

2 Kings 1 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

THE DOWNWARD SPIRAL
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(NOTE: Many consider Amaziah and Hezekiah as "good" kings)
SEE ALSO:
[ESV chart - kings of Israel - more information](#)
[ESV chart - kings of Judah - more information](#)
[Another Chart with Variable Dates for Reigns of Kings](#)

2 Kings 1:1 Now Moab rebelled against Israel after the death of Ahab.

- **Moab:** Nu 24:7 2Sa 8:2 1Ch 18:2 Ps 60:8
- **after the:** 2Ki 3:4-5 2Ki 8:20,22

Related Passages:

2 Kings 3:4-5 Now Mesha king of Moab was a sheep breeder, and used to pay the king of Israel 100,000 lambs and the wool of 100,000 rams. 5 But when Ahab died, the king of Moab rebelled against the king of Israel.



Israel and Judah in 2 Kings
(Source: ESV maps)

Now **Moab** rebelled against Israel after the death of **Ahab** - Good news - the wicked king is dead! For them to rebel indicates that prior to this Israel had exerted some degree of control over Moab presumably under the military leadership of King Ahab. The death of King Ahab was like a "Go" signal to the leaders of Moab for they saw Israel vulnerable politically at this time of change of kings.

ESV Study Bible (borrow) - It is mentioned here to make the point that, whereas the relatively righteous Jehoshaphat maintained his control of other nations (Edom, 1 Kings 22:47), Ahab's Baal-worshiping son did not.

Dale Ralph Davis on death of Ahab - Ahab was a conduit that allowed pagan sewage to engulf Israel (1 Kings 16:29–34), one who tolerated injustice (1 Kings 21), and who hated God's word (e.g., 1 Kings 22). But the Ahabs always die—that is good news. The bad news is that Ahab, Jr., follows him. Ahaziah is a chip off the old, dead block. Welcome to Israel, 852 BC. (SEE [Exposition of 2 Kings](#)) ([Book - 2 Kings](#))

Peter Pett: One of the consequences of this was that Moab, parts of which had been tributary to Israel for 'forty years' (per [the Moabite Stone](#)), since the time of Omri, rebelled and obtained their freedom. The news of Ahaziah's accident might well have been the spur to Mesha of Moab to make the attempt, although preparations for the rebellion may well have commenced during the last days of Ahab. Ahab may well have intended to crush the rebellion after he had reclaimed Ramoth-gilead.

2 Kings 1:2 And Ahaziah fell through the lattice in his upper chamber which was in Samaria, and became ill. So he sent messengers and said to them, "Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness."

KJV 2 Kings 1:2 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 Baalzebub the god of Ekron whether I shall recover of this disease.

BGT 2 Kings 1:2 κα πεσεν Οχοζιας δι το δικτυωτο το ν τ περ ατο τ ν Σαμαρε κα ρρ στησεν κα π στειλεν γγ λους κα ε πεν πρ ς ατο ς δε τε κα πιζητ σατε ν τ Βααλ μυ αν θε ν Ακκαρων ε ζ σομαι κ τ ς ρρωστ ας μου τα της κα πορε θησαν περωτ sai δι ατο

LXE 2 Kings 1:2 Ochozias fell through the lattice that was in his upper chamber in Samaria and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him.

NET 2 Kings 1:2 Ahaziah fell through a window lattice in his upper chamber in Samaria and was injured. He sent messengers with these orders, "Go, ask Baal Zebub, the god of Ekron, if I will survive this injury."

CSB 2 Kings 1:2 Ahaziah had fallen through the latticed window of his upper room in Samaria and was injured. So he sent messengers instructing them: "Go inquire of Baal-zebub, the god of Ekron, if I will recover from this injury."

ESV 2 Kings 1:2 Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this sickness."

NIV 2 Kings 1:2 Now Ahaziah had fallen through the lattice of his upper room in Samaria and injured himself. So he sent messengers, saying to them, "Go and consult Baal-Zebub, the god of Ekron, to see if I will recover

from this injury."

NLT 2 Kings 1:2 One day Israel's new king, Ahaziah, fell through the latticework of an upper room at his palace in Samaria and was seriously injured. So he sent messengers to the temple of Baal-zebub, the god of Ekron, to ask whether he would recover.

NRS 2 Kings 1:2 Ahaziah had fallen through the lattice in his upper chamber in Samaria, and lay injured; so he sent messengers, telling them, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this injury."

NJB 2 Kings 1:2 Ahaziah had fallen from the balcony of his upper room in Samaria, and was lying ill; so he sent messengers, saying to them, 'Go and consult Baal-Zebub god of Ekron and ask whether I shall recover from my illness.'

NAB 2 Kings 1:2 Ahaziah had fallen through the lattice of his roof terrace at Samaria and had been injured. So he sent out messengers with the instructions: "Go and inquire of Baalzebub, the god of Ekron, whether I shall recover from this injury."

YLT 2 Kings 1:2 and Ahaziah falleth through the lattice in his upper chamber that is in Samaria, and is sick, and sendeth messengers, and saith unto them, 'Go ye, inquire of Baal-Zebub god of Ekron if I recover from this sickness.'

- **a lattice:** Jdg 5:28 Song 2:9 Ac 20:9
- **ill:** 1Ki 22:34 *marg: 2Ch 21:14,15 Job 31:3
- **Baal-zebub:** 2Ki 1:3,6,16 Mt 10:25 12:24-27 Mk 3:22 Lu 11:15, Beelzebub
- **god:** Jdg 11:24 1Sa 5:10 1Ki 11:33 Isa 37:12,19
- **whether:** 2Ki 8:7-10 1Ki 14:3

Related Passages:

1 Kings 22:51-53+ Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. 52 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 caused Israel to sin. 53 So he served Baal and worshiped him and provoked the LORD God of Israel to anger, according to all that his father had done.

The Danger of Leaning on a Lattice!

SEEKING RELIEF FROM THE LORD OF THE FLIES!

And - The story of King Azariah actually began in 1 Kings 22 (see passages above) so that this is a very poor book division (divisions of books and chapters were not inspired). Originally there was only one book of Kings.

*Nothing happens apart from God's sovereign providence —
not even what we call "accidents."*

Ahaziah ([note](#)) **fell through the lattice in his upper chamber which was in** [Samaria](#) (capital of Israel), **and became ill** - "Accidents" happen in life but God is sovereign and allowed this fall to occur. The irony is that two "random" or chance events took the lives of father (Ahab as God guided a random arrow 1Ki 22:34+) and here Ahaziah's "random" fall and in both events God took their lives! The message is instead of leaning on a lattice, Ahaziah should have leaned upon the everlasting arms of the LORD (Dt 33:27+)! Play and practice [Leaning on the Everlasting Arms](#).

THOUGHT - Beloved, God is in full control of **ALL** of our starts and our stops! The supreme human example is the book of Job where we see God allowed evil, Satan caused evil, Job endured evil and God was glorified by it all (Job 42:5-6). Of course, the Cross of Christ is the ultimate "accident" guided by God's supreme sovereignty and perfect providence! Beloved child of God, even when the crash happens, the diagnosis comes, your plans fall apart, your heart breaks, we can still say, "God is in control." Not one detail in our life is wasted by the All Sufficient, **All Efficient** God! Not one tear is forgotten or wasted. Not one moment is overlooked by His all seeing eye. Be comforted by this great truth and praise Him in the storm ([Play this song](#)) like Job ""Naked I came from my mother's womb, and naked I shall return there. The LORD gave and the

LORD has taken away. Blessed be the Name of the LORD." (Job 1:21)

*In God's sovereignty He rules over all things and is never surprised.
in God's providence He guides all things to His purposes.*

This same term for **lattice** (sebakah from sabak - to intertwine, a netting) is used to describe a type of net ornament on the pillars of Solomon's temple (cf. 1 Ki 7:17 = "nets of network"). Ahaziah's "accident" would be woven into God's bigger story which in this chapter could be summed up as the battle between no gods and the God, Baal and Yahweh, just as on Mt Carmel. In fact, in some ways 2 Kings 1 could be subtitled "Mount Carmel, Part 2!"

MacArthur: Ahaziah's rooftop room was enclosed with crossbars of interwoven reed or wood strips, which shut out direct sunlight while letting in cool breezes. It was not sturdy enough to keep Ahaziah from falling to the ground below

So he sent messengers and said to them, "Go, inquire of [Baal-zebub](#), the god of Ekron, whether I will recover from this sickness - Note contrasting approach taken by Jehoshaphat in time of great need and crying out to Yahweh for help (2Ch 18:31)! What is even more foolish is that **Azariah** knew about the total defeat of the priests of Baal by Elijah at Carmel, as well as his father's death as predicted by the prophet Micaiah a prophet of Yahweh. Nevertheless **Ahaziah** is so deceived he cries out to something ([Baal-zebub](#)) that is actually nothing instead of the God of Israel! **Ahaziah** does not ask for healing but just for a prognostication. His seeking of the pagan deity indicates idolatry was still in "alive and well" (a bad pun because idols were dead, no gods) in the Northern Kingdom. The journey from Samaria to Ekron is about 60 miles (taking about 3 days one way).

Lord of the Flies

Why he sends his messengers to Ekron is not clear, but [Walton \(page 385\)](#) does have a note that "A deity named El-Dhubub is known at Ugarit and may mean something similar (TO [Baal-zebub](#)). Incantations known from Ugaritic invoke Baal Zebul to exorcise demons of disease."

Beelzebub is the Greek form of the name **Baal-zebub**, a pagan Philistine god worshiped in the ancient Philistine city of Ekron during the Old Testament times. It is a term signifying "the lord of flies" (2 Kings 1:2). Archaeological excavations at ancient Philistine sites have uncovered golden images of flies. After the time of the Philistines, the Jews changed the name to "Beelzeboul," as used in the Greek New Testament, meaning "lord of dung." This name referenced the god of the fly that was worshiped to obtain deliverance from the injuries of that insect. Some biblical scholars believe Beelzebub was also known as the "god of filth," which later became a name of bitter scorn in the mouth of the Pharisees. As a result, Beelzebub was a particularly contemptible deity, and his name was used by the Jews as an epithet for Satan. (**Addendum** - The Jews changed the names of pagan rulers and pagan gods by changing the vowels, to make fun of them. The term can be translated as "Lord of the house," "Lord of the flies," or "Lord of the dung." NT preserved the name in the form Beelzeboul, a name for Satan, the prince of the demons - Mt 10:25; 12:24; Mk 3:22; Lk 11:15. Baalzebub was not the same god as Baal, the Canaanite god worshiped by Ahab and Jezebel (1 Kings 16:31-33) One writer quips **Baal-zebub** was nothing but a god of death who simply attracted flies.).

Ekron (Amos 1:8; Zeph. 2:4; Zech. 9:5) was located in the western foothills of Judah, near the Philistine plain, not far from the Mediterranean Sea and was part of the Philistine Pentapolis, the five chief cities of the Philistines, Gaza, Ashkelon, Ashdod, Gath and Ekron. These cities were military and religious hubs for the Philistines. Most scholars identify ancient Ekron with the modern archaeological site called Tel Miqne (Tel Mikne). It's about 22 miles southwest of Jerusalem, near modern-day Kibbutz Revadim in Israel. (For more see [What is the significance of Ekron in the Bible? | GotQuestions.org](#))

[Brian Bell](#) points out that "Ahaziah's messengers had to pass right through Jerusalem on their way to Ekron in their idolatrous quest. It was therefore, a direct insult to Jehovah to ask help from this fly attracting oracle."

[Walton page 385](#) - lattice of the upper room. The excavations in Samaria have demonstrated that the royal palace at this time did have a second story. The style of architecture featured open areas, and the lattice described here would have been a wooden grid offering both shade and air circulation.

TSK on lattice - The flat roofs of the eastern houses are generally surrounded by a [parapet](#) wall breast high; but instead of this, some terraces are guarded with balustrades only, or latticed work. Of the same kind, probably, was the lattice, or net, as the term {shevacha} seems to import, through which Ahaziah fell into the court. This incident proves the necessity of the law for the formation of battlements for roof, (De 22:8,) which God graciously dictated from Sinai, which furnishes a beautiful example of His paternal care and goodness; for the terrace was a place where many offices of the family were performed, and business frequently transacted.

