

From the Rabbi's Desk
Rabbi Manes Kogan
Hillcrest Jewish Center
183-02 Union Turnpike, Flushing, NY 11366
rabbikogan@hillcrestjc.org

Insights into the Bible
[8]
Will You Murder and Also Inherit?
I Kings 21: 1-29



Background to our Story

Prophecy and Prophets

The institution of prophecy is founded on the basic premise that God makes his will known to chosen individuals in successive generations. A prophet is a charismatic individual endowed with the divine gift of both receiving and imparting the message of revelation. As the spokesman for the deity, he does not choose his profession but is chosen, often against his own will to convey the work of God to his people regardless of whether or not they wish to hear it. (Ezekiel 3:11) A prophet does not elect to prophesy, nor does he become a prophet by dint of a native or an acquired faculty on his part. Prophecy is not a science to be learned or mastered. There is no striving to be one with God, no *unio mystica*, no indwelling of God within the spirit of the prophet through rapture, trances, or even spiritual contemplation. The prophet is selected by God and is irresistibly compelled to deliver his message and impart His will, even if he personally disagrees with it. He is consecrated to be set apart from his fellowmen and is destined to bear the responsibility and burden of being chosen. Appointed messenger, he must translate his revelatory experience into the idiom of his people. The prophetic experience is one of confrontation. The prophet is both a recipient and a participant. The individuality of the prophet is never curtailed. No two prophets prophesied in the same style. Their unique literary styles, whether expressed in prayers, hymns, parables, indictments, sermons, dirges, letters, mocking and drinking songs or legal pronouncements, bear the mark of independent creativity. The divine message is refracted through the human prism. This is dramatically brought out by the striking image of the prophets' receiving, literally eating, God's word and then bringing it forth. (Jeremiah 15.16ff: Ezekiel 3.1ff). God speaks to the prophet and the prophet speaks out. The divine revelation is delivered by a human agent.

The pre-classical prophets are referred to by four different names, 'hozeh', 'ro'eh', both meaning "seer," 'ish ha'-Elohim' ("man of God") and 'navi' (prophet). The last is also the standard term for the classical prophet.

These early prophets played a prominent role in communal affairs and were often sought out and consulted for advice and asked to deliver oracles in the name of God. These early prophets were both clairvoyant and capable of predicting future events. For example, Ahijah predicted the overthrow of Jeoboam's house and the death of his son. The prophets did not merely predict the future, however. They often performed

symbolic acts, which dramatized and concretized the spoken word. Through the dynamism of the spoken word is considered to have a creative effect in and of itself, it is given further confirmation by this act, which is efficacious and actually plays the role of the prime mover in creating and causing the coming into being of the event.

The pre-classical prophets should be viewed in the light of their successors, the classical prophets. (1) The classical prophets rejected the cult and ritual and called for ethical monotheism. (2) They rejected the nationalistic outlook of the popular prophets and replaced it with their concept of universalism. (3) The pre-classical prophets were originally mantic; their main function was predicting the future. The classical prophets, on the other hand, were interested in reproving their people in order to save them. (4) Whereas the popular prophets functioned as part of guilds, the classical prophets always appear alone (e.g. Amos 7:14). (5) The popular prophets were often ecstasies, given to intoxication of the senses (I Sam. 19:20-24), and they employed musical accompaniment to induce or heighten their frenzy (II Kings 3:15). The classical prophets, however, for the most part pronounced their oracles soberly in clear control of their senses.

The Story's Context

After King Solomon's death, the kingdom splits in two: the kingdom of Judah in the south, whose capital is Jerusalem and the kingdom of Israel in the north, whose capital is Samaria. All the kings of Judah until the destruction of Jerusalem by the Babylonians belonged to the dynasty of David. The kings of Israel (the northern kingdom) succeeded each other counting five different dynasties until the fall of Samaria (721 B.C.E.). One of the most famous kings of the kingdom of Israel was Ahab son of Omri, who reigned between 874 B.C.E. and 853 B.C.E. The first book of Kings dedicates to Ahab 7 chapters in which it tells us what happened during his reign. In these 7 chapters, King Ahab is presented as a sinner, evil in the eyes of The Lord. Ahab's main sin is idolatry (like the other kings of Israel). In Ahab's case, his sin increases when Ahab takes Jezebel, the daughter of the king of Tyre (today Lebanon) as his wife. Jezebel brought with her and introduced the cult to Baal in Israel. During the reign of Ahab, Prophet Elijah appears who constantly admonished King Ahab. The main episodes related in the previous chapters are:

- ✓ Drought in Samaria (interpreted as a divine punishment)
- ✓ Elijah's challenge to the false prophets at Mount Carmel
- ✓ Ahab defeats Ben-Hadad, king of Aram.

