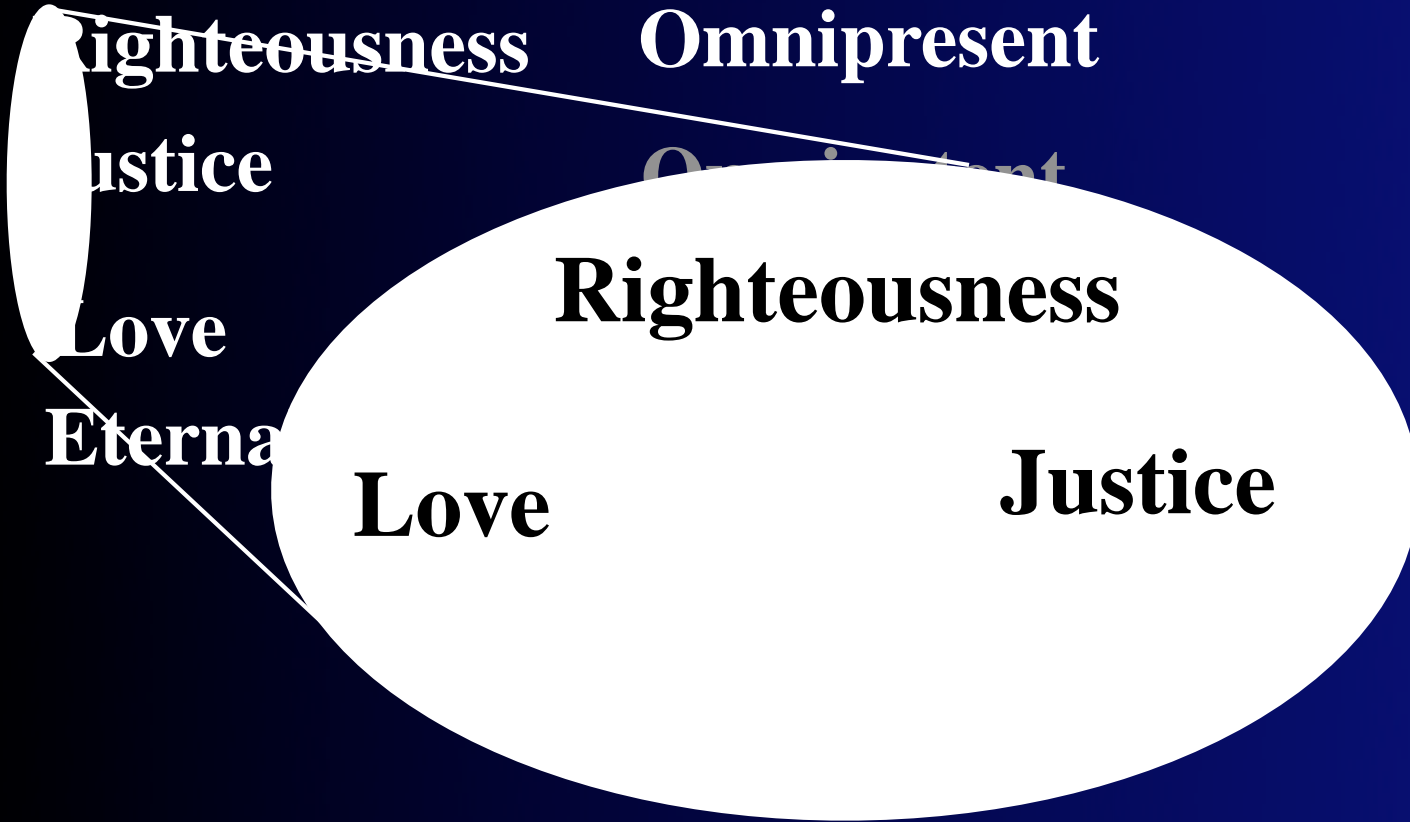
**Love**

**Righteousness**

**Eternal**

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**Sovereign**

