

KHW40 to Oct. 2

September 26 Su (Optional) — Genesis 50:1-14 — Death with Honor

When King Jehoram of Judah died, his unengraved epitaph was "...with no one's regret" (2 Chron. 20:20), and he was buried without ceremony. It was quite different when the father of the Israelites, Jacob (Israel), died about 1,000 years earlier. There was not only great grief involved when he died but there was also a great effort to honor him through his burial.

¹ Then Joseph fell on his father's face and wept over him and kissed him. ² And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³ Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

⁴ And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, ⁵ My father made me swear, saying, "I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me." Now therefore, let me please go up and bury my father. Then I will return.'" ⁶ And Pharaoh answered, "Go up, and bury your father, as he made you swear." ⁷ So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, ⁸ as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. ⁹ And there went up with him both chariots and horsemen. It was a very great company. ¹⁰ When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore the place was named Abel-mizraim;^[fn] it is beyond the Jordan. ¹² Thus his sons did for him as he had commanded them, ¹³ for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. ¹⁴ After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

ESV Footnote

(50:11) Abel-mizraim means *mourning* (or *meadow*) of Egypt

Notice the many different kinds of expressions of mourning in this passage. Three times it mentions weeping (vv. 1, 3, 4); lamenting was noted twice in v. 10; mourning is stated three times in verses 10-11. This was not just culturally-expected ceremonial expressions but there was genuine grieving involved. It was also a long process, with embalming, the 70 days of mourning, and the roundtrip to Canaan, which probably took several weeks. Think about past experiences you have had with friends who have died. How honoring were the members of the family who prepared for a memorial service? There is normally a mixture of bitter grieving with tender honoring. Did you catch that Abraham was mentioned in this passage, too? You might want to read about the extent of the trouble he went to in order to buy that property as a burial place to honor his wife, Sarah (Genesis 23).

The Divided Kingdom							
Judah				Israel			
Years B.C.	King	Prophet	Scripture	Years B.C.	King	Prophet	Scripture
870-848	Jehoshaphat	Jehu	1 K 22 2 C 17-20	874-853	Ahab	Elijah	
848-841	Joram/Jehoram	Obadiah?		853-852	Ahaziah		1 K 22
841	Ahaziah		2 K 8-9, 11-12	852-841	Joram/Jehoram	Elisha	2 K 1, 3
841-835	Athaliah		2 C 21-24	841-814	Jehu		2 K 9-10
835-796	Joash/Jehoash	Joel		814-798	Jehoahaz		2 K 13

2 Kings 8

^{24b} ...and Ahaziah his son reigned in his place.

²⁵ In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.

²⁶ Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah; she was a granddaughter of Omri king of Israel. ²⁷ He also walked in the way of the house of Ahab and did what was evil in the sight of the LORD, as the house of Ahab had done, for he was son-in-law to the house of Ahab.

²⁸ He went with Joram the son of Ahab to make war against Hazael king of Syria at Ramoth-gilead, and the Syrians wounded Joram. ²⁹ And King Joram returned to be healed in Jezreel of the wounds that the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

2 Chronicles 22

¹ And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men that came with the Arabians to the camp had killed all the older sons. So Ahaziah the son of Jehoram king of Judah reigned.

² Ahaziah was twenty-two^[fn] years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri. ³ He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. ⁴ He did what was evil in the sight of the LORD, as the house of Ahab had done.

For after the death of his father they were his counselors, to his undoing. ⁵ He even followed their counsel and went with Jehoram the son of Ahab king of Israel to make war against Hazael king of Syria at Ramoth-gilead. And the Syrians wounded Joram, ⁶ and he returned to be healed in Jezreel of the wounds that he had received at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.