Tony Merida - We can all be tempted to look elsewhere. It could be overt, like horoscopes and palm readers. Or it can be less clear,

like trusting Freud for counseling, prosperity teachers for theology, or alcohol or drugs or food as a coping mechanism. It could be turning to work for satisfaction and meaning or to weightlifting because we are obsessed with our looks. It could be turning to immoral sex for fulfillment. We live in a world that will turn almost anywhere for relief but doesn't want to turn to a God that deserves and demands our all. God takes violation of the first commandment seriously. Ahaziah has belittled Yahweh, essentially suggesting that there is no God in Israel, or that He is impotent and less powerful than Baal-zebub. This is our idolatry as well: when we seek idols, we are saying either that Yahweh cannot help or that He's not good enough to handle our problems and desires. (See [Exalting Jesus in 1 & 2 Kings](#))

William Barnes: Yahweh simply will not tolerate (for the good of his people) any formal religious "inquiries" of any other deities (who, after all, do not even exist) . . . Yahweh will not be mocked (Gal 6:7). His people and their leadership, if they try to sneak off to seek direction from such "deities," had better be ready to face disaster as severe as any described in the present chapter. It cannot be otherwise. Of course, our God is a God of love, incredible patience (Ro 2:4), and amazing grace; but even in the New Testament, lies and subterfuge on the part of God's people (such as Ananias and Sapphira in Acts 5:1–11) may lead to sudden death and severe fear falling upon "the entire church and everyone else who heard what had happened" (Acts 5:11). That is surely the primary message of the present chapter of 2 Kings. (See [1-2 Kings - Page 197](#))

Donald Wiseman: The historian shows that the clash between Elijah, with his belief in the Lord God (Yahweh) as supreme, and the Israelite monarchy who still relied primarily on other deities, continues. Ahaziah is reproved for consulting a foreign god (1Ki 2:2–8) and his attempt to reverse the judgment pronounced by Yahweh upon him is shown dramatically (2Ki 2:9–17a). The issue is still the same as at Carmel (1Ki 18:1-46+). God demonstrates by fire that he will not share His supremacy with any other. The second book of Kings follows the first without a break (See [1 and 2 Kings: An Introduction and Commentary - Page 204](#))

| Theme/Element | 1 Kings 18+ | 2 Kings 1 |
|---|---|---|
| Prophet | Elijah | Elijah |
| Setting | Standing on Mount Carmel | Sitting on a nameless hill |
| Conflict | Yahweh vs Baal (god of rain) | Yahweh vs Lord of Flies |
| Opponents | 450 Prophets of Baal | 2 Sets of soldiers from Ahaziah |
| Question | "How long will you hesitate between two opinions? If Baal is god, follow him; if the LORD is God, follow Him." (1Ki 18:21+) | "Is it because there is no God in Israel...?" (2Ki 1:3) |
| Divine Sign | Fire from heaven consumes sacrifice | Fire from heaven consumes men |
| Baal's Failure | No fire from Baal despite hours of crying | Baal-zebub has no answer, no healing |
| Yahweh's Power | Answers by fire vindicating His Name | Answers by fire defending His prophet |
| People's Reaction | The LORD, He is God (1Ki 18:39+) | Fear & submission with third captain |
| Kings Involved | Father - Ahab idolatrous, wicked king of Israel | Son - Ahaziah idolatrous, wicked king of Israel |
| See Dale Ralph Davis' interesting summation comparing the fire of Carmel with the fires in 2 Kings 1. | | |

QUESTION - [Who was King Ahaziah in the Bible? | GotQuestions.org](#)

ANSWER - There are two kings named **Ahaziah** in the Bible; one ruled in the northern kingdom of Israel and the other in the southern kingdom of Judah. In a long line of righteous and unrighteous kings that ruled in the northern and southern kingdoms, these men were both evil kings.

King Ahaziah of Israel

Ahaziah of Israel was king from 853—852 BC. He was the son of [Ahab and Jezebel](#), who were among the most wicked rulers Israel ever had. Ahaziah's parents brought [Baal worship](#) into the land and turned God's people away from Him; although Ahaziah reigned for only two years, he was just as evil as his parents. He "aroused the anger of the LORD" (1 Kings 22:53) due to his own worship of

Baal, which continued to lead the people into sin and idolatry. At one point King Ahaziah of Israel tried to ally with King Jehoshaphat of Judah, but, after a warning from one of God's prophets, Jehoshaphat severed ties with the wicked king (1Ki 22:49; cf. 2 Chronicles 20:37).

At some point during his reign, King Ahaziah of Israel fell out of a window, injuring himself badly. He was confined to bed, and, rather than inquire of the Lord, Ahaziah sent messengers to inquire of Baal-Zebub, the "god" of Ekron, to see if he would recover ([2 Kings 1:2](#)). The Lord sent His prophet, [Elijah](#), to confront the messengers and give them God's message for King Ahaziah: he would never recover from his injuries and would die in his bed.

When the messengers returned to King Ahaziah and relayed what Elijah had told them, Ahaziah was angry and sent his captain and 50 soldiers to fetch Elijah. The captain demanded that Elijah come down from the hill he was sitting on, but the prophet refused; instead, he announced, "May fire come down from heaven and consume you and your fifty men!" (2 Kings 1:10). The Lord allowed this miracle, and all King Ahaziah's men were consumed by fire. Ahaziah sent men to Elijah twice more. In the second instance, the same thing happened as in the first: Elijah called down fire to kill the soldiers. However, the third captain begged for his life, and the Lord spared the company. Elijah came to the king. God's Word had not changed: Elijah repeated God's message of judgment directly to Ahaziah, and soon Ahaziah died. As Ahaziah had no sons, he was succeeded by his brother [Joram](#), who was also a sinful ruler—although not as evil as his brother and parents before him (2Ki 1:17).

King Ahaziah of Judah

The other Ahaziah, King Ahaziah of Judah (who is also called "Jehoahaz" in some translations), was the nephew of King Ahaziah of Israel and the son of Jehoram, the evil son of the righteous king Jehoshaphat. Judah's King Ahaziah was related to King Ahaziah of Israel through his mother, [Athaliah](#), the daughter of Ahab and Jezebel. Ahaziah of Judah walked in the ways of his father, and because of this the Lord allowed him to reign less than one year in 841 BC. He was only 22 years old (2 Kings 8:26–27).

King Ahaziah immediately allied with his other uncle, King Joram, in a war against the king of Aram. King Joram was wounded and went to Jezreel to rest (2 Kings 8:28–29), and Ahaziah of Judah joined him there. During this time, a man named Jehu was anointed by the Lord as king of Israel with the command to destroy the house of Ahab (see 2 Kings 9:1–10). Jehu knew King Joram of Israel and King Ahaziah of Judah were in Jezreel, and so he rode to that city (verse 16). When King Joram and King Ahaziah went down to meet Jehu, Joram guessed Jehu's plan and tried to flee (verse 23). Jehu, however, shot Joram with an arrow and killed him instantly (verse 24). Ahaziah tried to run as well, but Jehu's company pursued him, mortally wounding him. Ahaziah made it to Megiddo but died there (verse 27). Jehu continued his campaign, killing Jezebel and eventually destroying all of Ahab's family.

Not only are the stories of King Ahaziah of Israel and King Ahaziah of Judah a part of the history of the Jewish people, they are also a cautionary tale of the consequences of leading God's people away from the Lord. Both the northern and southern kingdoms were eventually destroyed as a result of God's judgment for their evil ways. While a remnant that spent 70 years in captivity was eventually able to return to Judah, the kingdom was never the same again.

QUESTION - [Who was Beelzebub? | GotQuestions.org](#)

ANSWER - *Beelzebub* is the Greek form of the name *Baal-zebul*, a pagan Philistine god worshiped in the ancient Philistine city of Ekron during the Old Testament times. It is a term signifying "the lord of flies" (2 Kings 1:2). Archaeological excavations at ancient Philistine sites have uncovered golden images of flies. After the time of the Philistines, the Jews changed the name to "Beelzeboul," as used in the Greek New Testament, meaning "lord of dung." This name referenced the god of the fly that was worshiped to obtain deliverance from the injuries of that insect. Some biblical scholars believe Beelzebub was also known as the "god of filth," which later became a name of bitter scorn in the mouth of the Pharisees. As a result, Beelzebub was a particularly contemptible deity, and his name was used by the Jews as an epithet for Satan.

The word has two parts: *Baal*, which was the name for the Canaanite fertility gods in the Old Testament; and *Zebul*, which means "exalted dwelling." Putting the two parts together, they formed a name for Satan himself, the prince of demons. This term was first used by the Pharisees in describing Jesus in Matthew 10:24-25. Earlier, they had accused Jesus of casting "out the demons by the ruler of the demons" (Matthew 9:34), referencing Beelzebub (Mark 3:22; Matthew 12:24).

In Matthew 12:22 Jesus healed a demon-possessed man who was blind and mute. As a result, "all the people were astonished and said, 'Could this be the Son of David?' But when the Pharisees heard this, they denied that this could be a work of God, but instead declared: 'It is only by Beelzebub, the prince of demons, that this fellow drives out demons'" (Matthew 12:23-24).

It is remarkable that the Pharisees reacted to this incredible miracle by Jesus in the very opposite way of that of the multitude, who realized that Jesus was from God. In fact, it was an admission by the Pharisees that Jesus worked miracles or performed deeds beyond the reach of any unaided human power, but they attributed this power to Beelzebub instead of God. Actually, they should

have known better: the devil cannot do works of pure goodness. However, in their self-absorbed pride, these Pharisees knew that, if the teachings of Jesus should prevail among the people, their influence over them was at an end. So, the miracle they did not deny, but instead attributed it to an infernal power, “Beelzebub the prince of the demons.”

The greater question is this: what relevance does this have to us as Christians today? In Matthew 10, Jesus provides us with the very essence of what it means to be His disciple. Here we learn that He is about to send out His apostles into the world to preach the gospel (Matthew 10:7). He gives them specific instructions on what to do and what not to do. He warns them, “Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. . . . All men will hate you because of me” (Matthew 10:17, 22). Then He adds, “A student is not above his teacher, nor a servant above his master. It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called Beelzebub, how much more the members of his household!” (Matthew 10:24-25).

The point Jesus is making to us today is that, if people are calling Him Satan, as did the Pharisees of His time, they would surely call His disciples the same. In John chapter 15 Jesus declares, “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me” (John 15:18-21).

William Barnes: The Hebrew “name” for this god means “lord of the flies,” but this was not his original name or title! Presumably, the deity in question is a local manifestation of Baal Hadad, otherwise known in Phoenicia as Baal Zebul (“Baal the prince”). The Hebrew here thus employs the similar-sounding pejorative word zebub (“flies”) for the original epithet zebul (“prince”). This mocking substitution is also attested in the New Testament references to Satan as “Beelzeboul” and “Beelzebub” (cf. the NLT mg for Matt 10:25; 12:24; Mark 3:22; Luke 11:15). A comparable phenomenon in the OT is the sarcastic pattern of substituting the term bosheth [TH1322, ZH1425] (shame) for Israelite names containing references to Baal. See, e.g., “Ishbosheth” for Esh-baal in 2 Sam 4:1 (cf. NLT mg); “Mephibosheth” for Merib-baal in 2 Sam 4:4 (cf. NLT mg); and “Jerub-besheth” for Jerub-baal (another name for Gideon) in 2 Sam 11:21 (cf. NLT mg). (See [1-2 Kings - Page 195](#))

2 Kings 1:3 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 to them, ‘Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?’**

KJV 2 Kings 1:3 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 Baalzebub the god of Ekron?

BGT 2 Kings 1:3 καὶ ἄγγελος κυρίου ἤλθεν πρὸς Ἠλίου τὸν Θεσβίτην λέγων· νῆαυται δὲ πορεύσιν ἐν γύλῳ τοῦ Οὐχοζίου βασιλῆως Σαμαρείας καὶ λαλήσεις πρὸς αὐτοὺς ἐπαρταμέναι· θεὸς ἐστὶν ὁ πορεύσας ἐν τῇ Βααλμυανθὲν Ἀκκαρων

LXE 2 Kings 1:3 And an angel of the Lord called Eliu the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, Is it because there is no God in Israel, that ye go to enquire of Baal fly, the God of Accaron? but it shall not be so.

NET 2 Kings 1:3 But the LORD's angelic messenger told Elijah the Tishbite, "Get up, go to meet the messengers from the king of Samaria. Say this to them: 'You must think there is no God in Israel! That explains why you are on your way to seek an oracle from Baal Zebub the god of Ekron.

CSB 2 Kings 1:3 But the angel of the LORD said to Elijah the Tishbite, "Go and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?'

ESV 2 Kings 1:3 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 to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?

NIV 2 Kings 1:3 But the angel of the LORD said to Elijah the Tishbite, "Go up and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?'

NLT 2 Kings 1:3 But the angel of the LORD told Elijah, who was from Tishbe, "Go and confront the messengers of the king of Samaria and ask them, 'Is there no God in Israel? Why are you going to Baal-zebub, the god of Ekron, to ask whether the king will recover?'

NRS 2 Kings 1:3 But the angel of the LORD said to Elijah the Tishbite, "Get up, go to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?'

NJB 2 Kings 1:3 But the angel of Yahweh said to Elijah the Tishbite, 'Up! Go and intercept the king of Samaria's messengers. Say to them, "Is there no God in Israel, for you to go and consult Baal-Zebub god of Ekron?'

NAB 2 Kings 1:3 Meanwhile, the angel of the LORD said to Elijah the Tishbite: "Go, intercept the messengers of Samaria's king, and ask them, 'Is it because there is no God in Israel that you are going to inquire of Baalzebub, the god of Ekron?'

YLT 2 Kings 1:3 And a messenger of Jehovah hath spoken unto Elijah the Tishbite, 'Rise, go up to meet the messengers of the king of Samaria, and speak unto them, Is it because there is not a God in Israel -- ye are going to inquire of Baal Zebub god of Ekron?'

- the [Angel of the LORD](#): 2Ki 1:15 1Ki 19:5,7 Ac 8:26 12:7-11
- [Elijah](#): 2Ki 1:8 1Ki 17:1
- [Arise, go up](#): 1Ki 18:1
- [it](#): 2Ki 1:6,16 5:8,15 1Sa 17:46 1Ki 18:36 Ps 76:1
- [Arise, go up](#): Jer 2:11-13 Jon 2:8 Mk 3:22

Related Passages:

1 Kings 18:1+ Now it happened after many days that the word of the LORD came to Elijah in the third year, saying, "[Go, show](#) yourself to Ahab, and I will send rain on the face of the earth."

1 Kings 19:5, 7+ (FIRST TIME THE [Angel of the LORD](#) SPOKE TO ELIJAH) He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, "[Arise, eat](#)." (19:7+) The [Angel of the LORD](#) came again a second time and touched him and said, "[Arise, eat](#), because the journey is too great for you."