The inheritance of the land of Israel

Numbers 34:13-29

13. Moses commanded the children of Israel saying, "This is the Land which you are to apportion for inheritance through lot, that the Lord has commanded to give to the nine and a half tribes. 14. For the tribe of Reuben's descendants according to their fathers' house, and the tribe of Gad's descendants according to their fathers' house, and half the tribe of Manasseh have already received their inheritance. 15. The two and a half tribes have received their inheritance on this side of the Jordan, near Jericho in the east, toward the sunrise." 16. The Lord spoke to Moses saying: 17. These are the names of the men who shall inherit the land on your behalf: Eleazar the kohen and Joshua the son of Nun. 18. You shall take one chieftain from each tribe to [help you to] acquire the land. 19. These are the names of the men: for the tribe of Judah, Caleb the son of Jephunneh. 20. For the tribe of the descendants of Simeon, Samuel the son of Ammihud. 21. For the tribe of Benjamin, Elidad the son of Chislon. 22. The chieftain for the tribe of the descendants of Dan, Bukki the son of Jogli. 23. For the descendants of Joseph; the chieftain for the tribe of the descendants of Manasseh, Hanniel the son of Ephod. 24. The chieftain for the tribe of the descendants of Ephraim, Kemuel the son of Shiphtan. 25. The chieftain for the

tribe of the descendants of Zebulun, Elizaphan the son of Parnach. ²⁶. The chieftain for the tribe of the descendants of Issachar, Paltiel the son of Azzan. ²⁷. The chieftain for the tribe of the descendants of Asher, Ahihud the son of Shelomi. ²⁸. The chieftain of the tribe of the descendants of Naphtali, Pedahel the son of Ammihud. ²⁹. These are the ones whom the Lord commanded to apportion the inheritance to the children of Israel in the land of Canaan.

Numbers 36:7

7. Thus, the inheritance of the children of Israel will not be transferred from tribe to tribe, for each person from the children of Israel will remain attached to the inheritance of his father's tribe.

The Land of Israel (a little geography won't hurt)



The 9th Commandment (Exodus 20:13)

"...You shall not bear false witness against your neighbor."

Punishment for Blasphemy and for cursing the King

Leviticus 24:10-23

¹⁰. Now, the son of an Israelite woman and he was the son of an Egyptian man went out among the children of Israel, and they quarreled in the camp this son of the Israelite woman, and an Israelite man. ¹¹. And the son of the Israelite woman pronounced the [Divine] Name and cursed. So they brought him to Moses. His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan. ¹². They placed him in the guardhouse, [until his sentence would] be specified to them by the word of the Lord. ¹³. Then the Lord spoke to Moses, saying: ¹⁴. Take the blasphemer outside the camp, and all who heard [his blasphemy] shall lean their hands on his head. And the entire community shall stone him. ¹⁵. And to the children of Israel, you shall speak, saying: Any man who blasphemes his God shall bear his sin. ¹⁶. And one who blasphemously pronounces the Name of the Lord, shall be put to death; the entire community shall stone him; convert and resident alike if he pronounces the [Divine] Name, he shall be put to death. ¹⁷. And if a man strikes down any human being he shall be put to death. ¹⁸. And one who slays an animal shall pay for it [the value of] a life for the life [he took]. ¹⁹. And a man who inflicts

an injury upon his fellow man just as he did, so shall be done to him [namely,] 20. fracture for fracture, eye for eye, tooth for tooth. Just as he inflicted an injury upon a person, so shall it be inflicted upon him. 21. And one who injures an animal shall pay for it. And one who strikes a person shall be put to death. 22. One law shall be exacted for you, convert and resident alike, for I am the Lord, your God. 23. And Moses told [all this] to the children of Israel. So they took the blasphemer outside the camp and stoned him, and the children of Israel did just as the Lord had commanded Moses.

Exodus 22:27

אלהים לא תקלל ונשיא בעמך לא תאר:

You shall not revile God, nor put a curse upon a chieftain among your people.