ESV Footnote

(22:2) See 2 Kings 8:26; Hebrew *forty-two*; Septuagint *twenty*

Listening to the Wrong Voices — There is a revealing string of words in 2 Chronicles that summarizes tragic influences during the short reign of Ahaziah: “...*his mother ... his counselor ... his counselors ... his undoing*” (vv. 3-4). He was only 22 years old, so it would seem logical for him to rely on the advice of his mother, who had experience of being Queen Athaliah for eight years with Jehoram. Even before that, she had lived in the royal family of King Ahab before she was given away in marriage. But experience is only one quality that should be considered before accepting advice. The primary desired quality for a reliable counselor is godliness but Athaliah was “*his counselor in doing wickedly*” (v. 3). To whom do we lean for guidance? If we side with what the news media or our government tells us, and that advice is against how God has directed us in His Word, we are following the path of Ahaziah, which will also lead to our “*undoing*.” When you need direction, go first to the Bible for advice. Ask for human advice only from those you believe to be godly, faithful people. We will read about Ahaziah’s final “*undoing*” a little later.

Meditation: It is interesting to think about the family connections of the two kings mentioned in our reading for today. Judah's King Ahaziah was the son of Athaliah (2 Kings 8:26), the daughter of Ahab (2 Chron. 18:1). Israel's King Jehoram (Joram) was the son of Ahab (2 Kings 3:1). So, since Ahaziah was the nephew of Jehoram, he would naturally look up to his uncle. Wrong again! Another interesting but confusing relationship in this period of time is that there were two kings named Ahaziah. In addition to Judah's king that we read about today, there was Israel's King Ahaziah (also called Jehoahaz), another son of Ahab (1 Kings 22:51) who preceded Jehoram as king. Confusing, huh? I know; I have two grandsons and a son-in-law named Michael!

September 28 Tu Reading 193 — 2 Kings 9:1–13 — Anointing of Jehu (Israel)

Accountability Time! If you are up to date at this point in your reading, please let me know today at accbiblead@gmail.com.

¹ Then Elisha the prophet called one of the sons of the prophets and said to him, "Tie up your garments, and take this flask of oil in your hand, and go to Ramoth-gilead. ² And when you arrive, look there for Jehu the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among his fellows, and lead him to an inner chamber. ³ Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, I anoint you king over Israel.' Then open the door and flee; do not linger."

⁴ So the young man, the servant of the prophet, went to Ramoth-gilead. ⁵ And when he came, behold, the commanders of the army were in council. And he said, "I have a word for you, O commander." And Jehu said, "To which of us all?" And he said, "To you, O commander." ⁶ So he arose and went into the house. And the young man poured the oil on his head, saying to him, "Thus says the LORD, the God of Israel, I anoint you king over the people of the LORD, over Israel. ⁷ And you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. ⁸ For the whole house of Ahab shall perish, and I will cut off from Ahab every male, bond or free, in Israel. ⁹ And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. ¹⁰ And the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her." Then he opened the door and fled.

¹¹ When Jehu came out to the servants of his master, they said to him, "Is all well? Why did this mad fellow come to you?" And he said to them, "You know the fellow and his talk." ¹² And they said, "That is not true; tell us now." And he said, "Thus and so he spoke to me, saying, 'Thus says the LORD, I anoint you king over Israel.'" ¹³ Then in haste every man of them took his garment and put it under him on the bare^[fn] steps, and they blew the trumpet and proclaimed, "Jehu is king."

ESV Footnote

(9:13) The meaning of the Hebrew word is uncertain

"I anoint you king." — Those were the words of Yahweh, repeated three times in this passage (vv. 3, 6, 12). It had been 90 years since Jeroboam led the northern 10 tribes away from Judah and Benjamin to form the rebellious kingdom of Israel. Yet after that long time, God still considered them to be "*the people of the LORD*" (v. 6). Yahweh was still their ultimate King. He had directed Elijah to anoint Jehu as Israel's king (1 Kings 19:16) but it was Elisha who would carry it out through one of his young prophets. God said that the reason for making Jehu king was to "*avenge ... the blood of my servants*" (2 Kings 9:7). All of Ahab's male descendants, along with Jezebel, would be executed by Jehu. The fact that God sees clearly into the future is shown in His prediction that "*the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her*" (v. 10). We will read later about the fulfilment of that prophecy. God still directs history and He still knows the future. We believers are God's anointed ones. He claims us, leads us, and knows our future. If we become rebellious, like