ELIJAH CALLED BACK TO DUTY

But - This is an interesting term of contrast. Azariah has just sent a messenger to obtain input from the non-god [Baal-zebub](#). Yahweh will counter that foolish attempt now with His messenger, Elijah.

The [Angel of the LORD](#) ([Jehovah](#)) **said to Elijah the Tishbite** - I believe this is another Christophany and is the second time that the [Angel of the LORD](#) has spoken to Elijah. In essence after a respite, it is time for Elijah to go back to work as God's prophet. The last time we encountered Elijah the Tishbite was in 1Ki 21:28-29+ where the word of the LORD came to Elijah because Ahab had humbled himself before God, God would not bring the evil in his days, but would bring the evil upon his house in his son's days. And indeed we see one aspect of this evil coming upon his son Ahaziah!

Allen Ross on [Angel of the LORD](#) - The Angel of Yahweh appears a good bit in the narratives of Elijah, such as in 1 Kings 19 and 2 Kings 1. It seems pretty clear in these and other passages that the title "**the Angel of Yahweh**" refers to "Yahweh" Himself, and so it is a description of an incarnation of the Lord, for He appeared in human form to many people. The Bible does not clarify who this Yahweh is who appears as the "Angel" (or messenger), but every indication is that it would be the second person of the trinity, the divine Son. What commends this interpretation is 1) the appearances of the Angel of Yahweh parallel appearances of Yahweh which later Scriptures indicate would be Christ, 2) and this fits theology because it is the property of the Son to be the one who reveals the Godhead on earth, the Father never having taken on human form to walk among men, and the Spirit never having the property of corporeality, and 3) the phenomenon of the visitation of this Angel of Yahweh ceases when the incarnation occurs, indicating that there would no longer be a need for a "pre-incarnate" appearance now that the LORD took on mortal flesh to reveal the Godhead fully.

Arise, go up to meet the messengers of the king of Samaria- Elijah must always be sitting (I am jesting a bit) when he meets the [Angel of the LORD](#) ([Jehovah](#)) for the first thing He says said is Arise (1Ki 19:5, 7+, 2Ki 1:3)! The **messengers** are the men Ahaziah

has sent to [Baal-zebub](#), to bring back a prognosis report on his illness.

And say to them, 'Is it because there is no God ([Elohim](#)) in Israel that you are going to inquire of [Baal-zebub](#), the god of Ekron?' - There is a touch of sarcasm in this rhetorical question. **NET** = "You must think there is no God in Israel! That explains why you are on your way to seek an oracle from Baal Zebub the god of Ekron." **NLT** = "Is there no God in Israel? Why are you going to Baal-zebub, the god of Ekron, to ask whether the king will recover?" In essence God is asking "Don't you believe there is a God in Israel?" Recall that both Ahab and Jezebel worshiped Baal so Azariah probably heard very little talk of Yahweh as he was being raised.

*As you stand strong for the truth, watch out for the enemy.
He not only plays dirty; he also plays for keeps.*

Charles Swindoll emphasizes that "God is displeased with **ANY** occult involvement. God is dishonored by any specific pursuit of the future that does not find its source in His Word. But let me reassure you, God is delighted when we trust Him only. The Lord strengthens those who put their trust in Him. If we are not grounded in the Word of God and seeking Him daily as our Source of strength and knowledge for the future, we, too, can easily fall prey to the lure of the occult. As I said in an earlier chapter, in another context, we do not play games with God. And we also must learn not to play games with the enemy. Being not only "**the lord of the flies**," he is also "**the father of lies**." (Jn 8:44+) And when he gets you to believe his lies, he seldom loses. Learn a lasting lesson from Elijah. As you stand strong for the truth, watch out for the enemy. He not only plays dirty; he also plays for keeps. (See [Elijah: A Man of Heroism and Humility - Page 155](#)) (Bolding added)

August Konkell: The impact of the struggle in the narrative is achieved through the double meaning of the word "messenger" (mal'āk). This Hebrew word refers to both the "angel [of the Lord]" and to the "messengers [of the king]" (v. 3). God exercises his authority through the first messenger, while King Ahaziah can do nothing more than extend his power through military messengers. The divine messenger counters the first messengers of the king, subverting their quest. The king's messengers in effect return with an oracle from Yahweh rather than Baal-Zebub (1:5–6). (See [NIVAC](#))

Dale Ralph Davis: Yahweh's words are repeated three times (vv. 3, 6, 16)—clearly they highlight the central concern of the narrative. When Ahaziah sends to Philistia he implies Israel has no God; when he appeals to Baal-zebub he is implying that Yahweh is either non-existent or irrelevant and inadequate. (Is this not, in principle, the essence of all our idolatry? By taking first recourse to other helps and supports we subtly confess the inadequacy and insufficiency of Yahweh to handle our dilemmas.) So Yahweh's intrusion is anything but affable and courteous. He sends Elijah to cut off and stifle the king's godless expedition. ([1-2 Kings](#))

P G Matthew - When Ahab died in 853 BC, his son Ahaziah became king. I have no doubt that King Ahaziah knew that Jehovah is the true God. I am sure he was present with his father on Mount Carmel when Elijah challenged the false god Baal and demonstrated the power of the true God. Yet King Ahaziah refused to submit to the great Jehovah. He was stubborn and rebellious. The way of Baal worship seemed good to him. Why? He hated Jehovah, the God of justice, the God of holiness. He knew that Jehovah hates sin, but Baal loves it. Ahaziah knew that Jehovah requires repentance, but Baal allows man to be arrogant.

Amazingly, the God of Israel was patient with this king. He gave Ahaziah many opportunities to humble himself and return to the true worship of the great king, the covenant God, Jehovah.

We read in 2 Kings 1 that after Ahaziah became king, Moab rebelled against Israel (v. 1). Since the days of David, Moab had been subject to Israel, but the Moabites soon realized that Ahaziah was a weak king. So they rebelled against Israel, causing great political humiliation for Ahaziah. Who was behind this humiliation? God. This was God's plan to help Ahaziah humble himself.

Did political trouble cause Ahaziah to repent and call upon Jehovah? No. So God dealt with Ahaziah in a different way. This time he gave him economic trouble. In 2 Chronicles 20:35–37 we read that Ahaziah entered into a ship-building venture with Jehoshaphat, king of Judah. These two kings expended a large amount of money to build their ships. No doubt they were counting on a great return on their investment. But they lost everything.

Did Ahaziah repent as a result of this economic disaster? No. So God dealt with Ahaziah in a third way, a personal way, by touching his health. In 2 Kings 1:2, we read, "Now Ahaziah had fallen through the lattice of his upper room in Samaria and injured himself." Sadly, even then Ahaziah would not consult the true and living God, the infinite, eternal, unchanging God—the patient God who alone is able to redeem a sinner. Ahaziah's actions proved where his trust really lay. He would not submit to the God of Israel, and he perished in his stubbornness.

G Campbell Morgan - Is it because there is no God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron?-2 Kings 1.3.

Ahaziah the son of Ahab had succeeded his father upon the throne of Israel. He was not so strong a personality as was his father, but he gave himself wholly to the most abominable idolatry, in that he served and worshipped Baal. In the midst of difficulties created by the fact that Israel was at war with Moab, he sought counsel from Baal-zebub, the god of Ekron. It was then that Elijah, who had been in seclusion, suddenly appeared, and asked this question. Again it was a question vibrant with satire. Baal-zebub was no god. The God of Israel was God, and beside Him there was none else. And yet this man Ahaziah, excluded by his wickedness from the true God, sought counsel of one who was no god! And that is ever so. Men cannot live without some kind of traffic with powers supernatural, and so superior to themselves. When they are cut off from direct communication with God, they turn to the underworld, to those dark and sinister forces which are no gods. That is the meaning of all forms of spiritism. God is ever available to man, but if man by sin exclude himself from God, then he turns to false methods of dealing with the supernatural. Such methods are all, and always, destructive. Sooner or later, God breaks in again upon the soul, if not in healing revelation in response to penitence, then in swift judgment.

2 Kings 1:4 “Now therefore thus says the LORD, ‘You shall not come down from the bed where you have gone up, but you shall surely die.’” Then Elijah departed.

KJV 2 Kings 1:4 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.

BGT 2 Kings 1:4 καὶ οὕτως ἐπελάλει κριὸς κληφὶς βῆς καὶ οὐ κατὰ σπᾶτις κεθάντο
ποθαν καὶ πορεύθη Ἡλίου καὶ ἐπὶ πρὸς αὐτοὺς

LXE 2 Kings 1:4 For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said so to them.

NET 2 Kings 1:4 Therefore this is what the LORD says, "You will not leave the bed you lie on, for you will certainly die!" So Elijah went on his way.

CSB 2 Kings 1:4 Therefore, this is what the LORD says: 'You will not get up from your sickbed-- you will certainly die.'" Then Elijah left.

ESV 2 Kings 1:4 Now therefore thus says the LORD, You shall not come down from the bed to which you have gone up, but you shall surely die.'" So Elijah went.

NIV 2 Kings 1:4 Therefore this is what the LORD says: 'You will not leave the bed you are lying on. You will certainly die!' " So Elijah went.

NLT 2 Kings 1:4 Now, therefore, this is what the LORD says: You will never leave the bed you are lying on; you will surely die.' " So Elijah went to deliver the message.

- Ge 2:17 3:4 Nu 26:65 1Sa 28:19 1Ki 14:12 Pr 11:19 14:32 Eze 18:4

ELIJAH INTERCEPTS KING'S MESSENGERS TO BAAL

Now therefore thus says the LORD ([Jehovah](#)), ‘You shall not come down from the bed where you have gone up, but you shall surely die.’” - The Great Physician, Yahweh, tells the messengers to relay to King Ahaziah that "Your illness is terminal!" While this verse does not say Elijah explained to the messengers why the death sentence was given to the king, it is clear Elijah did give the reason for the death sentence because they were able to explain it to the king in 2Ki 1:6.

Then Elijah departed - His mission was completed with his interception of the king's messengers, but his mission was not yet fully accomplished as described in subsequent passages. As an aside, Elijah is by now quite experienced in delivering bad news to bad kings!

2 Kings 1:5 When the messengers returned to him he said to them, “Why have you returned?”

MESSENGERS RETURN TO KING AZARIAH

When the messengers returned to him he said to them, “Why have you returned?” - King Azariah is asking why they have returned presumably because they came back much sooner than would be expected for the 120 mile round trip to Ekron to obtain [Baal-zebub](#)'s opinion. We can estimate that Samaria to Ekron and back would have taken about 6 days.. One has to wonder what these messengers were they expecting to hear from a lifeless idol? An idol clearly could not have spoken to them. Perhaps a "priest" of the idol would serve as a sham interpreter for the mute Baal!

Yahweh's "interruption of Ahaziah's mission is, if the king could only see, a last opportunity."

Donald Wiseman on Yahweh interrupting Ahaziah's attempt to consult with an idol - If, however, Yahweh is severe, He is at the same moment merciful. His interruption of Ahaziah's mission is, if the king could only see, a last opportunity. Yahweh did not allow Ahaziah's idolatry to proceed in peace but invaded his space and rubbed his face in the first commandment again (Ex 20:3-4+). Again we see our uncomfortable God: Yahweh is furious, not tolerant; holy, not reassuring; loving, not nice. But there is love in His fury. He won't let you walk the path to idolatry easily; His mercy litters the way with roadblocks. That is a wonder considering He so detests our idols. (ED: AMEN OR OH MY!) ([1 and 2 Kings: An Introduction and Commentary](#))

2 Kings 1:6 They said to him, “A man came up to meet us and said to us, **Go, return to the king who sent you and say to him, “Thus says the LORD, ‘Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed where you have gone up, but shall surely die.’””**

KJV 2 Kings 1:6 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 Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

BGT 2 Kings 1:6 κα ε παν πρ ς α τ ν ν ρ ν β η ε ς συν νη σιν μ ν κα ε π εν πρ ς μ ς δε τε πιστρ φητε πρ ς τ ν βασιλ α τ ν ποστε λαντα μ ς κα λαλ σατε πρ ς α τ ν τ δε λ γει κ ριος ε παρ τ μ ε ναι θε ν ν Ισραηλ σ πορε ζητσαι ν τ Βααλ μ αν θε ν Ακκαρων ο χ ο τω ς κ λ ν η φ ς ν β η ς κε ο καταβ σ π α τ ς τι θ αν τ πο θ αν

LXE 2 Kings 1:6 And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, Is it because there is no God in Israel, that thou goest to enquire of Baal fly, the God of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

NET 2 Kings 1:6 They replied, "A man came up to meet us. He told us, "Go back to the king who sent you and tell him, 'This is what the LORD says: "You must think there is no God in Israel! That explains why you are sending for an oracle from Baal Zebub, the god of Ekron. Therefore you will not leave the bed you lie on, for you will certainly die.'"

CSB 2 Kings 1:6 They replied, "A man came to meet us and said, 'Go back to the king who sent you and declare to him: This is what the LORD says: Is it because there is no God in Israel that you're sending these men to inquire of Baal-zebub, the god of Ekron? Therefore, you will not get up from your sickbed-- you will certainly die.'"

ESV 2 Kings 1:6 And they said to him, "There came a man to meet us, and said to us, 'Go back to the king who sent you, and say to him, Thus says the LORD, Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'"

NIV 2 Kings 1:6 "A man came to meet us," they replied. "And he said to us, 'Go back to the king who sent you and tell him, "This is what the LORD says: Is it because there is no God in Israel that you are sending men to consult Baal-Zebub, the god of Ekron? Therefore you will not leave the bed you are lying on. You will certainly die!" ' "

NLT 2 Kings 1:6 They replied, "A man came up to us and told us to go back to the king and give him this

message. 'This is what the LORD says: Is there no God in Israel? Why are you sending men to Baal-zebub, the god of Ekron, to ask whether you will recover? Therefore, because you have done this, you will never leave the bed you are lying on; you will surely die.'

