

# **Dr. Robert Vannoy, Exodus to Exile -- Kings, Session 10, Prophet out of Judah, Ahijah's Warning, Baasha, Omri & Ahab**

## **Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Vannoy, Exodus to Exile -- Kings, Session 10, Prophet out of Judah, Ahijah's Warning, Baasha, Omri & Ahab, Biblicalelearning.org, BeL**

Dr. Vannoy's lecture examines key figures and events in the books of 1 and 2 Kings, focusing on the northern kingdom of Israel. The lecture analyzes the roles of prophets such as Ahijah, the disobedience of the man of God from Judah, and Elisha's prophetic actions. It details the reigns of Nadab, Baasha, Elah, and Zimri, highlighting the instability and violence that characterized this period. A significant portion of the lecture is devoted to Omri's dynasty, including his political achievements and the subsequent reign of Ahab, whose introduction of Baal worship led to conflict with the prophets Elijah and Elisha. The lecture concludes by posing the question of how to interpret and apply Old Testament narratives to contemporary life.

**2. 18 - minute Audio Podcast Created on the basis of  
Dr. Vannoy, Exodus to Exile -- Kings, Session 10 – Double click  
icon to play in Windows media player or go to the  
Biblicalelearning.org [BeL] Site and click the audio podcast link  
there (Old Testament → Historical Books → Exodus to Exile).**



**Vannoy\_ExtoExileK\_  
Session10.mp3**

### 3. Briefing Document: Vannoy, Exodus to Exile -- Kings, Session 10, Prophet out of Judah, Ahijah's Warning, Baasha, Omri & Ahab

This briefing document summarizes the key themes and ideas from Dr. Robert Vannoy's Lecture 10, focusing on 1 Kings 13-16 and touching on parts of 2 Kings. The lecture explores prophetic function, the reigns of various kings of Israel (Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, and Ahab), and the ministries of Elijah and Elisha.

#### I. The Nature and Function of Prophecy

- **Prophecy as a Function, Not Just an Office:** Vannoy emphasizes that prophecy is a function – the Lord putting His word in someone's mouth – rather than simply an inherent office. A prophet doesn't always speak God's word. "It seems to me prophesy is when the Lord puts his word in the mouth of some individual so that the words he speaks are God's words. But that doesn't mean that every time they open their mouths they are performing the function of prophet."
- **Prophets Can Sin:** Even true prophets can err and sin. The example of the old prophet deceiving the man of God from Judah illustrates this. "You can be a true prophet yet not be a good man. Usually a prophet is a godly person, but you can be a true prophet and a bad man."
- **Distinguishing God's Word:** Believers must discern whether a prophet is truly speaking God's word, especially when a new revelation contradicts a previous one. "He listened to the old prophet even though it contradicted the previous revelation he had received. He should not have listened to him because God does not contradict himself."
- **Examples of Prophetic Missteps:** Nathan initially gave David his own (uninspired) advice about building a temple, then had to correct himself after receiving God's word.

#### II. Elisha and Disrespect for Prophetic Office

- **Elisha and the Taunting Youths:** The story of Elisha cursing the youths who mocked him with "Go on up, you bald head" (2 Kings 2:23-24) isn't just about personal revenge. It reflects the nation's attitude toward God. "It's significance is reflected in his office. But it also reflects the attitude of the nation towards the Lord because certainly the attitude toward Elisha involved that attitude toward the Lord since he was a prophet of the Lord."

- **Covenant Curses:** Elisha's curse was likened to covenant curses, warning of judgment for disobedience.

### III. Ahijah's Prophecy and the Covenant Lawsuit

- **Ahijah's Warning to Jeroboam:** Ahijah, who had previously prophesied Jeroboam's rise, now prophesies the downfall of his house (1 Kings 14).
- **Covenant Lawsuit Form:** The structure of Ahijah's message reflects a "covenant lawsuit" form, similar to Hittite treaties:
- Recitation of God's gracious acts: "I raised you up from among the people and made you a leader over my people Israel. And I tore the kingdom away from the house of David and gave it to you."
- Indictment of Israel's disobedience: "But you have not been like my servant David. You have done more evil than all who were before you. You have made for yourselves other gods."
- Pronouncement of judgment: "Because of this, here's what I'm going to do."