Israel, and walk away from wholehearted allegiance to Him, He will discipline us as wayward children. If we serve Him faithfully, we may still experience suffering from those who oppose God, but He will bring us safely and surely to Himself for eternity. That is the future for us that He sees.

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2 Kings 9

¹⁴ Thus Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram with all Israel had been on guard at Ramoth-gilead against Hazael king of Syria,¹⁵ but King Joram had returned to be healed in Jezreel of the wounds that the Syrians had given him, when he fought with Hazael king of Syria.) So Jehu said, "If this is your decision, then let no one slip out of the city to go and tell the news in Jezreel."
¹⁶ Then Jehu mounted his chariot and went to Jezreel, for Joram lay there.

And Ahaziah king of Judah had come down to visit Joram.

¹⁷ Now the watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came and said, "I see a company." And Joram said, "Take a horseman and send to meet them, and let him say, 'Is it peace?'" ¹⁸ So a man on horseback went to meet him and said, "Thus says the king, 'Is it peace?'" And Jehu said, "What do you have to do with peace? Turn around and ride behind me." And the watchman reported, saying, "The messenger reached them, but he is not coming back." ¹⁹ Then he sent out a second horseman, who came to them and said, "Thus the king has said, 'Is it peace?'" And Jehu answered, "What do you have to do with peace? Turn around and ride behind me." ²⁰ Again the watchman reported, "He reached them, but he is not coming back. And the driving is like the driving of Jehu the son of Nimshi, for he drives furiously."

²¹ Joram said, "Make ready." And they made ready his chariot. Then Joram king of Israel and Ahaziah king of Judah set out, each in his chariot, and went to meet Jehu,

and met him at the property of Naboth the Jezreelite.

2 Chronicles 22

⁷ But it was ordained by^[fn] God that the downfall of Ahaziah should come about through his going to visit Joram. For when he came there,

he went out with Jehoram to meet Jehu the son of Nimshi, whom the LORD had anointed to destroy the house of Ahab.

ESV Footnote
(22:7) Hebrew was from

2 Kings 9 (cont.)

²² And when Joram saw Jehu, he said, "Is it peace, Jehu?" He answered, "What peace can there be, so long as the whorings and the sorceries of your mother Jezebel are so many?" ²³ Then Joram reined about and fled, saying to Ahaziah, "Treachery, O Ahaziah!" ²⁴ And Jehu drew his bow with his full strength, and shot Joram between the shoulders, so that the arrow pierced his heart, and he sank in his chariot. ²⁵ Jehu said to Bidkar his aide, "Take him up and throw him on the plot of ground belonging to Naboth the Jezreelite. For remember, when you and I rode side by side behind Ahab his father, how the LORD made this pronouncement against him: ²⁶ 'As surely as I saw yesterday the blood of Naboth and the blood of his sons—declares the LORD—I will repay you on this plot of ground.' Now therefore take him up and throw him on the plot of ground, in accordance with the word of the LORD."

²⁷ When Ahaziah the king of Judah saw this, he fled in the direction of Beth-haggan. And Jehu pursued him and said, "Shoot him also." And they shot him^[fn] in the chariot at the ascent of Gur, which is by Ibleam. And he fled to Megiddo

and died there.

²⁸ His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.

²⁹ In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah.

ESV Footnote

(9:27) Syriac, Vulgate (compare Septuagint); Hebrew lacks *and they shot him*

2 Chron. 22 (cont.)

⁹ He searched for Ahaziah, and he was captured while hiding in Samaria, and he was brought to Jehu and put to death.