- **They said to him:** Isa 41:22-23
- **therefore:** 2Ki 1:3,4 1Ch 10:13,14 Ps 16:4

AZARIAH'S MESSENGERS CONVEY MESSAGE OF DOOM

They said to him, “A man came up to meet us - The relate how Elijah (whom they did not know or recognize) encountered them on their ill-fated, evil journey to Ekron.

And said to us, ‘Go, return to the king who sent you and say to him, “Thus says the LORD (Jehovah), ‘Is it because (term of explanation) **there is no God (Elohim) in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore** (term of conclusion - a very bad conclusion!) **you shall not come down from the bed where you have gone up, but shall surely die”** - Note they emphasize the message is from **the LORD** not the hairy man (2Ki 1:8). The messengers also state the reason for Yahweh's message with a rhetorical question. Now this would have been the opportunity for Ahaziah to fall on his face and cry out to God for mercy. But his heart was hardened to the LORD (cf Acts 7:51+), and thus his course was irrevocably, divinely determined. He was bound for Sheol and eternal separation from Yahweh, as are all men and women who reject His great mercies in the Gospel of His Son Jesus Christ (2Th 1:8,9+).

2 Kings 1:7 He said to them, “What kind of man was he who came up to meet you and spoke these words to you?”

NET 2 Kings 1:7 The king asked them, "Describe the appearance of this man who came up to meet you and told you these things."

CSB 2 Kings 1:7 The king asked them, "What sort of man came up to meet you and spoke those words to you?"

ESV 2 Kings 1:7 He said to them, "What kind of man was he who came to meet you and told you these things?"

NIV 2 Kings 1:7 The king asked them, "What kind of man was it who came to meet you and told you this?"

NLT 2 Kings 1:7 "What sort of man was he?" the king demanded. "What did he look like?"

NRS 2 Kings 1:7 He said to them, "What sort of man was he who came to meet you and told you these things?"

NJB 2 Kings 1:7 He said, 'This man who met you and said all this, what was he like?'

NAB 2 Kings 1:7 The king asked them, "What was the man like who came up to you and said these things to you?"

YLT 2 Kings 1:7 And he saith unto them, 'What is the fashion of the man who hath come up to meet you, and speaketh unto you these words?'

GWN 2 Kings 1:7 The king asked them, "What was the man like who told you this?"

- **What kind of man was he** Jdg 8:18 1Sa 28:14

AZARIAH INQUIRES ABOUT IDENTITY OF MESSENGER

He said to them, “What kind of man was he who came up to meet you and spoke these words to you?”- Basically, Azariah is saying "Describe the appearance of this man."

2 Kings 1:8 They answered him, “He was a hairy man with a leather girdle bound about his loins.” And he said, “It is Elijah the Tishbite.”

KJV 2 Kings 1:8 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.

BGT 2 Kings 1:8 κα επον πρ ς α τ ν ν ρ δας κα ζ νην δερματ νην περιεζωσ νος τ ν σφ ν α το κα επεν Ηλιου Θεσβ της ο τ ς σπιν

LXE 2 Kings 1:8 And they said to him, He was a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thesbite.

NET 2 Kings 1:8 They replied, "He was a hairy man and had a leather belt tied around his waist." The king said, "He is Elijah the Tishbite."

CSB 2 Kings 1:8 They replied, "A hairy man with a leather belt around his waist." He said, "It's Elijah the Tishbite."

ESV 2 Kings 1:8 They answered him, "He wore a garment of hair, with a belt of leather about his waist." And he said, "It is Elijah the Tishbite."

NIV 2 Kings 1:8 They replied, "He was a man with a garment of hair and with a leather belt around his waist." The king said, "That was Elijah the Tishbite."

NLT 2 Kings 1:8 They replied, "He was a hairy man, and he wore a leather belt around his waist." "Elijah from Tishbe!" the king exclaimed.

NRS 2 Kings 1:8 They answered him, "A hairy man, with a leather belt around his waist." He said, "It is Elijah the Tishbite."

NJB 2 Kings 1:8 'A man wearing a hair cloak', they answered, 'and a leather loincloth.' 'It was Elijah the Tishbite,' he said.

NAB 2 Kings 1:8 "Wearing a hairy garment," they replied, "with a leather girdle about his loins." "It is Elijah the Tishbite!" he exclaimed.

YLT 2 Kings 1:8 And they say unto him, 'A man -- hairy, and a girdle of skin girt about his loins;' and he saith, 'He is Elijah the Tishbite.'

- an hairy man: Isa 20:2 Zec 13:4 Mt 3:4 11:8 Lu 1:17 Rev 11:3

ELIJAH'S UNUSUAL APPEARANCE

They answered him, “He was a hairy man with a leather (Heb - belt of skin) girdle bound about his loins.” - He was a **hairy man** not because he was inherently [hirsute](#) (although he may well have been - see note below), but primarily because his suit was hairy! This detail would help us understand why the king's messengers were willing to stop and listen to Elijah and not discount him as some kind of "religious nut." His appearance would probably arrest most people's attention. Of course, one cannot discount that the sovereign LORD made sure the men stopped and heard the message.

NET Note on a hairy man - Hebrew literally reads “an owner of hair.” (ED: "possessor of hair") This idiomatic expression indicates that Elijah was very hairy. For other examples where the idiom “owner of” is used to describe a characteristic of someone, see HALOT 143 s.v. לַיָּד. For example, an “owner of dreams” is one who frequently has dreams (Gen 37:19) and an “owner of anger” is a hot-tempered individual (Prov 22:24).

ESV Study Bible (borrow) on a hairy man - - The “hair” could be either animal or human, which is why translations of the Hebrew have varied between “garment of hair” and “hairy” (i.e., long-haired, bearded).

John MacArthur on a hairy man - This has been interpreted in two ways: 1) Elijah was physically hairy; or 2) Elijah wore a garment made of hair. The language supports the second viewpoint that Elijah wore a coarse wool garment girded at the waist with a leather belt. Zechariah 13:4 describes such a garment as belonging to prophets (cf. Mt 7:15). Further, the NT describes John the Baptist, who came in the spirit and likeness of Elijah, as clothed in camel's hair (Mt 3:4). ([Borrow](#))

I like **John C Whitcomb's** comment on Elijah's appearance -- The king's messengers were stopped en route by **God's war**

machine, equipped with nothing but a garment of hair and a leather girdle (**ED**: AH, YES, BUT ALSO EQUIPPED WITH THE SWORD OF THE SPIRIT! - Eph 6:17+). This dress was a forceful rebuke of the sinful luxury of the aristocracy of Israel, and became such a symbol of prophetic power that false prophets would “wear a hairy mantle to deceive” (Zech. 13:4+)! Speaking of Elijah's later counterpart, [John the Baptist](#), our Lord asked: “What went ye out to see? A man clothed in soft raiment?” (Matt. 11:8+; cf. Mt 3:4+). But it was more than his rough garments and rugged visage that gave him power against Baal's henchmen –**it was special authority from God Himself**. (Borrow [Solomon to the Exile page 64](#)) (bolding added)

[Keil and Delitzsch](#) comment on **a hairy man** - This does not mean a man with a luxuriant growth of hair, but refers to the hairy dress, i.e., the garment made of sheep-skin or goat-skin or coarse camelhair, which was wrapped round his body; (2 Kings 2:8; 1 Kings 19:13), or (Zech. 13:4, cf. Matt. 3:4+, Heb. 11:37), which was worn by the prophets, not as mere ascetics, but as **preachers of repentance**, the rough garment denoting the severity of the divine judgments upon the effeminate nation, which revelled in luxuriance and worldly lust. And this was also in keeping with “the leather girdle,” (Matt. 3:4+), whereas the ordinary girdle was of cotton or linen, and often very costly. (bolding added)

Treasury of Scriptural Knowledge - That is, he wore a rough garment, either made of camels' hair, as that of John Baptist, or of a skin, dressed with the hair on. Sir J. Chardin informs us, in a MS. note on this place, cited by Mr. Harmer, that the eastern [dervishes](#) and fakeers are clothed just as Elijah was, with a hairy garment, girded with a leathern girdle.

And he said, “It is Elijah the Tishbite.” - Azariah immediately recognizes the man was Elijah, either because he may have seen him as a child when he appeared before his father Ahab, or possibly because of his reputation for such an unusual wardrobe.

ELIJAH THE TISHBITE - 6v - 1 Ki. 17:1; 1 Ki. 21:17; 1 Ki. 21:28; 2 Ki. 1:3; 2 Ki. 1:8; 2 Ki. 9:36

QUESTION - [Who was Elijah in the Bible? | GotQuestions.org](#)

ANSWER - The prophet Elijah is one of the most interesting and colorful people in the Bible, and God used him during an important time in Israel's history to oppose a wicked king and bring revival to the land. Elijah's ministry marked the beginning of the end of Baal worship in Israel. Elijah's life was filled with turmoil. At times he was bold and decisive, and at other times fearful and tentative. He alternately demonstrates victory and defeat, followed by recovery. Elijah knew both the power of God and the depths of depression.

Elijah, a prophet of God whose name means “my God is the Lord,” came from Tishbeh in Gilead, but nothing is known of his family or birth. We first meet Elijah in 1 Kings 17:1 when he suddenly appears to challenge Ahab, an evil king who ruled the northern kingdom from 874 to 853 BC. Elijah prophesies a drought to come upon the whole land as consequence for Ahab's evil (1 Kings 17:1–7). Warned by God, Elijah hides near the brook of Cherith where he is fed by ravens. As the drought and famine in the land deepen, Elijah meets with a widow in a neighboring country, and, through her obedience to Elijah's request, God provides food enough for Elijah, the woman, and her son. Miraculously, the widow's barrel of flour and jar of oil never run out (1 Kings 17:8–16). The lesson for the believer is that, if we walk in fellowship with the Lord and obey Him, we will be open to His will. And when we are in God's will, He fulfills all of our needs, and His mercy to us never runs short.

We next see Elijah as the central character in a face-off with the prophets of the false god Baal on [Mount Carmel](#) (1 Kings 18:17-40). The prophets of Baal call upon their god all day long to rain fire from heaven to no avail. Then Elijah builds an altar of stones, digs a ditch around it, puts the sacrifice on the top of wood and calls for water to be poured over his sacrifice three times. Elijah calls upon God, and God sends fire down from heaven, burns the sacrifice, the wood, and the stones and licks up the water in the ditch. God proved He was more powerful than false gods. It was then that Elijah and the people killed all of the false prophets of Baal, in compliance with God's command in Deuteronomy 13:5.

After the great victory over the false prophets, rain once again fell on the land (1 Kings 18:41-46). However, in spite of victory, Elijah entered a period of wavering faith and depression (1 Kings 19:1-18). Ahab had told his wife, Jezebel, of God's display of power. Rather than turn to God, Jezebel vowed to kill Elijah. Hearing of this, Elijah fled to the wilderness, where he prayed for God to take his life. But God refreshed Elijah with food, drink, and sleep instead. Then Elijah took a forty-day journey to Mount Horeb. There Elijah hid in a cave, still feeling sorry for himself and even confessing his belief that he alone was left of the prophets of God. It is then that the LORD instructed Elijah to stand on the mountain as the LORD passed by. There was a great wind, an earthquake, and then fire, but God was not in any of those. Then came a still, small voice in which Elijah heard God and understood Him. God gave Elijah instructions for what to do next, including anointing Elisha to take his place as prophet and assuring Elijah that there were still 7,000 in Israel who had not bowed to Baal. Elijah obeyed God's commands. Elisha became Elijah's assistant for some time, and the two continued to deal with Ahab and Jezebel, as well as Ahab's son and successor, Ahaziah. Rather than die a natural death, Elijah was taken up to heaven in a whirlwind (2 Kings 2:1-11).

John the Baptist's ministry was marked by “the spirit and power of Elijah” (Luke 1:17), fulfilling the prophecy of Malachi 4:5–6. James

uses Elijah as an example of prayer in James 5:17–18. He says that Elijah "was a human being, even as we are," yet he prayed that it would not rain, and it did not. Then he prayed that it would rain, and it did. The power of prayer is in God, not in our own human nature.

As was true for Elijah, when we focus on the tumult of life in this world, we can get our eyes off of the LORD and become discouraged. God does display Himself in mighty works of power and judgment such as wind, fire, and earthquakes. But He also relates with us intimately and personally, such as in the quiet whisper. God meets our physical needs, encourages us to examine our own thoughts and behaviors, instructs us in how to proceed, and assures us that we are not alone. When we are attentive to God's voice and walking in obedience to His Word, we can find encouragement, victory, and reward. Elijah struggled with typical human frailties, yet he was used mightily of God. It may not be through such obviously miraculous displays of might, but, if we are yielded to Him, God can use us powerfully for His kingdom purposes, too.

2 Kings 1:9 Then the king sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, "O man of God, the king says, 'Come down.'"

KJV 2 Kings 1:9 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.

BGT 2 Kings 1:9 κα π στείλεν πρ ς α τ ν γο μενον πεντηκ νταρχον κα το ς πεντ κοντα α το κα ν βη κα λθεν πρ ς α τ ν κα δο Ηλιου κ θητο π τ ς κορυφ ς το ρους κα λ λησεν πεντηκ νταρχος πρ ς α τ ν κα ε πεν νθρωπε το θεο βασιλε ς κ λεσ ν σε κατ βηθι

LXE 2 Kings 1:9 And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down.