### IV. Dynasties of the Northern Kingdom

- **Nadab's Brief Reign and Baasha's Usurpation:** Nadab, Jeroboam's son, reigned briefly before being killed by Baasha. Baasha then wiped out Jeroboam's entire house, fulfilling Ahijah's prophecy. "He did not leave Jeroboam anyone to breathe; he destroyed them all, according to the word of the Lord given through his servant Ahijah the Shilonite--because of the sins of Jeroboam."
- **Baasha's Wars and Jehu's Prophecy:** Baasha fought with Asa in Judah and was warned by the prophet Jehu (not the later king) that his house would also be destroyed.
- **Elah, Zimri, and Interregnum:** Elah, Baasha's son, was assassinated by Zimri, who then killed all of Baasha's family. Zimri's reign lasted only seven days before he committed suicide when Omri besieged him. A four-year interregnum followed, with a struggle between Omri and Tibni before Omri consolidated power.
- **Omri's Dynasty:** Omri's new capital: Omri established Samaria as the new capital of the Northern Kingdom. "He bought the hill of Samaria from Shemer for two talents of silver and built a city on the hill calling it Samaria after Shemer, the former owner of the hill." Samaria was strategically located and well-defended.

- **Omri's Statesmanship:** He seems to have made peace with Judah and formed alliances with other nations, including the Phoenicians (marriage of Ahab to Jezebel).
- **Omri's Significance:** Extra-biblical sources (Assyrian records, Moabite Stone) indicate that Omri was a significant figure, with Israel referred to as "the Land of Omri."
- **Biblical Focus:** The biblical text focuses less on Omri's political achievements and more on the covenantal implications of Ahab's reign.

## V. Ahab and Jezebel: A Covenantal Crisis

- **Ahab's Evil:** Ahab is described as doing more evil than any king before him, continuing Jeroboam's calf worship and introducing Baal worship through his marriage to Jezebel. "Ahab, son of Omri, did more evil in the eyes of the Lord than any of those before him. He not only considered it trivial to commit the sins of Jeroboam, son of Nebat, but he also married Jezebel daughter of Ethbaal, king of the Sidonians, and began to serve Baal and worship him."
- **Rebuilding Jericho:** Ahab's allowing the rebuilding of Jericho is seen as a rejection of God's provision and a reliance on military strength rather than covenantal obedience.
- **Jezebel's Influence:** Jezebel, a strong-willed and ruthless woman, actively promoted Baal worship, supported hundreds of heathen prophets, and manipulated the judicial system to acquire Naboth's vineyard for Ahab. "She probably came to Israel thinking that these people are backward people, uncultured people compared with Tyre and Sidon, thinking their religion was unacceptable. So she establishes Baal worship and maintains a core of 450 prophets of Baal and 400 prophets of the goddess Asherah."

## VI. Elijah and Elisha: Responding to the Crisis

- **The Ministries of Elijah and Elisha:** The ministries of Elijah and Elisha are central to this period, opposing Baal worship and representing a critical turning point in Israel's religious life.
- **Miracles and Signs:** This period is marked by a high concentration of miracles and signs, similar to the Exodus, the time of Christ, and the early church, indicating a major moment in redemptive history.

- **The Question of Meaning:** The lecture concludes by raising the question of how to interpret and preach on these historical narratives for contemporary audiences, which will be addressed in subsequent discussion.

## 4. Study Guide: Vannoy, Exodus to Exile -- Kings, Session 10, Prophet out of Judah, Ahijah's Warning, Baasha, Omri & Ahab

### Kings: Dynasties, Prophets, and Covenantal Faithfulness

#### I. Quiz

Answer each question in 2-3 sentences.

1. What was the sin committed by the man of God from Judah in 1 Kings 13?
2. Why does the lecturer suggest referring to prophecy as a "function" rather than an "office"?
3. How does the story of Elisha and the taunting youths relate to the broader themes of covenant and apostasy in 2 Kings 2:23-24?
4. What is the "covenant lawsuit" and how is it reflected in Ahijah's prophecy to Jeroboam in 1 Kings 14?
5. What action did Baasha take upon succeeding Nadab, and how did this relate to previous prophecies?
6. What motivated Baasha to wage war against Asa, king of Judah?
7. Why was the interregnum period after Zimri's death significant for the Northern Kingdom of Israel?
8. What strategic advantages did Samaria offer as the new capital city of the Northern Kingdom?
9. How did Omri's statesmanship contribute to the stability and influence of the Northern Kingdom, despite limited biblical coverage?
10. According to the lecturer, why does the writer of Kings focus more on Ahab than Omri?