They buried him, for they said, "He is the grandson of Jehoshaphat, who sought the LORD with all his heart." And the house of Ahaziah had no one able to rule the kingdom.

ESV Footnote

(22:7) Hebrew was from

Divine Orchestration — The key statement in this story is that "*it was ordained by God that the downfall of Ahaziah should come about through his going to visit Joram*" (2 Chron. 22:7). There are, again, many fingerprints of God's placement and timing in this story. It might seem only logical that King Amaziah would go to visit his wounded uncle, King Jehoram (Joram) in Jezreel but the above statement in 2 Chronicles shows that God had arranged that trip. It defies logic to think that after seeing Jehu racing toward the city and having both messengers fail to complete their mission, Joram wouldn't have been suspicious and closed the gate until he found out why Jehu had come. But this wounded man not only went outside the protected city to meet Jehu but took Judah's king along with him. He went against what was reasonable because God was directing him and Ahaziah to their predicted deaths. And why did they "just happen" to meet Jehu on the property that Joram's father, Ahab, had stolen from Naboth? It was part of God's judgment predicted by Elijah on that very spot: "*I will bring disaster upon you ... and will cut off from Ahab every male ... in Israel*" (1 Kings 21:21).

That prophecy was even remembered by Jehu, stating that God had said, “*I will repay you on this plot of ground*” (2 Kings 9:26). Joram had shared his father’s worship of Baal and he died in the same way, pierced by an arrow in his chariot (cf. 1 Kings 22:34). Those things go far beyond coincidence; it was divine orchestration.

Meditation: If you read carefully, you probably noticed that 2 Kings 9:27 says that Ahaziah died in Megiddo, whereas 2 Chron. 22:9 sounds like he may have died in Samaria. As you can see by the way the text has been staggered in the two columns above, it seems that Ahaziah first ran to Megiddo and then went to Samaria (better doctors and hiding places?), where he was found by Jehu’s men. In the meantime, Jehu had apparently gone to Megiddo, where he was when Ahaziah was brought to him and put to death.

September 30 Th Reading 195 — 2 Kings 9:30-37 — Gruesome death of Jezebel

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³⁰ When Jehu came to Jezreel, Jezebel heard of it. And she painted her eyes and adorned her head and looked out of the window. ³¹ And as Jehu entered the gate, she said, “Is it peace, you Zimri, murderer of your master?” ³² And he lifted up his face to the window and said, “Who is on my side? Who?” Two or three eunuchs looked out at him. ³³ He said, “Throw her down.” So they threw her down. And some of her blood spattered on the wall and on the horses, and they trampled on her. ³⁴ Then he went in and ate and drank. And he said, “See now to this cursed woman and bury her, for she is a king’s daughter.” ³⁵ But when they went to bury her, they found no more of her than the skull and the feet and the palms of her hands. ³⁶ When they came back and told him, he said, “This is the word of the LORD, which he spoke by his servant Elijah the Tishbite: ‘In the territory of Jezreel the dogs shall eat the flesh of Jezebel, ³⁷ and the corpse of Jezebel shall be as dung on the face of the field in the territory of Jezreel, so that no one can say, This is Jezebel.’”

Defiant to the End — Jezebel didn’t paint her eyes and adorn her head to entice Jehu; it was done in pride. She knew she was going to die, even though she asked Jehu, “*Is it peace...?*” That was only sarcasm, which became clear when she mocked the newly declared king, calling him Zimri, who had murdered Israel’s King Elah and then reigned for only seven days (1 Kings 16:15). Sometimes we hear today of people who know they are going to die but curse God with their last breath, defiant to the end. What a sad future lies ahead for them! Jezebel was just about everything a Christian should not want to be. She had led her husband, Ahab, and her son, Joram, into the worship of Baal. She murdered God’s prophets and even scared Elijah into running away. She was proud, sarcastic, mocking, and defiant. Her attitude was a lot like the climate of some of our secular culture today but Jesus said that we, in contrast, are to shine as lights in the world (Matt. 5:14).