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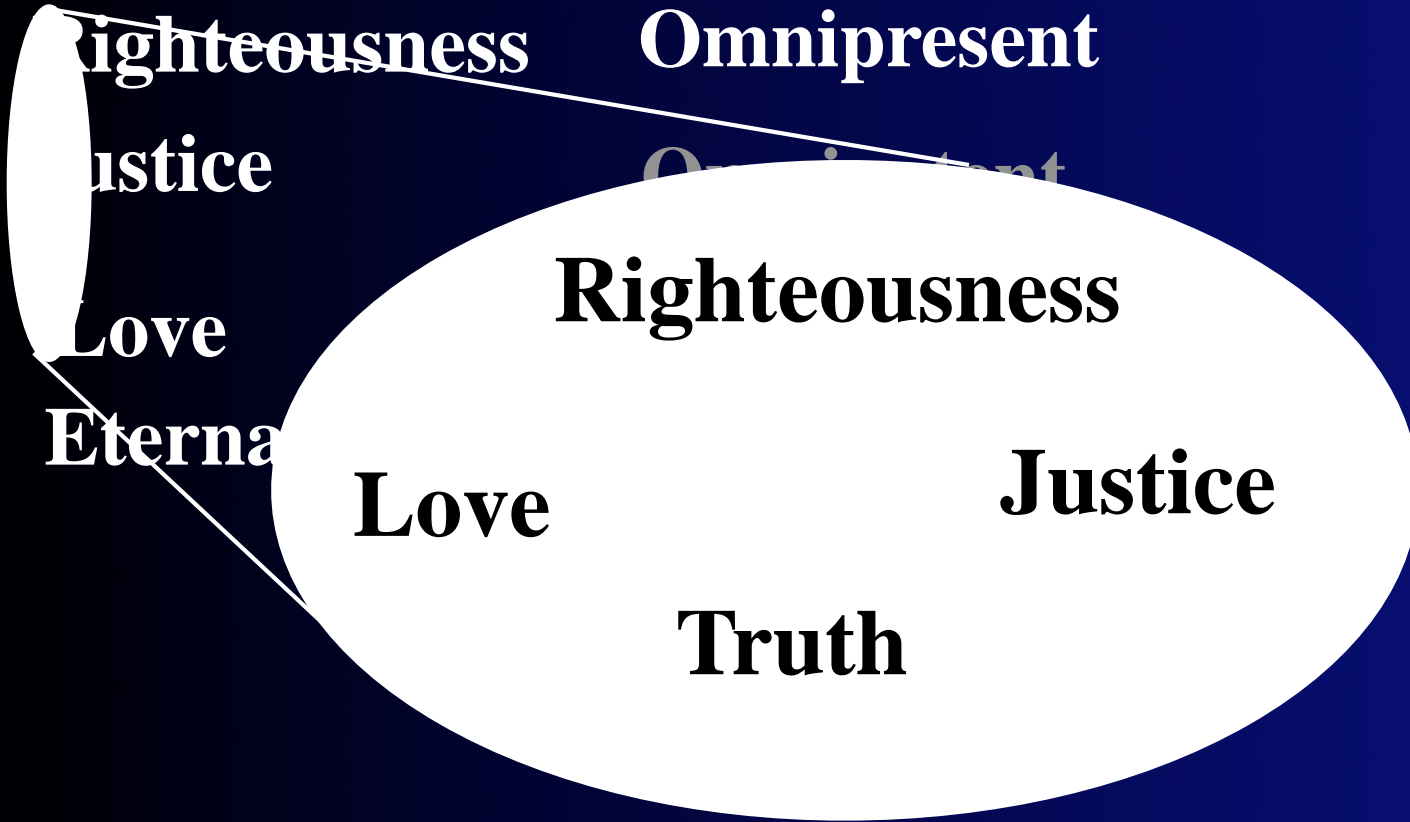
**Righteousness**