Will You Murder and Also Inherit?

I Kings 21:1-29

Cast of Characters - Who is Who in the story? (Part 1)

- Naboth the Jezreelite
- Ahab, king of Samaria
- The king's wife, Jezebel
- The elders and the officials who were in his city
- Two unscrupulous men
- Elijah the Tishbite

ויהי אחר הדברים האלה כרם הנה לנבות היזרעאלי אשר ביזרעאל אצל היכל אחאב מלך שמרון: וידבר אחאב אל-נבות | לאמר | תנה-לי את-פרמך ויהי-לי לגן-ירק כי הוא קרוב אצל ביתי ואתנה לך תחתיו כרם טוב ממנו אם טוב בעיניך אתנה-לך כסף מחיר זה: ויאמר נבות אל-אחאב חלילה לי מיהוה מתתי את-נחלת אבתי לך:

ויבא אחאב אל-ביתו סר וזעף על-הדבר אשר-דבר אליו נבות היזרעאלי ויאמר לא-אתן לך את-נחלת אבותי וישכב על-מטתי ויסב את-פניו ולא-אכל לחם: ותבא אליו איזבל אשתו ותדבר אליו מה-זה רוחך סרה ואינה אכל לחם: וידבר אליה כיי-אדבר אל-נבות היזרעאלי ואמר לו תנה-לי את-פרמך בכסף או אם-חפץ אתה אתנה-לך כרם תחתיו ויאמר לא-אתן לך את-פרמך: ותאמר אליו איזבל אשתו אתה עתה תעשה מלוכה על-ישראל קום אכל-לחם ויטב לך אני אתן לך את-כרם נבות היזרעאלי:

ותכתב ספרים בשם אחאב ותחתם בחתמו ותשלח (הספרים) [ספרים] אל-הזקנים ואל-החרים אשר בעירו הישבים את-נבות: ותכתב בספרים לאמר קראו-צום והשיבו את-נבות בראש העם: והושיבו שנים אנשים בגי-בליעל נגדו ויעדהו לאמר ברכת אלהים ומלך והוציאנה וסקלהו וימת: ויעשו אנשי עירו הזקנים והחרים אשר הישבים בעירו פאשר שלחה אליהם איזבל פאשר כתוב בספרים אשר שלחה אליהם: קראו צום והשיבו את-נבות בראש העם: ויבאו שני האנשים בגי-בליעל וישבו נגדו ויעדהו הגליעל את-נבות נגד העם לאמר ברה נבות אלהים ומלך ויצאהו מתוך לעיר ויסקלהו באבנים וימת: וישלחו אל-איזבל לאמר סקל נבות וימת:

וַיְהִי כַשְׁמַע אֵיזֶבֶל כִּי־סָקַל נָבוֹת וַיָּמָת וַתֹּאמֶר אֵיזֶבֶל אֶל־אֲחָאָב קוּם רֵשׁ אֶת־פָּרֶם | נָבוֹת הַיִּזְרְעֵאֵלִי
אֲשֶׁר מֵאֵן לְתַת־לָךְ בְּכֶסֶף כִּי אֵין נָבוֹת חַי כִּי־מָת: וַיְהִי כַשְׁמַע אֲחָאָב כִּי מָת נָבוֹת וַיִּקָּם אֲחָאָב לָרֶדֶת
אֶל־פָּרֶם נָבוֹת הַיִּזְרְעֵאֵלִי לְרִשְׁתּוֹ: {פ}