#### II. Quiz Answer Key

1. The man of God from Judah disobeyed God's direct command not to eat or drink in Bethel, and he listened to the old prophet despite a previous revelation. He violated God's command and suffered the consequences.
2. The lecturer prefers to speak of prophecy as a function rather than an office because it emphasizes that not everything a prophet says is necessarily a direct

word from God. Prophets can misspeak or sin, and not be performing the true function of a prophet.

3. The story symbolizes the nation's attitude towards the Lord, as Elisha was a prophet of the Lord, and disrespect towards him reflected disrespect towards the Lord. Elisha's curse was a warning of the judgment that would come on the entire nation should it persist in disobedience and apostasy.
4. The "covenant lawsuit" is a prophetic form reflecting the structure of Hittite treaties: historical prologue, indictment, and sentence. Ahijah's prophecy reflects this by first recounting God's gracious acts, then indicting Jeroboam's sins, and finally pronouncing judgment.
5. Baasha killed all the house of Jeroboam, fulfilling the prophecy given through Ahijah the Shilonite. He destroyed everyone associated with Jeroboam, reinforcing the consequences of Jeroboam's sins.
6. Baasha's primary motivation was to prevent northerners from going south to worship in Jerusalem. He was concerned about the continuing religious allegiance of his people to the south.
7. The interregnum highlighted the instability and internal division within the Northern Kingdom, indicating a power vacuum and struggle for leadership. This period lasted four years before Omri consolidated power and officially became king.
8. Samaria was strategically located on a defensible hill and was centrally located within the territory of the Northern Kingdom. Its location made it easy to defend.
9. Omri made peace with Judah and established alliances with surrounding nations, notably the Phoenicians through the marriage of his son Ahab to Jezebel. These actions stabilized his kingdom and increased its regional influence.
10. The writer of Kings focuses more on Ahab because Ahab's reign was marked by a significant shift toward Baal worship due to the influence of his wife Jezebel. The introduction of Baal worship is a covenantal issue that threatens the fidelity of Israel to the one true God.

### III. Essay Questions

1. Discuss the roles of both the man of God from Judah and the old prophet from the Northern Kingdom in 1 Kings 13. What does this narrative reveal about the nature of prophecy, obedience, and deception?
2. Analyze the significance of Ahijah's prophecy to Jeroboam in 1 Kings 14, paying particular attention to the "covenant lawsuit" structure. How does this prophecy illustrate the consequences of Jeroboam's apostasy and the broader themes of covenantal faithfulness?
3. Compare and contrast the reigns of Baasha and Zimri. How do their actions and short-lived dynasties contribute to the overall portrayal of instability and divine judgment in the Northern Kingdom?
4. Evaluate the reign of Omri, considering both the biblical account and extra-biblical evidence. How did Omri contribute to the Northern Kingdom's political and economic stability, and why might the biblical text focus more on his son Ahab?
5. Examine the introduction of Baal worship during the reign of Ahab and Jezebel, and discuss the role of Elijah and Elisha in challenging this religious apostasy. How does this conflict represent a pivotal crisis in the religious life of Israel, and what does it reveal about God's response to covenantal unfaithfulness?



## IV. Glossary of Key Terms

- **Prophet:** An individual through whom God speaks to communicate His will, warnings, or promises.
- **Prophecy (Function):** The act of speaking or writing words inspired by God; the specific instance of conveying divine communication, rather than an inherent status or permanent office.
- **Apostasy:** The abandonment or renunciation of a religious or political belief or principle.
- **Covenant:** A binding agreement or treaty, often between God and His people, outlining obligations, promises, and consequences.
- **Covenant Lawsuit:** A prophetic literary device used to indict Israel for breaking its covenant with God, often following the structure of Hittite treaties: historical prologue, indictment, and sentence.
- **Baal Worship:** The worship of Baal, a Canaanite deity associated with fertility and storms, which was introduced into Israel during Ahab's reign through his marriage to Jezebel.
- **Asherah Pole:** A sacred tree or pole representing the Canaanite goddess Asherah, often associated with Baal and fertility.
- **Interregnum:** A period of time during which normal government is suspended, especially between successive reigns or regimes.
- **Samaria:** The capital city of the Northern Kingdom of Israel, established by King Omri, known for its strategic location and defensive capabilities.
- **Dynasty:** A line of rulers from the same family.