**Eternal**

**Love**

**Justice**

**Truth**



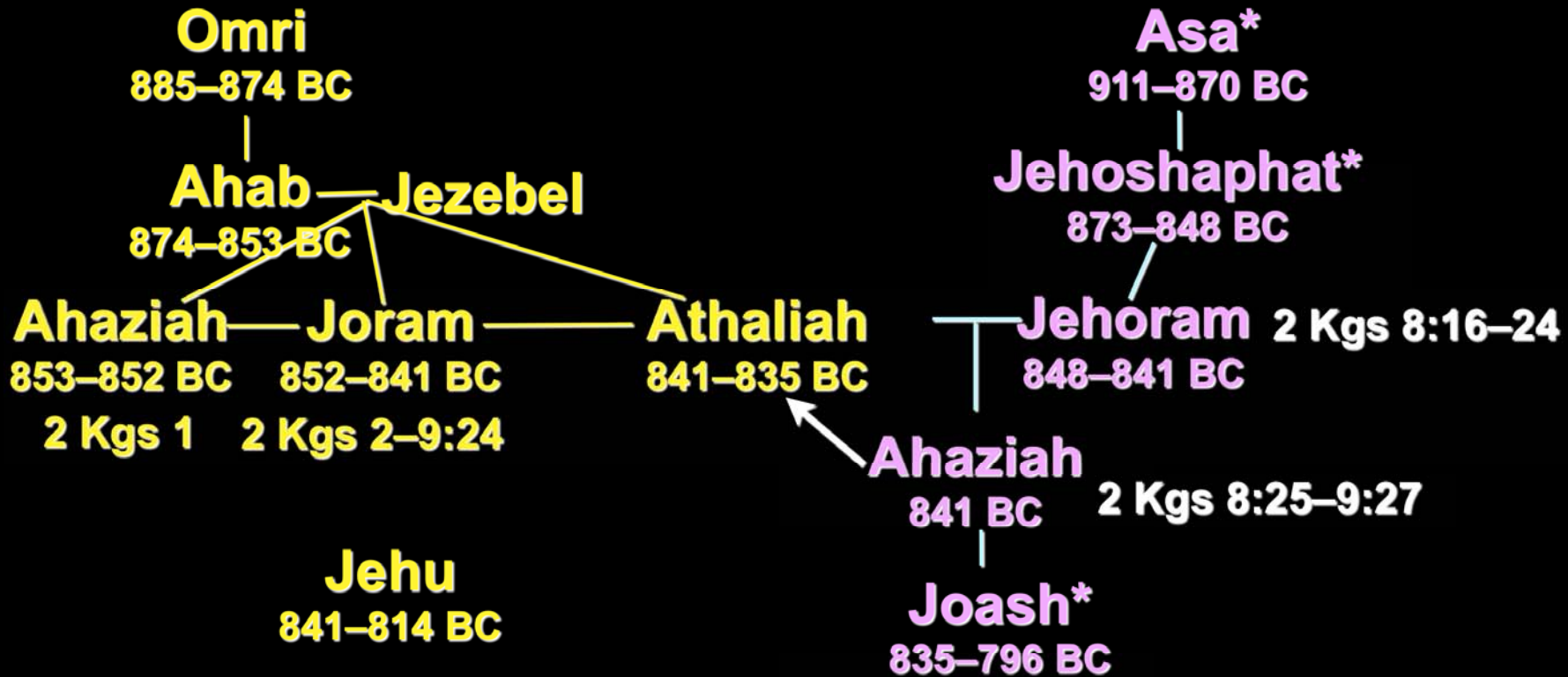
2 Kings 9:6, “Then he arose and went into the house. And he poured the oil on his head, and said to him, ‘Thus says the LORD God of Israel: **“I have anointed you king over the people of the LORD, over Israel.**