NET 2 Kings 1:9 The king sent a captain and his fifty soldiers to retrieve Elijah. The captain went up to him, while he was sitting on the top of a hill. He told him, "Prophet, the king says, 'Come down!'"

CSB 2 Kings 1:9 So King Ahaziah sent a captain of 50 with his 50 men to Elijah. When the captain went up to him, he was sitting on top of the hill. He announced, "Man of God, the king declares, 'Come down!'"

ESV 2 Kings 1:9 Then the king sent to him a captain of fifty men with his fifty. He went up to Elijah, who was sitting on the top of a hill, and said to him, "O man of God, the king says, 'Come down.'"

NIV 2 Kings 1:9 Then he sent to Elijah a captain with his company of fifty men. The captain went up to Elijah, who was sitting on the top of a hill, and said to him, "Man of God, the king says, 'Come down!'"

NLT 2 Kings 1:9 Then he sent an army captain with fifty soldiers to arrest him. They found him sitting on top of a hill. The captain said to him, "Man of God, the king has commanded you to come down with us."

NRS 2 Kings 1:9 Then the king sent to him a captain of fifty with his fifty men. He went up to Elijah, who was sitting on the top of a hill, and said to him, "O man of God, the king says, 'Come down.'"

NJB 2 Kings 1:9 He then sent a captain of fifty soldiers with his fifty men to Elijah, whom they found sitting on top of a hill; the captain went up to him and said, 'Man of God, the king says, "Come down." ' '

NAB 2 Kings 1:9 Then the king sent a captain with his company of fifty men after Elijah. The prophet was seated on a hilltop when he found him. "Man of God," he ordered, "the king commands you to come down."

YLT 2 Kings 1:9 And he sendeth unto him a head of fifty and his fifty, and he goeth up unto him (and lo, he is sitting on the top of the hill), and he speaketh unto him, 'O man of God, the king hath spoken, Come down.'

- **sent:** 2Ki 6:13,14 1Ki 18:4,10 19:2 22:8,26,27 Mt 14:3
- **he was sitting:** 1Ki 18:42 Lu 6:11,12
- **man:** Am 7:12 Mt 26:68 27:29,41-43 Mk 15:29,32 Heb 11:36

KING AZARIAH SENDS DELEGATION TO ELIJAH

Then the king sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill - Notice Ahaziah does not send a messenger but a troop of soldiers. This was not to be a casual conversation!

[NET Note](#) suggests "The prophet Elijah's position on the top of the hill symbolizes his superiority to the king and his messengers."

And he (THE CAPTAIN) said to him, "O man of God, the king says, 'Come down.'" - It is interesting that all three captains address Elijah as "**O man of God.**" Where did they get this accurate descriptive name? This would have to have been given to them by King Ahaziah! So even the king acknowledged Elijah's title (and presumably his authority) although he steadfastly refused to acknowledge Elijah's God! Sin is a stupid thing and makes people, even kings, do stupid things!

To command Elijah "**Come down**" was the wrong thing to say to Elijah! It was like a "declaration of war" between Baal and Yahweh. The human odds were 51 to 1 against Elijah, but One Holy God plus Elijah constituted a majority! This standoff reminds me of David and Goliath when David declared to the giant Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, Whom you have taunted." (1Sa 17:45+).

MAN OF GOD - 78X/73V - Deut. 33:1; Jos. 14:6; Jdg. 13:6; Jdg. 13:8; 1 Sam. 2:27; 1 Sam. 9:6; 1 Sam. 9:7; 1 Sam. 9:8; 1 Sam. 9:10; 1 Ki. 12:22; 1 Ki. 13:1; 1 Ki. 13:4; 1 Ki. 13:5; 1 Ki. 13:6; 1 Ki. 13:7; 1 Ki. 13:8; 1 Ki. 13:11; 1 Ki. 13:12; 1 Ki. 13:14; 1 Ki. 13:21; 1 Ki. 13:26; 1 Ki. 13:29; 1 Ki. 13:31; 1 Ki. 17:18; 1 Ki. 17:24; 1 Ki. 20:28; 2 Ki. 1:9; 2 Ki. 1:10; 2 Ki. 1:11; 2 Ki. 1:12; 2 Ki. 1:13; 2 Ki. 4:7; 2 Ki. 4:9; 2 Ki. 4:16; 2 Ki. 4:21; 2 Ki. 4:22; 2 Ki. 4:25; 2 Ki. 4:27; 2 Ki. 4:40; 2 Ki. 4:42; 2 Ki. 5:8; 2 Ki. 5:14; 2 Ki. 5:15; 2 Ki. 5:20; 2 Ki. 6:6; 2 Ki. 6:9; 2 Ki. 6:10; 2 Ki. 6:15; 2 Ki. 7:2; 2 Ki. 7:17; 2 Ki. 7:18; 2 Ki. 7:19; 2 Ki. 8:2; 2 Ki. 8:4; 2 Ki. 8:7; 2 Ki. 8:8; 2 Ki. 8:11; 2 Ki. 13:19; 2 Ki. 23:16; 2 Ki. 23:17; 1 Chr. 23:14; 2 Chr. 8:14; 2 Chr. 11:2; 2 Chr. 25:7; 2 Chr. 25:9; 2 Chr. 30:16; Ezr. 3:2; Neh. 12:24; Neh. 12:36; Ps. 90:1; Jer. 35:4; 1 Tim. 6:11; 2 Tim. 3:17 (Title used of Moses, Samuel, Elijah, Elisha, David, Timothy)

[ESV Study Bible \(borrow\)](#) - This is not the first time a negative oracle addressed to a king elicits an attempt to capture the prophet who delivered it (cf. 1 Kings 13:1-7; 17:1-4; 18:9-10; also 1 Sam. 19:19-24). The prophetic word, however, cannot be brought under human control,

Dale Ralph Davis gives a correct assessment of this encounter - 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.' 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. ([1-2 Kings](#))

F B Meyer - Our Daily Homily - Thou man of God!

Oh that thou and I might so live before God and men, that they should recognize us as men of God, as God's men! See how these ungodly captains at once recognized this, in the case of Elijah. They fretted and chafed against his holiness; but they were forced to admit it. They tried to impose their orders, or those of their king; but they realized that Elijah was the servant of Him whom they set at nought, so far as their own lives were concerned.

If we are really men of God, we shall be the last to assume the title. Notice that Elijah puts an if before the title with which he was saluted "If I be a man of God." Paul counted himself the least of all saints.

We must be of God.— All our goodness must originate in Him. We can no more boast of goodness than a chamber can boast of the light which irradiates each corner of its space. The faith that takes His grace, as well as the grace it takes, is His. We are absolutely His debtors; and happy are they who love to have it so, and lie always at the Beautiful Gate of God's heart, expecting to receive alms at His hand.

We must be for God.— This is the only cure for self-consciousness, for that perpetual obtrusion of the self-life which is our bane and curse. Ask that the Holy Spirit may fill you with so absorbing a passion for the glory of Jesus, that there may be no room to think of your own reputation or emolument.

We must be in God, and God in us.— This is possible, when we love perfectly. He that dwelleth in love, dwelleth in God, and God in him. Oh, sea of light, may we lie spread out in thy translucent waves, as the sponges in southern sapphire seas, till every fiber of our being be permeated and infilled!

James Smith - ELIJAH, THE MAN OF GOD 2 KINGS 1:1–16

"A king sang once

Long years ago: 'My soul is athirst for God,

Yea, for the living God'—thy thirst and his
Are one.... Life is not enough,
Nor love, nor learning—Death is not enough,
Give us now, now!—to live in the life of God;
Give us now, now!—to be at one with HIM."
—Ingelow.

Ahaziah, the son of a wicked father, meets with an accident, and is sick, then he desires to inquire of the god of Ekron. His fall might have been a great blessing to him as it made him feel the need of divine assistance; but, instead of calling upon the God of Heaven, he chose to inquire of the god of flies, and thus ignore the Lord God of Israel. But God is not mocked; He thrusts His servant Elijah right in front of the king's messengers with the sentence of death. The prophet appears before us here as a "man of God," and as such let us consider him.

I. He was Commissioned. "The angel of the Lord said unto Elijah, Arise, go ... and say unto them, Is it because there is no God in Israel that ye go to inquire of Baal-zebub?" (v. 3, R.V.). As a man of God, he was called upon to speak on God's behalf. Is there not a great need for definite testimony along this line to-day, when multitudes are forsaking God, the Fountain of Living Water, and hewing out for themselves broken cisterns that can hold no water (Jer. 2:11–13). Is it because Christ has failed that men seek after the pleasures of sin? Is it because the Gospel of God has lost its power that men go after another gospel? Oh, man of God, be true to thy calling, and preach Christ.

II. He was Believed. The turning back of the messengers proved that they were convinced that this man spoke with more than human authority, then, after describing his appearance to the king, he said, "It is Elijah the Tishbite" (v. 8). The manner of the "man of God" cannot be the same as ordinary mortals. If Elijah had addressed them in the fashion in which many preach the Gospel, they would have smiled and went on after their "lying vanities" to the forsaking of their own mercy. (Jonah 2:8). Although they knew not the name of the man, they felt that there was a supernatural ring about his message. "It is Elijah!" It is just like that man who is constantly doing wonders in the name of his God, in turning sinners from the error of their ways.

III. He was Mocked. Ahaziah did not blame his servants from turning back, but that man for predicting his death. So a captain with his fifty men were ordered to apprehend him. They found Elijah on the top of a hill (perhaps Carmel), and, in a tone of contempt and insolence, they said: "Thou man of God, the king hath said, Come down" (v. 9), as if the saying of the king was of greater weight than the message of God. He demanded him to come down. The captain of the second fifty was even more insolent in saying, "Come down quickly." They seemed utterly helpless of themselves to bring him down. There is a hill-top from which no power on earth can bring down a "man of God"—that is the hill-top of peaceful communion in the divine presence. It is the delight of the enemy to get a man of God down. (See Neh. 6:2, 3).

IV. He was Vindicated. "Elijah said, If I be a man of God, then let fire come down from Heaven," etc. (vv. 10–12). There are those who labour to justify Elijah here, as if Elijah had manufactured the avenging fire, or had prevailed on God to do something derogatory to his holy character. It was the Holy Name of God these captains were sneering at when they spoke so contemptuously of the man of God. The devouring fire was God's vindication of His own Name as represented by His servant Elijah. Our God is a consuming fire, and He will not hold them guiltless who taketh His Name in vain. Elijah did not need to vindicate himself, but His God, who is ever jealous of His Holy Name, did it in a most convincing and overwhelming fashion. It is God that justifieth. "Take heed, that ye despise not one of these little (humble) ones which believe in ME" (Matt. 18:10).

V. He was Feared. The third captain, who came with his fifty, came in a different spirit. He had learned, through the terrible doom of his predecessors, that this seemingly meek and helpless "man of God" was not to be spoken against with impunity. He was a man for whom the Almighty fought, and who had all the forces of Heaven on his side. "He came and fell on his knees before Elijah, and besought him for his life and the life of the fifty." He had discovered that it was not only with the man he had to do, but with the God who was for the man.

VI. He was Obedient. "The angel of the Lord said unto Elijah, Go down with him, and he arose and went" (v. 15). The third captain prevailed, not by commanding the man of God to "come down," but by casting himself down at the prophet's feet. God had respect unto this man's prayer. It was just like a man of God to be ready to render immediate obedience to the Lord whenever His will is made known, whether the call is to go up or go down. "Anywhere with Jesus," says the Christian heart.

VII. He was Faithful. He went down to Samaria, not as a prisoner, but as a prince surrounded with his bodyguard, and fearlessly delivered his unwelcome message to the guilty king (v. 16). He would surely die, because he had sought help from the dead god of Ekron, and had despised the living God of Israel. Every soul that so sins shall surely die. Oh, man, fallen by thy sin, and sick unto death, hear His voice of mercy saying, "Look unto ME, and be ye saved, ... for I am God, and there is none else".—who can deliver. "There is none other Name under Heaven, given among men, whereby we must be saved." (Acts 6:12).

2 Kings 1:10 Elijah replied to the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty.

KJV 2 Kings 1:10 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.

BGT 2 Kings 1:10 κα περ θη Ηλιου κα επεν πρς τν πεντηκ νταρχον κα ε νθρωπος το θεο γ καταβ σεται πρ κ το ο ρανο κα καταφ γετα σε κα το ς πεντ κοντ σου κα κατ βη πρ κ το ο ρανο κα κατ φαγεν α τ ν κα το ς πεντ κοντα α το

LXE 2 Kings 1:10 And Eliu answered and said to the captain of fifty, And if I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

NET 2 Kings 1:10 Elijah replied to the captain, "If I am indeed a prophet, may fire come down from the sky and consume you and your fifty soldiers!" Fire then came down from the sky and consumed him and his fifty soldiers.

CSB 2 Kings 1:10 Elijah responded to the captain of the 50, "If I am a man of God, may fire come down from heaven and consume you and your 50 men." Then fire came down from heaven and consumed him and his 50 men.

ESV 2 Kings 1:10 But Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty.

NIV 2 Kings 1:10 Elijah answered the captain, "If I am a man of God, may fire come down from heaven and consume you and your fifty men!" Then fire fell from heaven and consumed the captain and his men.

NLT 2 Kings 1:10 But Elijah replied to the captain, "If I am a man of God, let fire come down from heaven and destroy you and your fifty men!" Then fire fell from heaven and killed them all.