## 5. FAQs on Vannoy, Exodus to Exile -- Kings, Session 10, Prophet out of Judah, Ahijah's Warning, Baasha, Omri & Ahab, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions About the Kings of Israel and Prophetic Ministry

- **What was the significance of the "Man of God from Judah" story in 1 Kings 13, and what does it teach us about prophecy?**
- The "Man of God from Judah" is sent to Bethel to prophesy against Jeroboam's altar. He delivers a long-term prophecy about Josiah and short-term predictions that are fulfilled, authenticating his message. However, he is later deceived by an old prophet in the Northern Kingdom into disobeying God's direct command not to eat or drink in Bethel, resulting in his death. This story highlights that even true prophets are not infallible and that one must always adhere to God's direct commands, as God does not contradict Himself. It emphasizes that prophecy is a function where God puts His words in someone's mouth, not necessarily an inherent office guaranteeing constant accuracy.
- **How does the story of the old prophet in 1 Kings 13 illustrate the difference between a true prophet and someone performing a prophetic function?**
- The old prophet in the Northern Kingdom had previously performed the function of a true prophet, but in this particular instance, he lied to the man of God from Judah out of self-interest, demonstrating that even someone known as a prophet can sin and not always speak God's word. This highlights the distinction between having the ability to prophesy (performing the function) and constantly being in a state of divine communication. It emphasizes that prophets are not always "on" and can speak as ordinary individuals, sometimes even incorrectly.
- **What is the significance of Ahijah's warning to Jeroboam in 1 Kings 14?**
- Ahijah's warning is a key example of a "covenant lawsuit." Ahijah recounts God's gracious acts in raising Jeroboam to leadership, indicts Jeroboam for his disobedience and idolatry, and pronounces judgment. This warning serves as a reminder of the covenant relationship between God and Israel, highlighting that blessings are contingent upon obedience, and disobedience leads to severe consequences, including the destruction of Jeroboam's house.

- **What was Baasha's role in the downfall of Jeroboam's dynasty, and what does this reveal about divine judgment?**
- Baasha plotted against and killed Nadab, Jeroboam's son, and then eradicated Jeroboam's entire house. This fulfilled the prophecy of Ahijah, demonstrating divine judgment on Jeroboam's sins. Baasha's actions show that God's word will come to pass, even through the actions of individuals who may not be righteous themselves.
- **How did Omri's reign impact the Northern Kingdom of Israel, and what was his significance beyond the biblical narrative?**
- Omri was a significant ruler who established Samaria as the new capital of the Northern Kingdom, a strategically important and defensible location that lasted until the Assyrian captivity. Although the biblical text doesn't dwell on him extensively, Assyrian records referred to Israel as "the Land of Omri" long after his death, and King Mesha of Moab mentioned Omri's humbling of Moab. This suggests Omri was a powerful and influential king whose impact extended beyond the biblical account, primarily focusing on covenant faithfulness.
- **Why does the biblical text focus more on Ahab than Omri, even though Omri was a politically significant ruler?**
- The writer of 1 and 2 Kings prioritizes covenantal issues – Israel's faithfulness to God – over political and economic factors. While Omri established an important kingdom, Ahab's introduction of Baal worship through his marriage to Jezebel represented a severe deviation from the covenant, thus warranting greater attention in the biblical narrative as a crucial turning point in Israel's spiritual history.
- **What was the significance of Ahab's marriage to Jezebel, and how did it affect the religious life of Israel?**
- Ahab's marriage to Jezebel, the daughter of the king of Tyre, led to the introduction of Baal worship into Israel. Jezebel was a strong-willed and ruthless woman who maintained a large number of Baal and Asherah prophets, directly challenging the worship of Yahweh. This represented a significant crisis in Israel's religious life, as it threatened the very core of their covenant relationship with God.

- **What was the significance of Hiel's rebuilding of Jericho during Ahab's reign?**
- The rebuilding of Jericho, which had remained an open city since Joshua's time as a testament to God's gift of the land, symbolized a shift in Israel's trust from God to military strength. Hiel's act, done at the cost of his sons according to Joshua's curse, illustrated Ahab's lack of faith in God's protection and his reliance on his own strategies and fortifications.