2 Kings 9:7, “ ‘ “You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.” ’ ”

**2 Kings 9:8, “ ‘ “For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free.**

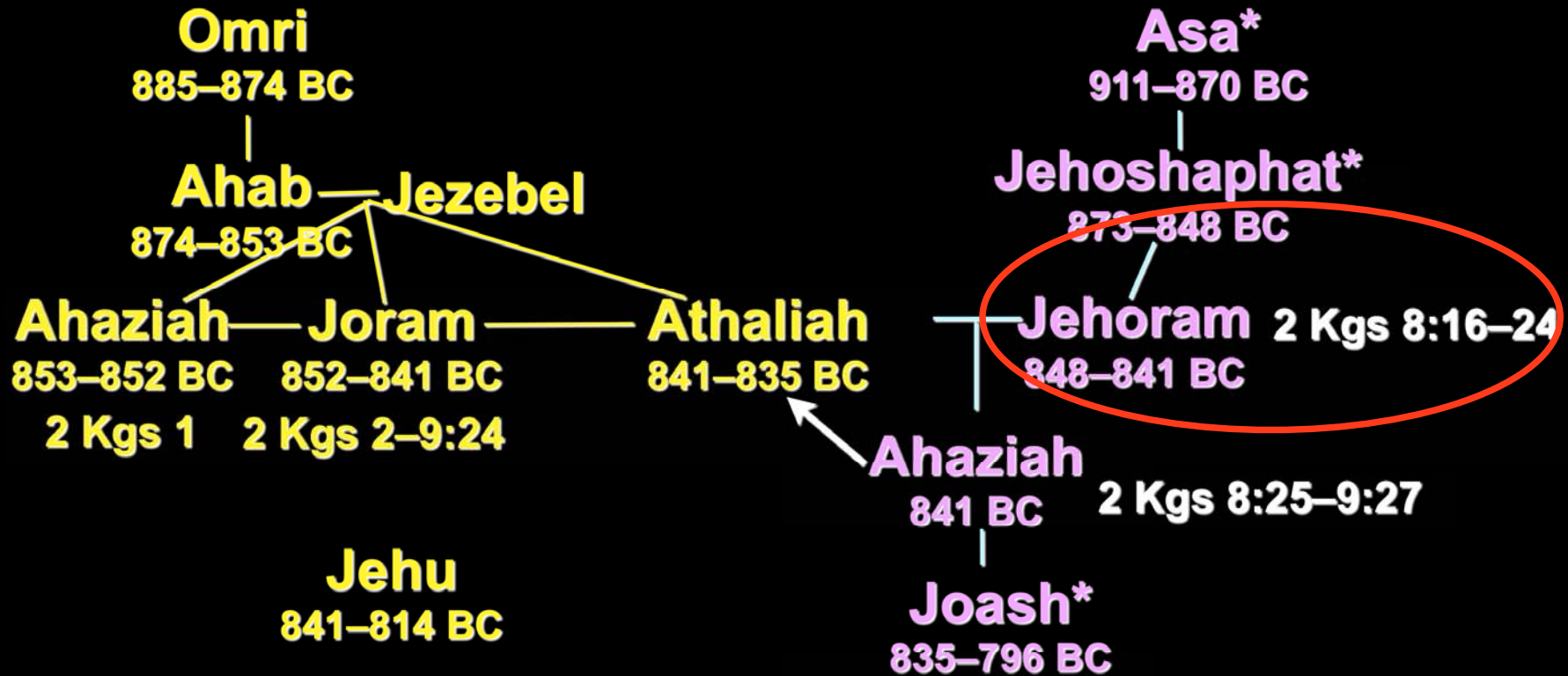
**2 Kings 9:9, “ ‘ “So I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.” ’ ”**