NRS 2 Kings 1:10 But Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven, and consumed him and his fifty.

NJB 2 Kings 1:10 Elijah answered the captain, 'If I am a man of God, may fire fall from heaven and destroy both you and your fifty men.' And fire fell from heaven and destroyed him and his fifty men.

NAB 2 Kings 1:10 "If I am a man of God," Elijah answered the captain, "may fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty men.

YLT 2 Kings 1:10 And Elijah answereth and speaketh unto the head of the fifty, 'And if I am a man of God, fire doth come down from the heavens, and consume thee and thy fifty;' and fire cometh down from the heavens, and consumeth him and his fifty.

- **If I am a man of God** 2Ki 2:23,24 Nu 16:28-30 1Ki 18:36-38 22:28 2Ch 36:16 Ps 105:15 Mt 21:41 23:34-37 Ac 5:3-10
- **let fire:** Nu 11:1 16:35 Job 1:16 Ps 106:18 Lu 9:54 Heb 12:29 Rev 11:5
- **consumed:** Da 3:22,25 6:24 Ac 12:19

Related Passages:

Numbers 16:35+ (MOSES WAS VALIDATED BY FIRE) Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.

1 Kings 17:18-24+ So she said to Elijah, "What do I have to do with you, **O man of God**? You have come to me to bring my iniquity to remembrance and to put my son to death!" 19 He said to her, "Give me your son." Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed. 20 He called to the LORD and said, "O LORD my God, have You also brought calamity to the widow with whom I am staying, by causing her son to die?" 21 Then he stretched himself upon the child three times, and called to the LORD and said, "O LORD my God, I pray You, let this child's life return to him." 22 The LORD heard the voice of Elijah, and the life of the child returned to him and he revived. 23 Elijah took the child and brought him down from the upper room into the house and gave him to his mother; and Elijah said, "See, your son is alive." 24 Then the woman said to Elijah, "**Now I know that you are a man of God and that the**

word of the LORD in your mouth is truth."

1 Kings 18:36-38+ At the time of the offering of the evening sacrifice, Elijah the prophet came near and said, "O LORD, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word. 37 "Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and that You have turned their heart back again." 38 **Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.**

ELIJAH PROVES HE IS A MAN OF GOD

Elijah replied to the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." - IF normally signifies a conditional statement and in this case unfortunately for Ahaziah's soldiers the condition had already been met (see widow's acknowledgment of Elijah as "**O man of God**" convinced he was a **man of God** after he raised her son to life 1Ki 17:18, 24+)! Elijah was not a dragon so he did not breathe fire, but God had given him the authority to call it down from heaven (like the 2 Witnesses in Rev 11:5-6+) and it would prove he was a prophet. **Fire** from **heaven** is a picture of Yahweh's power and authority, almost like God's "signature" attesting "I am God and there is no other!" (Isa 45:5, 6, 21, 22, Isa 46:9) Elijah knows he is a **man of God**, so he knows this is not something that might happen, but definitely will happen. One wonders if the soldiers were aware of the story of Elijah calling down fire on Mount Carmel (1Ki 18:36, 37, 38+)? In any event it was too late once Elijah spoke these words.

THOUGHT - It is interesting to see the parallel with Mt Sinai, for like Mt Sinai, Mt Carmel and Elijah's hill both became places of God's revelation and power resulting in a reverential fear and holy dread ([See also chart above](#)). Indeed, God often revealed Himself on high places (cf Mount Nebo - Dt 34:1-7+, Mount Zion - site of the Temple, Sermon on the Mount Mt 5-7+, Mount of Transfiguration - Mt 17:1-2ff+, and most dramatically and definitively on the hill of the Skull, Golgotha - Mt 27:33ff+), and this reflects to some degree why He was worshiped in the high places (cf 1Ki 3:2, 3, 4+, prior to building of Temple). Sadly, as the nation backslid from one bad king to another, the high places that remained (and which once were sites of true worship) gradually became (at best) sites of syncretistic worship and (at worse) sites of all out idolatrous worship and abominable debauchery! Isn't that the basic degrading dynamic of SIN, to first entice and ensnare hearts and then take them further and further away from the true and living God until one is totally deceived and deluded (like Ahab and Ahaziah)! (cf Pr 5:22+, Heb 3:13+, cf [Deceitfulness of Sin](#)) (See also [Ten Mountains Associated with Divine Encounters](#))

Then fire came down from heaven and consumed ('akal; Lxx - [katesthio](#)) him and his fifty - Fire in the OT is associated with the divine presence. The last time Elijah called down fire from heaven it consumed the sacrifice as well as the altar and water ([See chart](#)).

THOUGHT - Note the fascinating irony in these passages with the repeated use of the same Hebrew verb **yarad**. (1) The verb **came down (yarad)** states Ahaziah would not "come down" (yarad) from the bed where he had gone up (2Ki 1:4, 6, 16)! (2) The captains cried "**come down (yarad)**" (2Ki 1:9, 11). (3) Fire **came down (yarad)** from heaven (2Ki 1:10, 12, 14). (4) The Angel of the LORD told Elijah **go down (yarad)** (2Ki 1:15) One takeaway is that we must all daily "come down" from our pride and bow down to the One Who is the all consuming fire (Dt 4:24+, Dt 9:3+)! Have you come down and gone up to Calvary, to Jesus, the Messiah Who took the full force of God's all consuming fire against sin that you might not be consumed by that fire eternally (Is 30:27, Isa 33:14, Mt 25:41+, Rev 20:10+, Rev 20:14, 15+)? Know for certain that "our God is a consuming fire." (Hebrews 12:29+).

Adam Clarke makes an excellent point that "Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was no more possible for Elijah to bring down fire from heaven, than for them to do it. God alone could send the fire; and as he is just and good, he would not have destroyed these men had there not been a sufficient cause to justify the act.

John MacArthur on **fire...from heaven** - it was an indication that Elijah was like Moses, who also was validated as the Lord's prophet by fire from heaven (Nu 16:35). (see [The MacArthur Bible Commentary](#))

ESV Study Bible (borrow) - Here 100 soldiers (ED: ACTUALLY 102) die as a result of Ahaziah's choice to turn from God, again

Brian Bell on calling down **fire from heaven** - Jesus forbade his disciples to attempt to imitate this episode. Lk.9:54-56- And when His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?" 55 But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. 56 For the Son of Man did not come to destroy men's lives but to save them." 2. You & I need to breathe the spirit of our age...The age of the Holy Spirit. The age of revealed love. The age of grace abounding over sin. a) Slide15 The fire we need to call down is the fire of Pentecost, which destroys not souls but sin. The Spirit's fire that consumes sin & transforms sinners.

2 Kings 1:11 So he again sent to him another captain of fifty with his fifty. And he said to him, "O man of God, thus says the king, 'Come down quickly.'"

YLT 2 Kings 1:11 And he turneth and sendeth unto him another head of fifty and his fifty, and he answereth and speaketh unto him, 'O man of God, thus said the king, Haste, come down.'

- **Again:** Nu 16:41 1Sa 6:9 Isa 26:11 Jer 5:3 Joh 18:5-12 Ac 4:16,17
- **O man:** 1Sa 22:17-19 Pr 29:12 Isa 32:7 Mt 2:16 Lu 22:63,64

KING AHAZIAH SENDS SECOND GROUP

So he again sent to him another captain of fifty with his fifty - He refers to King Ahaziah who is going to persist in his "battle" against Yahweh, even though he now knows God has called in his "Terminator" with Elijah calling down fire on the first group of 50 + 1. Add to that truth, the fact that Elijah had successfully pulled off the same "firebombing" of 450 prophets of Baal ([see chart](#)). One would have thought these facts might have given the king pause to reconsider and even to repent of rejecting the true and living God for a substitute dead "fly god," a no god! But the rudder of Ahaziah's heart was set and it was taking himself step by step toward inevitable temporal death and then his eternal death in the depths of Sheol and then the [Lake of Fire](#)!

And he said to him, "O man of God, thus says the king, 'Come down quickly - NLT - "Man of God, the king demands that you come down at once." Now the captain adds "**quickly**" to his command (cf 2Ki 1:9), which show his foolishness, for he is surely aware of the fate of the first 50+1! Unlike the third captain, this man refused to bend his knee to Elijah, and so he would burn! That's still true today - Bend or burn. Bend (knee to Jesus) or burn (eternally separated from Jesus). And by the way, the latter group will still have to bend the knee but too little, too late (Php 2:10-11+)

2 Kings 1:12 Elijah replied to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty.

KJV 2 Kings 1:12 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.

BGT 2 Kings 1:12 κα περ θη Ηλιου κα λησεν πρς α τ ν κα επεν ε νθρωπος το θεο γ ε μι καταβ σεται π ρ κ το ο ρανο κα καταφ γετα σε κα το ς πεντ κοντ σου κα κατ βη π ρ κ το ο ρανο κα κατ φαγεν α τ ν κα το ς πεντ κοντα α το

LXE 2 Kings 1:12 And Eliu answered and spoke to him, and said, If I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

NET 2 Kings 1:12 Elijah replied to them, "If I am indeed a prophet, may fire come down from the sky and consume you and your fifty soldiers!" Fire from God came down from the sky and consumed him and his fifty soldiers.

CSB 2 Kings 1:12 Elijah responded, "If I am a man of God, may fire come down from heaven and consume you and your 50 men." So a divine fire came down from heaven and consumed him and his 50 men.

ESV 2 Kings 1:12 But Elijah answered them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty.

NIV 2 Kings 1:12 "If I am a man of God," Elijah replied, "may fire come down from heaven and consume you and your fifty men!" Then the fire of God fell from heaven and consumed him and his fifty men.

NLT 2 Kings 1:12 Elijah replied, "If I am a man of God, let fire come down from heaven and destroy you and your fifty men!" And again the fire of God fell from heaven and killed them all.

NRS 2 Kings 1:12 But Elijah answered them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty.

NJB 2 Kings 1:12 Elijah answered them, 'If I am a man of God, may fire fall from heaven and destroy both you and your fifty men.' And lightning fell from heaven and destroyed him and his fifty men.

NAB 2 Kings 1:12 "If I am a man of God," Elijah answered him, "may fire come down from heaven and consume you and your fifty men." And divine fire came down from heaven, consuming him and his fifty men.

YLT 2 Kings 1:12 And Elijah answereth and speaketh unto them, 'If I am a man of God, fire doth come down from the heavens, and consume thee and thy fifty;' and fire of God cometh down from the heavens, and consumeth him and his fifty.

ELIJAH REPEATS THE "JUDICIAL MIRACLE"

Elijah replied to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." - One could title this "Same song, second verse!"

Then the fire of God came down from heaven and consumed him and his fifty - This "second verse" achieved the same result, the consuming of 50 +1 men by fire from Yahweh!

I agree with **Warren Wiersbe** that "These two episodes of fiery judgment were dramatic messages from the Lord that the king and the nation had better repent or they too would all taste the judgment of God. The people (**ED**: BETTER KING AHAZIAH SEEMINGLY) had forgotten the lessons of Mount Carmel, and these two judgments (**ED**: SHOULD HAVE) reminded them that the God of Israel was "**a consuming fire**" (Dt 4:24+ and Dt 9:3+; Heb. 12:29+). ([Bible Exposition Commentary](#))

[Keil and Delitzsch](#) point out that "The repetition of this judicial miracle was meant to show in the most striking manner not only the authority which rightfully belonged to the prophet, but also the help and protection which the Lord gave to His servants. At the same time, the question as to the "morality of the miracle," about which some have had grave doubts, is not set at rest by the remark of Thenius, that "the soldiers who were sent come into consideration here purely as instruments of a will acting in opposition to Jehovah."

2 Kings 1:13 So he again sent the captain of a third fifty with his fifty. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, "O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.

KJV 2 Kings 1:13 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.

BGT 2 Kings 1:13 κα προσθετο βασιλες τι ποστε λαι γο μενον πεντηκ νταρχον τρ τον κα το ς πεντ κοντα α το κα λθεν πρ ς α τ ν πεντηκ νταρχος τρ το ς κα καμψεν π τ γ νατα α το κατ ναντι Ηλιου κα δε θη α το κα λ λησεν πρ ς α τ ν κα επεν νθρωπε το θεο ντιμωθ τω δ ψυχ μου κα ψυχ τ ν δο λων σου το των τ ν πεντ κοντα ν φθαλμο ς σου

LXE 2 Kings 1:13 And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before Eliu, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy servants, be precious in thine eyes.

NET 2 Kings 1:13 The king sent a third captain and his fifty soldiers. This third captain went up and fell on his knees before Elijah. He begged for mercy, "Prophet, please have respect for my life and for the lives of these fifty servants of yours.

CSB 2 Kings 1:13 Then the king sent a third captain of 50 with his 50 men. The third captain of 50 went up and fell on his knees in front of Elijah and begged him, "Man of God, please let my life and the lives of these 50 servants of yours be precious in your sight.

ESV 2 Kings 1:13 Again the king sent the captain of a third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Elijah and entreated him, "O man of God, please let my life, and the life of these fifty servants of yours, be precious in your sight.

NIV 2 Kings 1:13 So the king sent a third captain with his fifty men. This third captain went up and fell on his knees before Elijah. "Man of God," he begged, "please have respect for my life and the lives of these fifty men, your servants!

NLT 2 Kings 1:13 Once more the king sent a third captain with fifty men. But this time the captain went up the hill and fell to his knees before Elijah. He pleaded with him, "O man of God, please spare my life and the lives of these, your fifty servants.

