

# The Wheels of Justice *Do* Turn

I Kings 20 & 22

## Introduction

Gary Richmond once worked in the Los Angeles Zoo. As a committed believer, he often saw things that happened at the zoo with a different perspective. His books, *A View From The Zoo* and *Don't Feed the Bears*, are wonderful reading.

He tells the story, in one of his books, about a young zookeeper named Julie. The zoo had purchased a baby raccoon and it was among her duties to care for him. Playful, cuddly, puppy-like in its antics, it soon won Julie's heart, as well as everyone else's in that division. Julie could often be seen doing her duties with her cute little raccoon perched on her shoulder. She even named him Bandit.

Gary's experience, however, caused him to worry for Julie. He told her that raccoons go through a glandular change at about twenty-four months of age. After that, they will often, unexplainably, viciously attack their owners. And a thirty pound raccoon can do the same kind of damage as a large dog. Over and over again, Gary warned his young friend about her growing pet. She would always listen politely as he explained the coming danger.

Richmond wrote,

*I will never forget her answer; it was always the same. "It will be different for me," and she would smile as she added, "Bandit wouldn't hurt me. He just wouldn't."*

Then Richmond wrote,

*Three months after my last warning, Julie underwent plastic surgery for severe facial lacerations sustained when her adult raccoon*

*attacked her for no apparent reason. Bandit was released into the wild.*

*Sin, too, often comes dressed in an adorable guise, and, as we play with it, how easy it is to say, "It will be different for me."*

Chapters 20 and 22 of I Kings are considered to contain records of rather uninteresting details of Ahab's battles with Ben-Hadad. They are actually vivid accounts of a man who coddled and harbored sin; a man whose answer to anyone who might warn him to stop his ways, would be, "Oh, it will be different for me."

After studying this passage, I had to entitle our discussion, "The Wheels of Justice *Do* Turn". They might turn so slowly at times that we think God does not notice or care, but the wheels of justice do turn.

Our discussion, I pray, will be a warning to every Christian who is in the process of refusing godly counsel and ignoring warning signs from family and friends. I also pray that this study will bring every unbeliever to a point of surrender and submission to the Savior, who paid the penalty for all of your sin.

For the purpose of getting a grasp on more than three years in the final fall and collapse of Ahab, I have divided our study by the battles that occurred.

## The First Campaign – Attacked by a Son of the Thunder God!

The first campaign takes place in I Kings, chapter 20. Look at verse 1.

*Now Ben-hadad king of Aram gathered all his army, and there were thirty-two kings*

*with him, and horses and chariots. And he went up and besieged Samaria, and fought against it.*

You might remember that Samaria is the capital city of the northern kingdom and Jerusalem is the capital of the southern kingdom. Continue to verses 2 through 4.

*Then he sent messengers to the city to Ahab king of Israel, and said to him, "Thus says Ben-hadad, 'Your silver and your gold are mine; your most beautiful wives and children are also mine.'" The king of Israel replied, "It is according to your word, my lord, O king; I am yours, and all that I have."*

This, by the way, is the typical expression between a sovereign and a vassal, or less powerful, king. It seems that Ben-hadad is reminding Ahab that tribute belongs to him and that he can have anything he wants.

Ahab responds, "Yes sir, my lord."

In other words, "Let's keep the peace, Ben! Whatever you say, sir!"

Ben-hadad was the Syrian warlord. His name, literally translated, means "Son of Hadad". Hadad was the storm god of the Syrians. So, Ben-hadad literally means, "son of the storm god". And he was not the kind of man you would want to mess with, unless you had a clear way to escape.

I read about a truck driver who was eating a meal at a truck stop. His meal was interrupted when three bikers pulled in. The bikers walked in and ordered a meal too. They were big, rough guys in leather, while the truck driver was rather small in stature. While the bikers were waiting, they spotted the truck driver. They began to tease him because he was small. They tousled his hair and then, took his food and threw it in the trash. The little fellow quietly paid for his food and left. The three bikers laughed and said to the waitress, "He ain't much of a man is he?"

The waitress peered out the window and said, "Nope, and he ain't much of a truck driver either, he just backed over three motorcycles."

Ben-hadad is the kind of bully that you do not offend, unless you could escape in an eighteen-wheeler. It is tragic though, that Ahab is so far from God that he does not seek the Lord's help. He could be like little David of old, who took on an unbeatable bully, named Goliath, and won.

Now notice verses 5 and 6.

*Then the messengers returned and said, "Thus says Ben-hadad, 'Surely, I sent to you saying, 'You shall give me your silver and your gold and your wives and your children,' but about this time tomorrow I will send my servants to you, and they will search your house and the houses of your servants; and whatever is desirable in your eyes, they will take in their hand and carry away.'"*

This is serious. The son of the thunder god is going to literally carry out his threat! Ahab has twenty four hours to hand over his priceless possessions and his family.

Now, a threat like this involves national and personal trauma. Adversity is designed to teach us how to pray; to seek God's face. Where does Ahab go? Notice verse 7a.