# 9<sup>TH</sup> CENTURY BC KINGS OF ISRAEL AND JUDAH



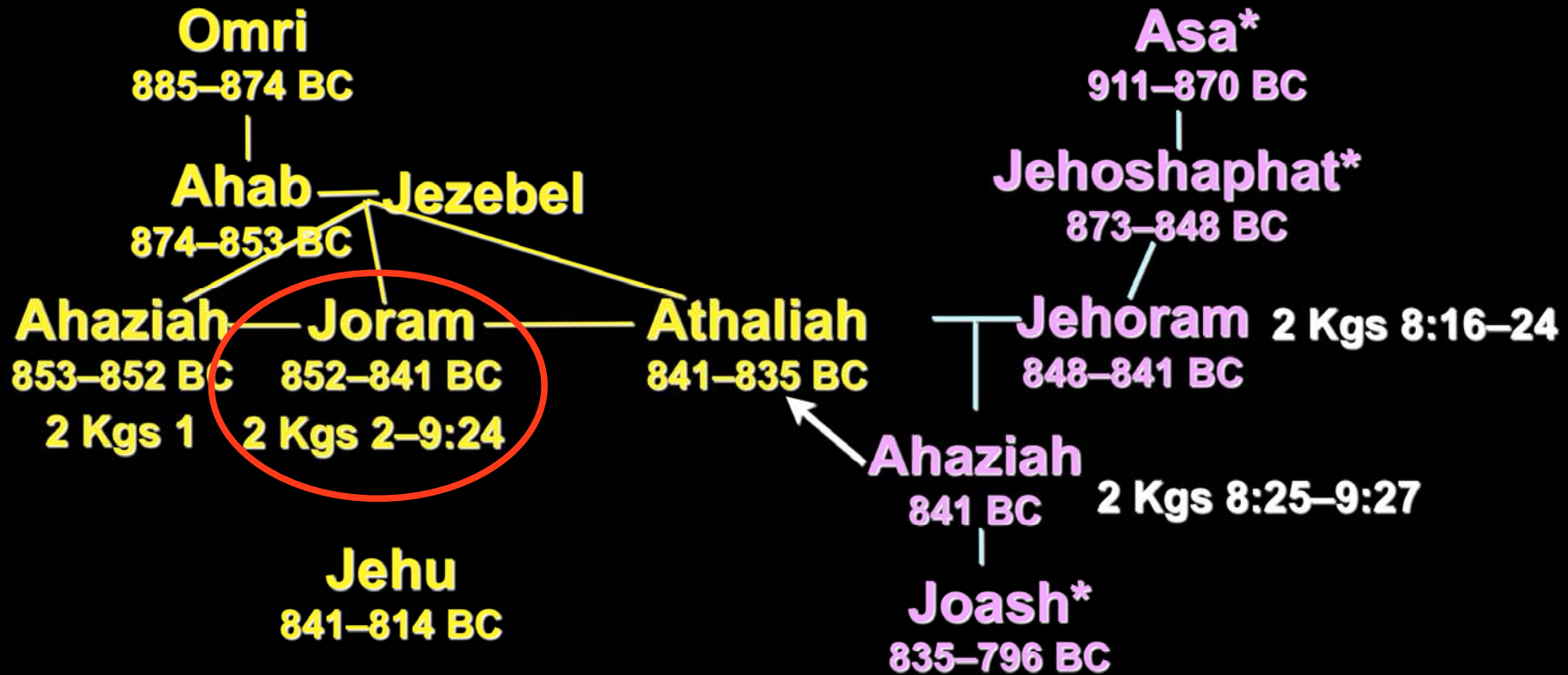
\* Good Kings

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