Meditation: It is interesting that Jehu referred to Jezebel in a general way as “*a king’s daughter*” (v. 34) rather than more specifically with “Ahab’s Queen” or (Joram’s) “Queen Mother.” She had been given in marriage to Ahab by Sidon’s King Ethbaal (1 Kings 16:31). He was a foreign king who worshipped Baal, having no appreciation for Yahweh. Maybe Jehu’s statement reflected his disgust for Ahab and his family because of God’s message sent from Elisha: “*...you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD*” (2 Kings 9:7). He seems to have forgotten that the same prophecy declared that “*none shall bury her*” (9:10, cf. v. 35).

2 Kings 10

¹ Now Ahab had seventy sons in Samaria. So Jehu wrote letters and sent them to Samaria, to the rulers of the city,^[fn] to the elders, and to the guardians of the sons^[fn] of Ahab, saying, ² “Now then, as soon as this letter comes to you, seeing your master’s sons are with you, and there are with you chariots and horses, fortified cities also, and weapons, ³ select the best and fittest of your master’s sons and set him on his father’s throne and fight for your master’s house.” ⁴ But they were exceedingly afraid and said, “Behold, the two kings could not stand before him. How then can we stand?” ⁵ So he who was over the palace, and he who was over the city, together with the elders and the guardians, sent to Jehu, saying, “We are your servants, and we will do all that you tell us. We will not make anyone king. Do whatever is good in your eyes.” ⁶ Then he wrote to them a second letter, saying, “If you are on my side, and if you are ready to obey me, take the heads of your master’s sons and come to me at Jezreel tomorrow at this time.” Now the king’s sons, seventy persons, were with the great men of the city, who were bringing them up. ⁷ And as soon as the letter came to them, they took the king’s sons and slaughtered them, seventy persons, and put their heads in baskets and sent them to him at Jezreel. ⁸ When the messenger came and told him, “They have brought the heads of the king’s sons,” he said, “Lay them in two heaps at the entrance of the gate until the morning.” ⁹ Then in the morning, when he went out, he stood and said to all the people, “You are innocent. It was I who conspired against my master and killed him, but who struck down all these? ¹⁰ Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done what he said by his servant Elijah.” ¹¹ So Jehu struck down all who remained of the house of Ahab in Jezreel, all his great men and his close friends and his priests, until he left him none remaining.

ESV Footnotes

(10:1) Septuagint, Vulgate; Hebrew *rulers of Jezreel*

(10:1) Hebrew lacks *of the sons*

2 Kings 10 (cont.)

¹² Then he set out and went to Samaria. On the way, when he was at Beth-eked of the Shepherds,

¹³ Jehu met the relatives of Ahaziah king of Judah,

and he said, "Who are you?" And they answered, "We are the relatives of Ahaziah, and we came down to visit the royal princes and the sons of the queen mother." ¹⁴ He said, "Take them alive."

And they took them alive and slaughtered them at the pit of Beth-eked, forty-two persons, and he spared none of them.

¹⁵ And when he departed from there, he met Jehonadab the son of Rechab coming to meet him. And he greeted him and said to him, "Is your heart true to my heart as mine is to yours?" And Jehonadab answered, "It is." Jehu said, ^[fn] "If it is, give me your hand." So he gave him his hand. And Jehu took him up with him into the chariot. ¹⁶ And he said, "Come with me, and see my zeal for the LORD." So he ^[fn] had him ride in his chariot.

¹⁷ And when he came to Samaria, he struck down all who remained to Ahab in Samaria, till he had wiped them out, according to the word of the LORD that he spoke to Elijah.