NRS 2 Kings 1:13 Again the king sent the captain of a third fifty with his fifty. So the third captain of fifty went up, and came and fell on his knees before Elijah, and entreated him, "O man of God, please let my life, and the life of these fifty servants of yours, be precious in your sight.

NJB 2 Kings 1:13 The king then sent a third captain of fifty to him, with another fifty men. The third captain of fifty came up to Elijah, fell on his knees before him and pleaded with him. 'Man of God,' he said, 'may my life and the lives of these fifty servants of yours count for something in your eyes.'

NAB 2 Kings 1:13 Again, for the third time, Ahaziah sent a captain with his company of fifty men. When the third captain arrived, he fell to his knees before Elijah, pleading with him. "Man of God," he implored him, "let my life and the lives of these fifty men, your servants, count for something in your sight!"

YLT 2 Kings 1:13 And he turneth and sendeth a third head of fifty and his fifty, and the third head of fifty goeth up, and cometh in, and boweth on his knees over-against Elijah, and maketh supplication unto him, and speaketh unto him, 'O man of God, let be precious, I pray thee, my soul and the soul of thy servants -- these fifty -- in thine eyes.'

- **he sent again:** Job 15:25,26 Pr 27:22 Ec 9:3 Isa 1:5
- **bowed,** Isa 66:2
- **besought:** Ex 11:8 Nu 12:11-13 1Ki 13:6 Isa 60:14 Rev 3:9
- **O man of God:** Ps 102:17 Jas 4:7

AZARIAH PERSISTS IN SENDING HIS MEN

So he again sent the captain of a third fifty with his fifty- The king persists in burning his men! Perhaps the king had heard the old adage that "[the third time is the charm](#)" (Although unlikely as this is primarily an American saying). Ahaziah still refuses to acknowledge he is fighting a losing battle against the Almighty God!

I am reminded of Romans 2:4+ "Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?" Ahaziah thought lightly, contemptuously of Yahweh's consumption of his soldiers. God's kindness and tolerance and patience are like food which is perishable and has a warning of "BEST USED BEFORE ____". The expiration date had come for Ahaziah!

When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, "O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight - Clearly the third captain has come to the realization that it was dangerous to approach Elijah and command him to **come down**. Instead, he falls down. And instead of commanding, he pleads for his life and that of his men. He had determined that a humble, submissive approach would be more viable (pun intended)!

Dale Ralph Davis: This third captain does not spout the previous arrogance (vv. 9, 11). He is different in his posture ('and knelt on his knees before Elijah,' v. 13b), in his purpose ('and he made a plea for grace to him,' v. 13c), and in his petition ('O man of God, let my life and the life of these fifty servants of yours be valued in your eyes,' v. 13d). The man was clearly terrified, for he fully knew what had happened to the former two contingents. In verse 14 he so much as says, 'I know I am within a centimeter of destruction—please spare me.' He knelt, he pled, he trembled—he lived. ([1-2 Kings](#))

2 Kings 1:14 "Behold fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight."

KJV 2 Kings 1:14 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.

BGT 2 Kings 1:14 δο κατ βη π ρ κ το ο ρανο κα κατ φαγεν το ς δ ο πεντηκοντ ρχους το ς πρ τους κα το ς πεντ κοντα α τ ν κα ν ν ντιρωθ τω δ ψυχ τ ν δο λων σου ν φθαλμο ς σου

LXE 2 Kings 1:14 Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thine eyes.

NET 2 Kings 1:14 Indeed, fire came down from the sky and consumed the two captains who came before me, along with their men. So now, please have respect for my life."

CSB 2 Kings 1:14 Already fire has come down from heaven and consumed the first two captains of 50 with their fifties, but this time let my life be precious in your sight."

ESV 2 Kings 1:14 Behold, fire came down from heaven and consumed the two former captains of fifty men with their fifties, but now let my life be precious in your sight."

NIV 2 Kings 1:14 See, fire has fallen from heaven and consumed the first two captains and all their men. But now have respect for my life!"

NLT 2 Kings 1:14 See how the fire from heaven came down and destroyed the first two groups. But now please spare my life!"

NRS 2 Kings 1:14 Look, fire came down from heaven and consumed the two former captains of fifty men with their fifties; but now let my life be precious in your sight."

NJB 2 Kings 1:14 Fire has fallen from heaven and destroyed two captains of fifties and their companies, but this time may my life count for something in your eyes!"

NAB 2 Kings 1:14 Already fire has come down from heaven, consuming two captains with their companies of fifty men. But now, let my life mean something to you!"

YLT 2 Kings 1:14 Lo, come down hath fire from the heavens, and consumeth the two heads of the former fifties and their fifties; and, now, let my soul be precious in thine eyes.'

- **Behold:** 2Ki 1:10,11
- let my life: 1Sa 26:21,24 Ps 49:8 72:14 116:15 Pr 6:26 Mt 16:25,26 Ac 20:24

CAPTAIN APPEALS FOR HIS LIFE

Behold fire came down from heaven and consumed the first two captains of fifty with their fifties- Now it is made clear that the first two entourages were consumed. This truth put fear in his heart. It is interesting that he even knows the detail that the **fire came down from heaven**. It follows that the king also knew the fate of the first two groups sent to Elijah. And yet he remained unmoved.

but now let my life be precious in your sight- The captain makes his second appeal for Elijah to spare his life.

2 Kings 1:15 The **Angel of the LORD** said to Elijah, "**Go down** with him; do not be afraid of him." So he arose and went down with him to the king.

KJV 2 Kings 1:15 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.

BGT 2 Kings 1:15 κα λλησεν γγγελος κυρ ου πρ ς Ηλιου κα επεν κατ βηθι μετ ατο μ φοβηθ ς π προσ που α τ ν κα ν στη Ηλιου κα κατ βη μετ ατο πρ ς τ ν βασιλ α

LXE 2 Kings 1:15 And the angel of the Lord spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king.

NET 2 Kings 1:15 The LORD's angelic messenger said to Elijah, "Go down with him. Don't be afraid of him." So he got up and went down with him to the king.

CSB 2 Kings 1:15 The angel of the LORD said to Elijah, "Go down with him. Don't be afraid of him." So he got up and went down with him to the king.

ESV 2 Kings 1:15 Then the angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king

NIV 2 Kings 1:15 The angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So Elijah got up and went down with him to the king.

NLT 2 Kings 1:15 Then the angel of the LORD said to Elijah, "Go down with him, and don't be afraid of him." So Elijah got up and went with him to the king.

NRS 2 Kings 1:15 Then the angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he set out and went down with him to the king,

NJB 2 Kings 1:15 The angel of Yahweh said to Elijah, 'Go down with him; do not be afraid of him.' He rose and accompanied him down to the king,

NAB 2 Kings 1:15 Then the angel of the LORD said to Elijah, "Go down with him; you need not be afraid of him."

YLT 2 Kings 1:15 And a messenger of Jehovah speaketh unto Elijah, 'Go down with him, be not afraid of him;' and he riseth and goeth down with him unto the king,

- **do not be afraid of him:** Ge 15:1 1Ki 18:15 Ps 27:1 Isa 51:12 Jer 1:17 15:20 Eze 2:6 Mt 10:28 Heb 11:27

ANGEL OF THE LORD TELLS ELIJAH "FEAR NOT!"

The **Angel of the LORD** (Jehovah) said to Elijah, “**Go down** (yarad) **with him; do not be afraid of him** - The LORD knew that this was a dangerous setting and made sure His man was fortified with truth that he had nothing to fear from the captain and 50 men with him or from the King himself.

So he arose and went down (yarad) **with him to the king** - Elijah obeys and they are off to see the king.

Elijah was living fearlessly in light of the words of Psalm 27 -

A Psalm of David. The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread? 2 When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. 3 Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident.

NET Note - In this third panel the verb “come down” (יָרַד, yarad) occurs again, this time describing Elijah’s descent from the hill at the Lord’s command. The moral of the story seems clear: Those who act as if they have authority over God and his servants just may pay for their arrogance with their lives; those who, like the third commander, humble themselves and show the proper respect for God’s authority and for his servants will be spared and find God quite cooperative.

2 Kings 1:16 Then he said to him, “Thus says the LORD, ‘Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word?—therefore you shall not come down from the bed where you have gone up, but shall surely die.’”

KJV 2 Kings 1:16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub 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.

BGT 2 Kings 1:16 καὶ ἀπεκρίθη πρὸς αὐτὸν καὶ εἶπεν ὁ ἄγγελος τοῦ κυρίου τῷ πτερυγίστῳ λέγων ὁ βασιλεὺς ἔστη ἐν τῷ κλινῇ καὶ οὐκ ἀναβήσεται ἀπὸ τῆς κλινῆς ἐν ᾗ ἐβήκας ἀλλὰ σὺ θάνατος ἐστί σοι

LXE 2 Kings 1:16 And Eliu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

NET 2 Kings 1:16 Elijah said to the king, "This is what the LORD says, 'You sent messengers to seek an oracle from Baal Zebub, the god of Ekron. You must think there is no God in Israel from whom you can seek an oracle! Therefore you will not leave the bed you lie on, for you will certainly die.'"

CSB 2 Kings 1:16 Then Elijah said to King Ahaziah, "This is what the LORD says: 'Because you have sent messengers to inquire of Baal-zebub, the god of Ekron-- is it because there is no God in Israel for you to inquire of His will? You will not get up from your sickbed-- you will certainly die.'"

ESV 2 Kings 1:16 and said to him, "Thus says the LORD, 'Because you have sent messengers to inquire of Baal-zebub, the god of Ekron-- is it because there is no God in Israel to inquire of his word?-- therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'"

NIV 2 Kings 1:16 He told the king, "This is what the LORD says: Is it because there is no God in Israel for you to consult that you have sent messengers to consult Baal-Zebub, the god of Ekron? Because you have done

this, you will never leave the bed you are lying on. You will certainly die!"

NLT 2 Kings 1:16 And Elijah said to the king, "This is what the LORD says: Why did you send messengers to Baal-zebub, the god of Ekron, to ask whether you will recover? Is there no God in Israel to answer your question? Therefore, because you have done this, you will never leave the bed you are lying on; you will surely die."

NRS 2 Kings 1:16 and said to him, "Thus says the LORD: Because you have sent messengers to inquire of Baal-zebub, the god of Ekron,-- is it because there is no God in Israel to inquire of his word?-- therefore you shall not leave the bed to which you have gone, but you shall surely die."

NJB 2 Kings 1:16 and said to him, 'Yahweh says this, "Since you sent messengers to consult Baal-Zebub god of Ekron, you will never leave the bed you have got into; you are certainly going to die." '

NAB 2 Kings 1:16 So Elijah left and went down with him and stated to the king: "Thus says the LORD: 'Because you sent messengers to inquire of Baalzebub, the god of Ekron, you shall not leave the bed upon which you lie; instead you shall die.'"

YLT 2 Kings 1:16 and speaketh unto him, 'Thus said Jehovah, Because that thou hast sent messengers to inquire of Baal-Zebub god of Ekron -- is it because there is not a God in Israel to inquire of His word? therefore, the bed whither thou hast gone up -- thou dost not come down from it, for thou dost certainly die.'

- Forasmuch: 2Ki 1:3,4,6 Ex 4:22,23 1Ki 14:6-13 21:18-24 22:28
- [Baal-zebub](#): Ex 8:24.
- **where you have gone up, but shall surely die**: see Ge 49:4. 2Ki 5:21 Ps 132:3

ELIJAH REITERATES DEATH SENTENCE FACE TO FACE WITH KING

Then he said to him, “Thus says the LORD ([Jehovah](#)), ‘Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God ([Elohim](#)) in Israel to inquire of His word?—therefore you shall not come down from the bed where you have gone up, but shall surely die - Elijah boldly repeats the judgment on King Azariah and explains why Yahweh has given him the death sentence. In retrospect, when Azariah fell through the lattice, yes it was an accident, but clearly God was in control and allowed it to occur. Ultimately, this was a merciful thing by God, for it gave Azariah an opportunity to cry out to Yahweh. But he proved himself to be a full-blown idolator who eschewed any relationship with the true and living God.

NET Note - For the third time in this chapter we read the Lord’s sarcastic question to king and the accompanying announcement of judgment. The repetition emphasizes one of the chapter’s main themes. Israel’s leaders should seek guidance from their own God, not a pagan deity, for Israel’s sovereign God is the one who controls life and death.

Regarding **the bed** - In the East there is usually at the end of each chamber a little gallery, raised three or four feet above the floor, with a balustrade in front, to which they go up by a few steps: here they place their beds; an allusion to which situation is involved in this declaration of Elijah’s, and frequently referred to in the Sacred Scriptures.

Brian Bell Maybe Ahaziah was the original Humpty Dumpty..in whom all the kings horses & all the kings men couldn’t put Humpty together again! 1. Ask: What was Ahaziah’s problem? a) He never asked the King of Kings to put him back together. He never asked The One who is still in the business of fixing broken lives. 2. Ask: What should have been Ahaziah’s 1st step to fix his broken life? a) The individual must present himself before God in openness & acknowledge responsibility & accountability. b) A broken life may look/feel like: Personal defeat, messy failures, broken relationships, pain & personal humiliation, destruction, consequences, shattered ideals, wrecked lives, collateral damage/innocent people around us deeply hurt. c) Broken lives are not uncommon, it can happen to any of us. And if it does, we may not be able to control the damage. Don’t let anyone tell you differently. 3. Ask: Did Ahaziah try to control his own damage? a) Yes, with his army/power move. 4. Ask: What was Ahaziah’s Cure? a) The King of Kings & the deep reality of His grace given freely. b) The God of the bible is a God of the rebuilding process. 5. If your world is in pieces...even if its your fault, don’t give up...better yet give your-self up...to The Rebuilder. And instead of hearing the words Ahaziah heard and you shall surely die, you will hear, you shall surely live!