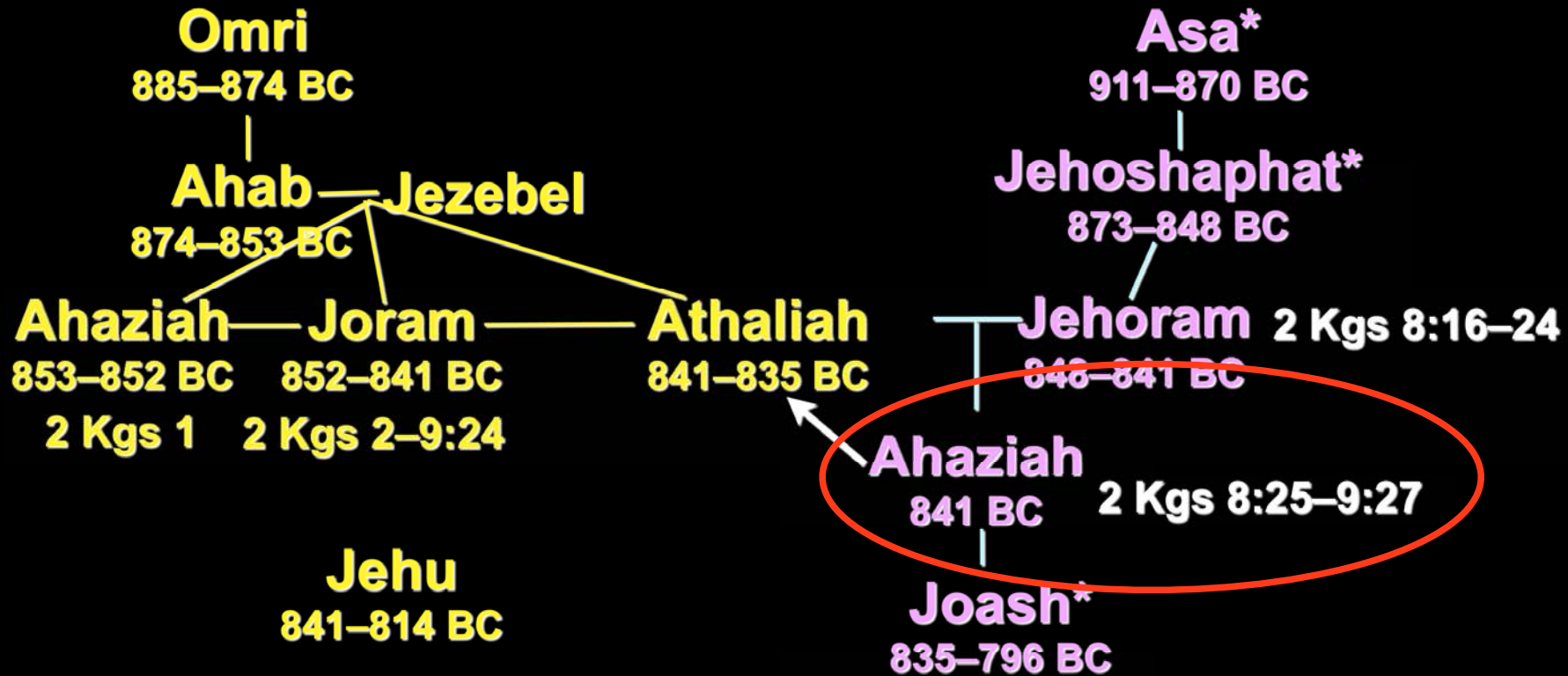
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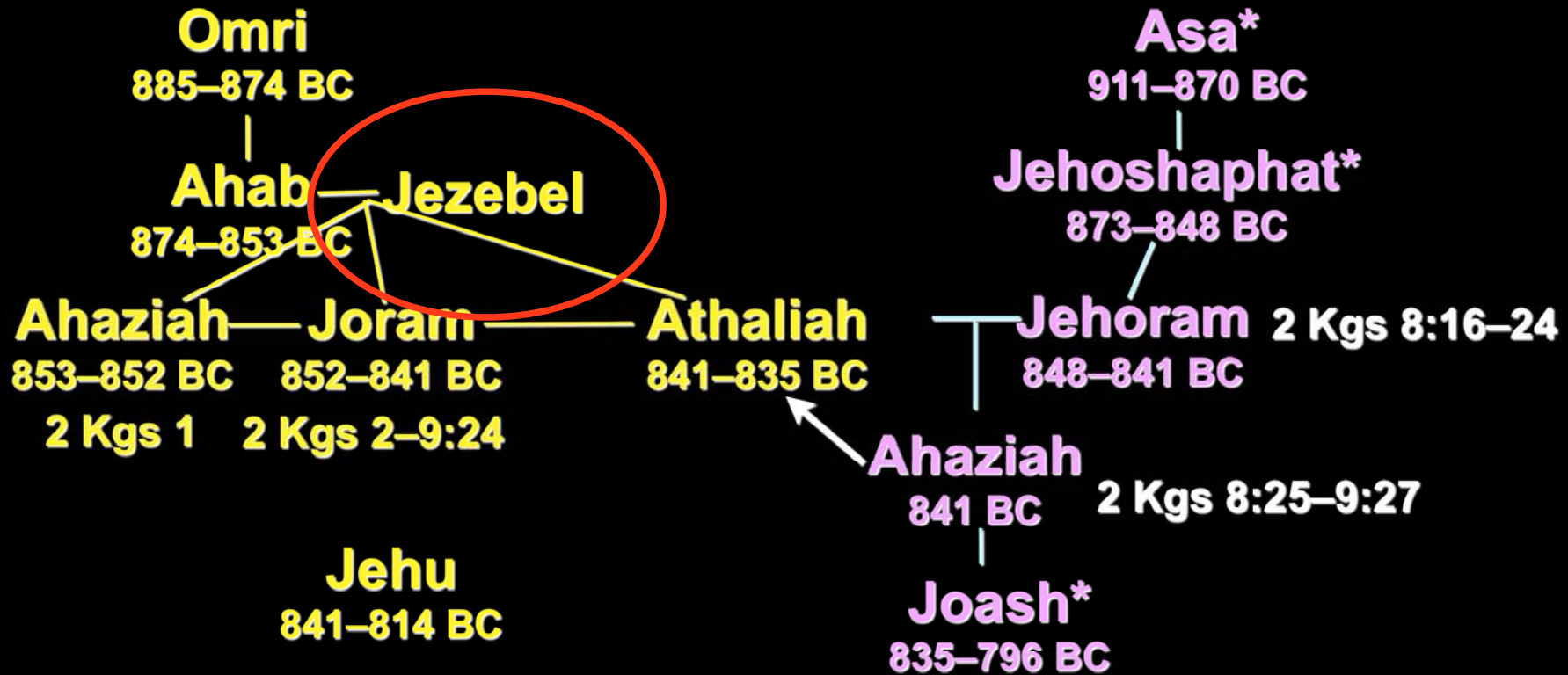