ESV Footnotes

(10:15) Septuagint; Hebrew lacks *Jehu said*

(10:16) Septuagint, Syriac, Targum; Hebrew *they*

2 Chronicles 22

⁸ And when Jehu was executing judgment on the house of Ahab,

he met the princes of Judah and the sons of Ahaziah's brothers, who attended Ahaziah,

and he killed them.

Zeal for the Lord — Of all the kings of the northern tribes of Israel, Jehu came closest to being godly; at least he made an attempt at it. He had heard about the prophecy given to Ahab by Elijah: "Behold, I will bring disaster upon you ... and will cut off from Ahab every male..." (1 Kings 21:21). When the messenger came from Elisha to anoint Jehu to be the next king, Jehu was told that he would be the means for fulfilling Elijah's prophecy: "Thus says the LORD ... you shall strike down the house of Ahab..." (2 Kings 9:6-7). Jehu knew that Yahweh was supporting him so he stepped out aggressively, saying, "see my zeal for the LORD" (2 Kings 10:16). To the people who gathered at Jezreel's gate to look at the piles of 70 heads of Ahab's sons, Jehu asked them, "... who struck down all these?" (v. 9). His next statement suggested that it was Yahweh who brought it about: "the LORD has done what he said by this servant Elijah" (v. 10). At the beginning, Jehu was zealous for Yahweh but his zeal did not last, as we shall see. Zeal is not as important as stamina. Are you as zealous for God as you were earlier in your Christian life? Will you finish well?

In contrast to Jehu's temporary enthusiasm for Yahweh was Jehonadab's lasting commitment to being faithful to God. Jehonadab combined zeal with endurance so effectively that, over 200 years later, Jeremiah encountered the descendants of Jehonadab (called Jonadab in Jer. 35:8) who still maintained their ancestor's promise not to drink wine, grow crops, or dwell in permanent houses as part of their commitment to serving God. We need to have a zeal for being faithful, being openly committed to God for a lifetime.

Meditation: Does it seem like overkill for Jehu to slaughter 42 relatives of Ahaziah, the recently deceased king of Judah? Maybe, but look at what these sons and grandsons of Ahaziah were doing. They were perpetuating the connection with the house of Ahab that got King Jehoshaphat into trouble when he made a marriage alliance with Ahab, allowing his son, Ahaziah, to marry Ahab's daughter,

Athaliah (2 Chron. 18:1). Perhaps God was allowing Jehu to also “clean house” with Judah so God could start afresh later with the godly king, Joash.

October 2 Sa (Optional) — Acts 7:51-53; 1 Peter 5:6-11 — What to Resist

The proud and defiant attitude of Jezebel is similar to that of the Pharisees who opposed Jesus. The martyr, Stephen summed them up this way:

Acts 7

⁵¹ “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. ⁵² Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, ⁵³ you who received the law as delivered by angels and did not keep it.”

What parallels are there between Jezebel and these Pharisees? They both resisted the true God. They were both influenced by their families who lived before them. They both persecuted those who followed God and killed His representatives. Although they were both exposed to God’s truth, they did not obey it.

In contrast to resisting the Holy Spirit, we Christians are told to resist the devil, as Peter challenged us:

1 Peter 5

⁶ Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, ⁷ casting all your anxieties on him, because he cares for you. ⁸ Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. ⁹ Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. ¹⁰ And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. ¹¹ To him be the dominion forever and ever. Amen.

Notice the attitudes we should have about ourselves and our concerns (vv. 6-7). Being sober-minded (v. 8) recognizes the seriousness of the danger and being watchful anticipates that the danger is real and active. Satan’s forces are really at work against those who stand for Christ. In what ways should we resist the devil’s attacks and influences? How does being “firm in our faith” (v. 9) fit into this effort of resistance? As Peter says that the devil will have some success, so Paul reminds us that “all who desire to live a godly life in Christ Jesus will be persecuted” (2 Tim. 3:12). We are promised suffering but we are also promised the rewards of Christ, who will “restore, confirm, strengthen, and establish” us (1 Pet. 5:10).