וַיְהִי דְבַר־יְהוָה אֶל־אֱלֹהֵיהוּ הַתְּשֻׁבִי לֵאמֹר: קוּם רֵד לְקַרְאֵת אֲחָאָב מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֹׁמְרוֹן הַגֵּזָה
בְּכֶרֶם נָבוֹת אֲשֶׁר־יָרַד שָׁם לְרִשְׁתּוֹ: וְדַבַּרְתְּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הַרְצַחְתָּ וּגְמִי־נִרְשַׁתָּ וְדַבַּרְתְּ אֵלָיו
לֵאמֹר כֹּה אָמַר יְהוָה בְּמָקוֹם אֲשֶׁר לָקַחוּ הַכְּלָבִים אֶת־דָּם נָבוֹת וְלָקְחוּ הַכְּלָבִים אֶת־דַּמְךָ גַּם־אַתָּה: וַיֹּאמֶר
אֲחָאָב אֶל־אֱלֹהֵיהוּ הַמְצַאֲתַנִּי אִיבִי וַיֹּאמֶר מְצָאתִי יַעֲזֹב הַתְּמַכְרֶף לַעֲשׂוֹת הַרַע בְּעֵינֵי יְהוָה: הֲנִי מִבִּי
אֵלֶיךָ רָעָה וּבַעֲרַתִּי אַחֲרֶיךָ וְהַכְרַתִּי לְאֲחָאָב מִשְׁתִּין בְּלִיר וְעֲצוּר וְעֲזוּב בְּיִשְׂרָאֵל: וְנָתַתִּי אֶת־בֵּיתְךָ
כַּבֵּית יִרְבֵּעַם בְּוַגְבָּט וּכְבֵּית בַּעֲשָׂא בְּוַאֲחִיָּה אֶל־הַכְּעֵס אֲשֶׁר הִכְעַסְתָּ וַתַּחַטָּא אֶת־יִשְׂרָאֵל: וְגַם־
לְאֵיזֶבֶל דָּבַר יְהוָה לֵאמֹר הַכְּלָבִים יֹאכְלוּ אֶת־אֵיזֶבֶל בְּחַל יִזְרְעֵאֵל: הַמָּת לְאֲחָאָב בְּעִיר יֹאכְלוּ הַכְּלָבִים
וְהַמָּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:

רק לא־הייתה כאחאָב אֲשֶׁר הַתְּמַכְרֶף לַעֲשׂוֹת הַרַע בְּעֵינֵי יְהוָה אֲשֶׁר־הִסְתָּה אֹתוֹ אֵיזֶבֶל אֲשֶׁתּוֹ: וַיִּתְעַב
מֵאֵד לְלֶכֶת אַחֲרֵי הַגְּלָלִים כֹּכַל אֲשֶׁר עָשׂוּ הָאֲמֹרִי אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְּנֵי יִשְׂרָאֵל: {פ}

וַיְהִי כַשְׁמַע אֲחָאָב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשְׂם־שָׁק עַל־בְּשָׂרוֹ וַיִּצְוֶם וַיִּשְׁכַּב בַּשָּׁק וַיְהִלֵּךְ
אָט: {פ}

וַיְהִי דְבַר־יְהוָה אֶל־אֱלֹהֵיהוּ הַתְּשֻׁבִי לֵאמֹר: הֲרֵאִיתָ כִּי־נִכְנַע אֲחָאָב מִלְּפָנַי יַעֲזֹב כִּי־נִכְנַע מִפְּנֵי לֹא־אָבִי
הַרַעָה בְּיָמָיו בְּיָמֵי בְנוֹ אָבִיא הַרַעָה עַל־בֵּיתוֹ:

1 It happened after these events: There was a vineyard [belonging] to Naboth the Jezreelite in Jezreel that was adjacent to the palace of Ahab, king of Samaria. 2 Ahab spoke to Naboth, saying, "Give me your vineyard so that I may have it as an herb garden, for it is close by my house; in its place I will give you a better vineyard, or, if you prefer, I will give you its price money." 3 But Naboth said to Ahab, "Far be it from me before the Lord that I should give you my ancestors' heritage!"

? Why did Ahab want particularly Naboth's vineyard?

Answer 1 _____

Answer 2 _____

Answer 3 _____

? Why doesn't Naboth wish to sell his vineyard to Ahab?

4 Ahab came home sullen and angry over the matter that Naboth the Jezreelite had spoken to him, [when] he said, "I will not give you my ancestors' heritage." He lay on his bed, turned his face [to the wall] and would not eat any food.

Bonus ? Why was Ahab sullen?

Bonus ? Why was Ahab distressed?

⁵ His wife Jezebel came to him and spoke to him, "Why is it that your mood is so sullen and you do not eat any food?" ⁶ He said to her, "Because I spoke to Naboth the Jezreelite, and said to him 'Give me your vineyard for money, or, if you prefer, I will give you another vineyard in its place.' But he said, 'I will not give you my vineyard.'"

Bonus ? What is Ahab omitting when he retells what transpires with Naboth to his wife Jezebel?

⁷ His wife Jezebel said to him, "Are you now exercising your sovereignty over Israel? Arise. Eat some food and let your heart be. I shall present you with the vineyard of Naboth the Jezreelite!"