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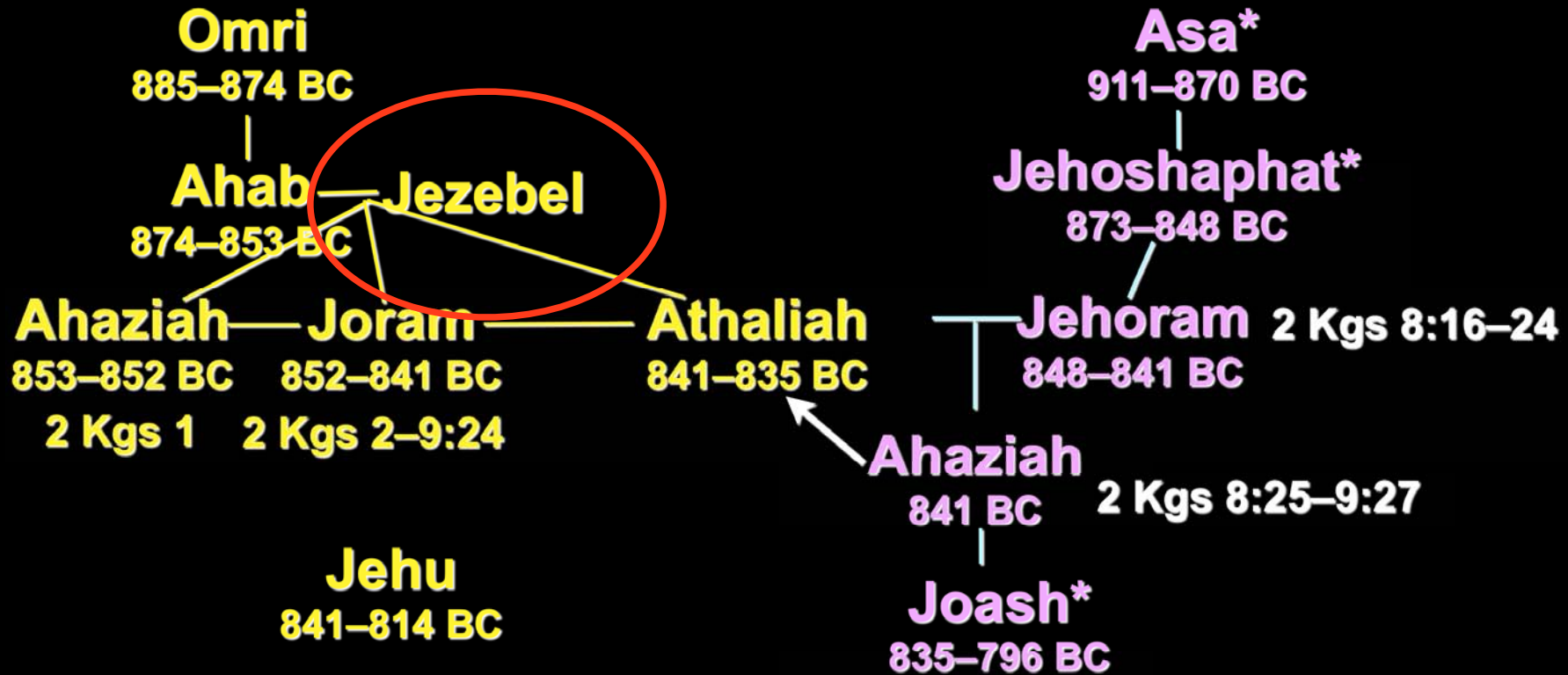
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\* Good Kings