2 Kings 1:17 So Ahaziah died according to the word of the LORD which Elijah had spoken. And because he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah.

KJV 2 Kings 1:17 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.

BGT 2 Kings 1:17 καὶ πῦρ θάνατον κατὰ τὸ ῥῆμα κυρίου ἠλθεν Ἐλίου

LXE 2 Kings 1:17 So he died according to the word of the Lord which Eliu has spoken.

NET 2 Kings 1:17 He died just as the LORD had prophesied through Elijah. In the second year of the reign of King Jehoram son of Jehoshaphat over Judah, Ahaziah's brother Jehoram replaced him as king of Israel, because he had no son.

CSB 2 Kings 1:17 Ahaziah died according to the word of the LORD that Elijah had spoken. Since he had no son, Joram became king in his place. This happened in the second year of Judah's King Jehoram son of Jehoshaphat.

ESV 2 Kings 1:17 So he died according to the word of the LORD that Elijah had spoken. Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah, because Ahaziah had no son.

NIV 2 Kings 1:17 So he died, according to the word of the LORD that Elijah had spoken. Because Ahaziah had no son, Joram succeeded him as king in the second year of Jehoram son of Jehoshaphat king of Judah.

NLT 2 Kings 1:17 So Ahaziah died, just as the LORD had promised through Elijah. Since Ahaziah did not have a son to succeed him, his brother Joram became the next king. This took place in the second year of the reign of Jehoram son of Jehoshaphat, king of Judah.

NRS 2 Kings 1:17 So he died according to the word of the LORD that Elijah had spoken. His brother, Jehoram succeeded him as king in the second year of King Jehoram son of Jehoshaphat of Judah, because Ahaziah had no son.

NJB 2 Kings 1:17 And, in accordance with the word of Yahweh which Elijah had uttered, he died. Since he had no son, his brother Jehoram succeeded him, in the second year of Jehoram son of Jehoshaphat, king of Judah.

NAB 2 Kings 1:17 Ahaziah died in fulfillment of the prophecy of the LORD spoken by Elijah. Since he had no son, his brother Joram succeeded him as king, in the second year of Jehoram, son of Jehoshaphat, king of Judah.

YLT 2 Kings 1:17 And he dieth, according to the word of Jehovah that Elijah spake, and Jehoram reigneth in his stead, in the second year of Jehoram son of Jehoshaphat king of Judah, for he had no son.

- in the second: 2Ki 3:1 8:16,17 1Ki 22:51

Related Passages:

1 Kings 22:51-53+ Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. 52He 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 caused Israel to sin. 53So he served Baal and worshiped him and provoked the LORD God of Israel to anger, according to all that his father had done.

GOD'S PROPHECY OF AHAZIAH'S DEATH FULFILLED

So - Term of conclusion. This one is fairly straightforward and flows from Elijah's face to face prophecy to Ahaziah of his imminent death.

Ahaziah died according to the word of the LORD ([Jehovah](#)) **which Elijah had spoken.** The evaluation of Ahaziah's reign has already been given (1 Kgs 22:52-53 - [SEE ABOVE](#))

And because he had no son, Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah - Note that the two kings named Jehoram and both reigned at the same time, one in the Northern Kingdom, the brother of Ahaziah and son of Ahab and the other the son of Jehoshaphat, ruling in Judah.

Gleason Archer - When did Jehoram son of Ahab begin his reign?

2 Kings 1:17 states that Jehoram, Ahab's younger son, began his reign as King of Israel in the second year of Jehoram son of Jehoshaphat, King of Judah. (Quite confusing is this appearance of identical names among the children of both Ahab of Israel and Jehoshaphat of Judah, but apparently their treaty of alliance and friendship extended even to the naming of their children!) This appears to be in conflict with the notation in 2 Kings 3:1, that Jehoram ben Ahab became king in the "eighteenth year of Jehoshaphat." But the discrepancy arises from the fact that just prior to joining Ahab in the unsuccessful attempt to recapture Ramoth-gilead from the Syrians, Jehoshaphat took the precaution to have his son Jehoram installed as coregent on the throne of Judah.

In the battle of Ramoth-gilead, in which Ahab was fatally wounded by an arrow (1 Kings 22:34–35), Jehoshaphat himself nearly lost his life; so his foresight was well grounded. But Jehoram began his reign as coregent in that year, 853 B.C. Yet Jehoshaphat lived on until 848, five years later. Thus it came about that the second year of Jehoram ben Jehoshaphat was 851–850. It was also the eighteenth year of Jehoshaphat (who began to reign in 869–868 as sole king, that being the year when his father Asa died). Since Jehoram ben Ahab ascended the throne of Israel in 850, both synchronisms were correct: the second year of Jehoram ben Jehoshaphat was the same as the eighteenth of Jehoshaphat.

It should be pointed out in this connection that this precedent for installing the crown prince as coregent in his father's lifetime was followed at least six times in the course of the Judean monarchy: (1) Asa died in 869, but his son Jehoshaphat became coregent in 872 (making three or four years of coregency); (2) Jehoshaphat died in 848, but his son Jehoram became coregent in 853; (3) Amaziah died in 767, but his son Azariah (or Uzziah, as he is variously known) became coregent in 790 (possibly when Amaziah was taken captive to Israel by Jehoash ben Jehoahaz, king of Israel); (4) Uzziah died in 739, but his son Jotham became coregent in 751 (when his father was stricken with leprosy); (5) Jotham died in 736 or 735, but his son Ahaz became coregent in 743. (6) Ahaz died in 725, but his son Hezekiah became coregent in 728. From the technical legal standpoint, Jehoiachin was the senior king of Judah from 597 (Ezekiel always dates his prophecies by Jehoiachin's regnal years); and so during the entire reign of his brother Zedekiah (597–587), the latter ruled only as coregent. If we bear these guidelines in mind, many apparent confusions in the dates of the period of the divided monarchy can be readily cleared up.

QUESTION - Who was King Jehoram / Joram in the Bible? | GotQuestions.org

ANSWER - There are two kings in the Bible referred to as King Jehoram/Joram. The first was the son of King Jehoshaphat, and he ruled in the southern kingdom of Judah from 853 to 841 BC. The other King Jehoram was the son of the wicked King Ahab, and he ruled in the northern kingdom of Israel from 852 to 841 BC. The name *Joram* is a shortened form of *Jehoram*. Complicating matters is the fact that both Jehorams were brothers-in-law to each other.

Jehoram son of [Jehoshaphat](#) was 32 years old when he began to reign, and he reigned for four years with his father and another eight years on his own in Judah (2 Kings 8:16–17)—a total of twelve years. Although Jehoshaphat had been a good and godly king, Jehoram did not follow in his father's footsteps. He married Athaliah, daughter of King Ahab (and sister of Ahab's son Joram), and he became an evil ruler. But, in spite of King Jehoram's wickedness, God kept his covenant with David and refrained from destroying Judah (2 Kings 8:19).

Sadly, God's mercy had no effect on Jehoram's behavior. He led his kingdom into idolatry and lewdness, and he caused both Edom and Libnah to revolt against Judah (2 Chronicles 21:8, 11). So God sent word through the [prophet Elijah](#) that, because Jehoram had led the people into sin, there would be a devastating attack on Jehoram's house and Jehoram himself would be struck with an incurable bowel disease (verses 14–15). As part of God's judgment, the Philistines and Arabs "attacked Judah, invaded it and carried off all the goods found in the king's palace, together with his sons and wives. Not a son was left to him except Ahaziah, the youngest" (verse 17). The disease killed Jehoram in a gruesome and agonizing manner at the age of 40. The people did not mourn this wicked king (verses 18–20).

Jehoram (or Joram), son of Ahab

The other Jehoram (or Joram), son of [Ahab](#), took the throne of Israel in the second year of his brother-in-law's reign in Judah, and he was just as corrupt. He certainly had a poor example in his father. Ahab had turned the people to idolatry, leading them away from the true God of their fathers to the worship of his wife Jezebel's god, Baal. Ahab had famously clashed with the Elijah on many occasions, and his wicked rule had led to God's punishment over the whole land in the form of a years-long drought. The consequences of Ahab's choices carried into his son's reign. Ahab had previously taken control of Moab and forced the people to pay tribute, but, when Joram took the throne, Moab rebelled, forcing Joram into war (2 Kings 3:4–5).

King Joram called for help in the battle from King Jehoshaphat of Judah and the king of Edom, and the combined armies set out on

a march through the wilderness toward Moab (2 Kings 3:8). Along the way, they ran out of water. Jehoshaphat made inquiries and discovered that [Elisha](#), a prophet of God and Elijah's successor, was nearby. Elisha was brought before the kings, and Joram asked for help from God. Elisha wanted to refuse Joram, but he agreed to help for Jehoshaphat's sake (2 Kings 3:14). Through God's power, Elisha filled a dry stream bed with water for the troops, and he also promised that God would deliver Moab into their hands (2 Kings 3:15–18). The prophecy came true, and Moab fled before Israel (2 Kings 3:20–27).

In spite of this miracle and the victories in subsequent battles God granted, King Joram continued in his evil ways. Although he had brought Baal worship to an end in Israel, "he clung to the sins of Jeroboam" (2 Kings 3:3), and his demise was sure. Joram was injured in a battle with the Aramians (2 Kings 9:15). God charged Jehoshaphat's son Jehu to destroy the entire house of Ahab (2 Kings 9:6–10). Jehu obeyed, and, after confronting Joram, he shot Joram between the shoulders with an arrow (verse 24). Unfortunately, Jehu stopped obeying God after he had wiped out Ahab's family. King Jehu became yet another deficient ruler who continued leading the people of Israel into sin (2 Kings 9:31).

Norman Geisler - [When Critics Ask](#) - 2 KINGS 1:17—When did Jehoram son of Ahab begin his reign as king of Israel?

PROBLEM: According to 2 Kings 1:17, Jehoram son of Ahab became king of Israel in the second year of the reign of Jehoram son of Jehoshaphat, king of Judah. However, according to 2 Kings 3:1, Jehoram son of Ahab became king of Israel in the eighteenth year of the reign of Jehoshaphat, king of Judah. When did Jehoram son of Ahab become king in Israel?

SOLUTION: Both statements are correct. Before Jehoshaphat joined Ahab in the military campaign against Ramoth-Gilead, Jehoshaphat appointed his son Jehoram as co-regent in Judah. When Jehoram son of Ahab became king in Israel, it was both the second year of the reign of Jehoram son of Jehoshaphat, and the eighteenth year of the reign of his father Jehoshaphat.

2 Kings 1:18 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?

KJV 2 Kings 1:18 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?

NET 2 Kings 1:18 The rest of the events of Ahaziah's reign, including his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.

CSB 2 Kings 1:18 The rest of the events of Ahaziah's reign, along with his accomplishments, are written in the Historical Record of Israel's Kings.

ESV 2 Kings 1:18 Now the rest of the acts of Ahaziah that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

NIV 2 Kings 1:18 As for all the other events of Ahaziah's reign, and what he did, are they not written in the book of the annals of the kings of Israel?

NLT 2 Kings 1:18 The rest of the events in Ahaziah's reign are recorded in The Book of the History of the Kings of Israel.

NRS 2 Kings 1:18 Now the rest of the acts of Ahaziah that he did, are they not written in the Book of the Annals of the Kings of Israel?

NJB 2 Kings 1:18 The rest of the history of Ahaziah, and his career, is this not recorded in the Book of the Annals of the Kings of Israel?

NAB 2 Kings 1:18 The rest of the acts of Ahaziah are recorded in the book of chronicles of the kings of Israel.

YLT 2 Kings 1:18 And the rest of the matters of Ahaziah that he did, are they not written on the book of the Chronicles of the kings of Israel?

- in the book: 1Ki 14:19 22:39

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

Dale Ralph Davis - One cannot understand 2 Kings 1 unless one remembers 1 Kings 18. The latter passage relates the 'god contest' on Mount Carmel, Yahweh versus Baal. Fire was the burning issue of the day: the God who answered by fire would show

himself to be the real God (1 Kings 18:21, 23–24, 36–39). It was a matter of proof. That is the function of the fire in 2 Kings 1 as well. Oh, it should have been unnecessary. King Ahaziah surely knew what had taken place just a few years before at Mt. Carmel. It was a public, prime-time affair covered (if one may be anachronistic) by all the major news networks. It was not done in a corner. It scared the liver out of the folks who saw it and they never stopped talking about it. Carmel Day made the point: Yahweh is the real God, Baal a sorry non-entity. But Ahaziah didn't get the point. When he has an urgent need for health care, he appeals to Baal (v. 2)—Baal the loser (1 Kings 18). What do you do when someone is so dense, so 'thick,' that he doesn't grasp what fire (1 Kings 18:38) means? You send more fire (2 Kings 1:10b, 12b)! The point is the same, i.e., Yahweh is the only God, but the fire is not only demonstrative (as at Carmel in 1 Kings 18) but destructive (102 seared remains, thanks to Ahaziah). The first commandment really matters to Yahweh, and Ahaziah just doesn't get it. The fire, however, also functions as protection. Here it is Yahweh's means of defending the bearer of his word, his undefended prophet. . . Does not Ahaziah represent the power of any kingdom, any throne, any ruler, any government that tries to stifle Yahweh's word and silence his witnesses? And does not this little scenario testify that no king, no despot, no tyrant will ever be able totally to extinguish the witness of the word of God in this world? ([1-2 Kings](#))