? What is bothering Jezebel?

Extra Bonus ? What is the difference between Ahab and Jezabel when they cannot get something they want?

⁸ She then wrote scrolls in Ahab's name, sealing them with his signet, and she sent scrolls to the elders and the officials who were in his city, who dwelt with Naboth.^a ⁹ She wrote in the scrolls, saying, "Declare a fast ^b and seat Naboth at the head of the people. ¹⁰ Then seat two unscrupulous people opposite him, who will testify against him, saying, 'You blessed ^c God and the king!' Then take him out and stone him, so he will die." ¹¹ The men of his city -- the elders and the officials who dwelt in his city - did as Jezebel had sent [word] to them, as was written in the scrolls that she had sent them. ¹² They declared a fast and seated Naboth at the head of the people. ¹³ Two unscrupulous men came and sat opposite him, and the unscrupulous men testified against Naboth in the

^a 21:8. Although the people would not or could not control Ahab and Jezebel's idolatry, they would not tolerate royal injustice. Thus Jezebel resorted to the only "legal" avenue available: to conspire with corrupt officials to convict Naboth of a capital offense, thus allowing the King to confiscate his property (*Radak*; see v. 15).

^b 21:9. Fast days were proclaimed in order to assemble the people for collective prayer and to determine what sins had to be remedied (*Rashi*).

^c 21:10. This is a euphemism for blasphemy and cursing. Both the one who blasphemes and the one who curses the king are liable to death.

presence of the people, saying, "Naboth has blessed God and the king." Then they took him outside of the city and stoned him with stones, and he died. ¹⁴ They then sent word to Jezebel, saying, "Naboth has been stoned and has died."

Bonus ? Why does the Biblical text use the euphemism 'You blessed God and the king!' to signify exactly the opposite?

¹⁵ When Jezebel heard that Naboth had been stoned and had died, Jezebel said to Ahab, 'Arise and inherit ^d the vineyard of Naboth the Jezreelite, which he had refused to give you for money; for Naboth is not alive, for he is dead.'

¹⁶ When Ahab heard that Naboth had died, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to inherit it.

¹⁷ The word of the Lord then came to Elijah the Tishbite, saying, ¹⁸ "Arise and go down to meet Ahab, king of Israel, who [lives] in Samaria; behold he is at the vineyard of Naboth, which he has gone down to inherit. ¹⁹ You shall speak to him, saying, 'Thus said the Lord: Will you murder and also inherit?' Then you shall speak to him [further], saying, 'Thus said the Lord: In the place where the dogs licked up the blood of Naboth, the dogs will lick up your blood as well.'

? Why does the text use the expression "go down"?

Answer 1 _____

Answer 2 _____

²⁰ Ahab said to Elijah, "Have you found me [guilty], my adversary?" He said, "I have found [you guilty], because you have sold yourself to do what is evil in the eyes of the Lord.

Bonus ? When confronted by Elijah, Ahab says: "Have you found me [guilty], my adversary?" What doesn't Ahab say?

^d 21:15. The Talmud gives two opinions for Ahab's "right" to the property: (a) Naboth was put to death for sedition against the king and such a person forfeits his property to the royal estate; or (b) Ahab was Naboth's next of kin and thus his legal heir.

²¹ Behold! [says the Lord] I am bringing evil upon you, and I shall annihilate after you, and I shall eliminate [every] male offspring ^e from Ahab and all property, whether hidden or public, in Israel. ²² And I shall set your house like the house of Jeroboam son of Nebat and like the house of Baasa son of Ahijah, because of the provocation with which you have provoked [Me], and because you caused Israel to sin.

²³ the Lord has spoken also concerning Jezebel, saying, 'The dogs shall eat Jezebel in the Valley of Jezreel.' ²⁴ Anyone [of the house] of Ahab who dies in the city, the dogs will eat; and whoever dies in the field, the birds of the heavens will eat."

Bonus ? Elijah admonishes King Ahab personally, but not his wife Jezebel. Why?

Answer 1 _____

Answer 2 _____

Answer 3 _____

²⁵ (There had never been anyone like Ahab, who sold himself to do what was evil in the eyes of the Lord, because Jezebel his wife had incited him. ²⁶ He became very depraved, going after idols, according to all that was done by the Amorite, whom the Lord had driven out from before the Children of Israel.)