**2 Kings 10:17, “And when he came to Samaria, he killed all who remained to Ahab in Samaria, till he had destroyed them, according to the word of the LORD which He spoke to Elijah.”**

**2 Kings 9:7, “You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.”**

## נָקָם (nāqam)

The concept of divine vengeance must be understood in the light of Old Testament teaching about the holiness and justice of God and its effect on man as a sinner. In terms of the presuppositions of some modern “Christian” theologies, such a God of vengeance will be labeled unchristian and unethical. Understood in the full orb of biblical revelation, balanced as it is by the mercy of God, divine vengeance is seen to be a necessary aspect of the history of redemption.

TWOT

## נָקָם (nāqam)

In the OT, however, the concept of “vengeance” has a positive connotation, both from a semantic as well as from a theological point of view: “vengeance” has to do with lawfulness, justice, and salvation. As such, the theme of “vengeance” takes up an important position in Old Testament theology, particularly in the writings of the prophets Isa., Jer., and Ezek.

NIDOTTE

## נָקָם (nāqam)

Divine “vengeance” is usually set in the context of lawfulness or war. Metaphors like God as King, God as Judge, and God as Warrior play a great part in the נָקָם-texts, God as King being the overall thought. God’s “vengeance” in the Old Testament can be described as the punitive retribution of God, who, as the sovereign King—faithful to his covenant—stands up for the vindication of his glorious name in a judging and fighting mode, while watching over the maintenance of his justice and acting to save his people. The notion of “vengeance” is no foreign element in the Old Testament revelation of God, but is a consequence of his holiness (Jer. 50:28–29); zeal (Isa. 59:18), coupled with his wrath (Mic. 5:14), is subordinate to his justice (Isa. 63:1, 4).

**Deut. 32:43, “Rejoice, O Gentiles, with His people; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people.”**

**Isa. 1:24, “Therefore the Lord says, the LORD of hosts, the Mighty One of Israel, ‘Ah, I will rid Myself of My adversaries, and take vengeance on My enemies.’ ”**