Bonus ? How did Ahab sell himself?

Answer 1 _____

Answer 2 _____

Answer 3 _____

²⁷ It happened that when Ahab heard these words, he tore his clothes and placed sackcloth upon his skin and fasted; he slept with the sackcloth, and he walked about slowly.

Bonus ? Why did King Ahab display signs of mourning upon hearing Elia's rebuke?

Answer 1 _____

Answer 2 _____

^e 21:21. See I Kings 14:10.

Bonus ? How do we know that King Ahab's mourning was sincere?

Answer 1 _____

Answer 2 _____

Answer 3 _____

²⁸ The word of the Lord came to Elijah the Tishbite, saying, ²⁹ "Have you seen that Ahab has humbled himself before Me? Since he has humbled himself before Me, I will not bring the evil during his days; I will rather bring the evil upon his house in the days of his son."

Bonus ? At the beginning of our story, King Ahab was sullen, and at the end of our story he is sullen. What is the difference between these two seemingly equal feelings?

Bonus ? As a result of Ahab humbling himself before God, he would be spared to witness the demise of his house. Why would that be considered an act of kindness from God?

? Isn't death the greatest punishment? (Examine the following sources)

Genesis 25:7

7. And these are the days of the years of Abraham's life that he lived: one hundred years and seventy years and five years. 8. And Abraham expired and died in a good old age, old and satisfied, and he was gathered to his people. 9. And Isaac and Ishmael his sons buried him in the Cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which faces Mamre.

Genesis 35: 27-29

27. And Jacob came to his father Isaac, to Mamre, Kiriath arba, which is Hebron, where Abraham and Isaac dwelt. 28. The days of Isaac were a hundred and eighty years. 29. And Isaac expired and died and was gathered in to his peoples, old and sated with days, and his sons, Esau and Jacob, buried him.

Exodus 4: 22-23

22. And you shall say to Pharaoh, 'So said the Lord, "My firstborn son is Israel." ' 23. So I say to you, 'Send out My son so that he will worship Me, but if you refuse to send him out, behold, I am going to slay your firstborn son.' "

I Kings 2: 5-6

5. Moreover, you also know what Joab the son of Zeruiah did to me, (and) what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace and put the blood of war upon his girdle (that was) about his loins, and in his shoes that (were) on his feet. 6. And you shall do according to your wisdom, and do not let his hoary head go down to the grave in peace.

I Kings 21:19-22

19. And you shall speak to him saying, 'So said the Lord, "Have you murdered and also inherited?" And you shall speak to him saying, 'Thus said the Lord; "In the place that the dogs have licked the blood of Naboth, shall the dogs lick your blood, even yours!"' 20.

And Ahab said to Elijah, "Have you found me, my enemy?" And he said, "I have found [you] because you have sold yourself to do what is bad in the eyes of the Lord. 21. I will bring disaster upon you and I will expunge after you and I will cut off from Ahab every male child and those that are restrained and those that are free in Israel. 22. And I will make your house as the house of Jeroboam, the son of Nebat and the house of Baasha the son of Ahijah, because of the anger which you have angered [Me] and you have caused Israel to sin.

I Kings 21:23-24

23. And also concerning Jezebel, the Lord spoke saying, 'The dogs will eat Jezebel in the valley of Jezreel. 24. The dead of Ahab in the city will be eaten by the dogs, and the dead in the fields the fowl of the sky will eat.' "

I Kings 21:29

29. "Have you seen that Ahab is submissive to me? Because he has humbled himself before Me, I will not bring the disaster in his days; in the days of his son I will bring the disaster on his house."

Extra Bonus ? If King Ahab had come to you for advice before the beginning of his kingship, what advice would you have given him?

Answer 1 _____

Answer 2 _____

Answer 3 _____

Wrapping Up: Cast of Characters - Who is who in the story? (Part 2)

1. Naboth the Jezreelite – since he does the right thing, he doesn't need to change
2. The king's wife, Jezebel – she is beyond change
3. The corrupt elders and the officials who were in his city – they better change!
4. Two unscrupulous men – they are also beyond change
5. Elijah the Tishbite – he is the one who tells what needs to be changed
6. Ahab, king of Samaria – he should change, and he can change, but...

Bibliography

The Jewish Study Bible. Adele Berlin (Editor), Marc Zvi Brettler. Oxford University Press. 2004