*Then the king of Israel called all the elders of the land and said, "Please observe and see how this man is looking for trouble . . ."*

Skip to verse 8.

*All the elders and all the people said to him, "Do not listen or consent."*

Stop for a moment. Ahab does not seek God's face; he does not pray, he takes a poll! This is like a politician who determines his convictions by the latest popular opinion polls. He asks, "What do you and the people think I ought to do?"

And they answered, "Fight!"

Look at verse 10.

*Ben-hadad sent to him and said, "May the gods do so to me and more also, if the dust of Samaria will suffice for handfuls for all the people who follow me."*

In other words, "By the time I finish with you, Samaria won't be anything more than a dustbowl."

I like Ahab's response to this. He actually shows a little grit and guts. Look at verse 11.

*Then the king of Israel replied, "Tell him, 'Let not him who girds on his armor boast like him who takes it off.'"*

In modern English, that is the same as saying, "Ben-hadad, don't count your chickens before they hatch."

Now, in each of the three campaigns, Ahab is visited, at least once, by a prophet of God.

Remember, as we travel through the last three years of Ahab's life, each visit is intended to show Ahab the power of God and his need to submit to Him. The first prophet suddenly appears on the scene, uninvited, with good news. Look at verse 13.

***Now behold, a prophet approached Ahab king of Israel and said, "Thus says the Lord, 'Have you seen all this great multitude? Behold, I will deliver them into your hand today, and you shall know that I am the Lord.'"***

Did you notice that the prophet said, *who* may know that I am the Lord? Ahab! For whose benefit is God going to intercede? God does not need to impress a bully named Ben; God is revealing His authority for Ahab!

Look at verse 16.

***They went out at noon, while Ben-hadad was drinking himself drunk in the temporary shelters with the thirty-two kings who helped him.***

Imagine the overconfidence of Ben-hadad and the thirty-two other kings! It is as if he is implying, "Even if I'm drunk, I can whip you all."

As far as Ben-hadad is concerned, this battle is "in the bag". Look at verse 21, however.

***The king of Israel went out and struck the horses and chariots, and killed the Arameans with a great slaughter.***

There should be no question in Ahab's mind that Samaria was saved because of a miracle of God's protection and power. Ahab is alive because God intervened.

By the way, you might note, in verse 15, a reference to 7,000 sons of Israel who marched against Ben-hadad. Some have suggested that these are the same 7,000 whom God encouraged Elijah with, in chapter 19, verse 18, when He told him that 7,000 refused to bow their knee to Baal.

In any case, Ahab's small army marched and, once again, Goliath came crashing to the earth.

I came across a fascinating story where another soldier survived a war, only because someone else intervened. Elmer Bendiner flew numerous bombing runs over Germany during World War II. He writes of one bombing run that he will never forget.

*Our B-17 was barraged by flak from Nazi anti-aircraft guns. That was not unusual, but*

*on this particular occasion, our gas tanks were hit. Later, as I reflected on the miracle of a twenty millimeter shell piercing the fuel tank without touching off an explosion, I talked with Ben Fawkes, the pilot, about it and was told what really happened.*

*On the morning following the raid, Ben had gone down to ask the crew chief for that shell as a souvenir of unbelievable luck. The crew chief told Ben that not just one shell, but eleven had been found in the gas tanks – eleven unexploded shells, where only one was sufficient to blast us out of the sky. It was as if the sea had parted for us. Even after thirty-five years, so awesome an event leaves me shaken, especially after I heard the rest of the story from Ben.*

*He was told that the shells had been sent to the armorers to be defused. The armorers told him that Intelligence had picked them up. They could not say why at the time, but Ben eventually sought out the answer. Apparently, when the armorers opened each of those shells, they found no explosive charge. They were clean as a whistle and just as harmless. Empty? Not all of them. One contained a carefully rolled piece of paper. On it was writing in what was determined to be from the hand of a Czechoslovakian. Intelligence scoured our base for a man who could read Czech. Eventually they found one to decipher the note and it read, "This is all we can do for you now."*

Imagine that! They were saved by an unseen hand. Do you think for a moment, if that American soldier could meet that Czechoslovakian, that he would do anything other than embrace him and thank him? There is no question about it.

And what did Ahab do for the prophet who delivered God's word, or unto God for saving his life and his kingdom? Absolutely nothing.

## **The Second Campaign – Surprised by the God of the Mountains!**

The second campaign occurs several months later. Only this time, Ben-hadad thinks he has figured everything out. Notice verse 23 of I Kings, chapter 20.

***Now the servants of the king of Aram said to him, "Their gods are gods of the mountains, therefore they were stronger than we; but rather let us fight against them in the plain, and surely we will be stronger than they."***

Ben-hadad, the son of a thunder god, has made a fatal miscalculation. The first campaign took place in hilly terrain, so he thinks, "Well then, this time let's take on the Israelites on a level plain."

The Arameans think God is geographically limited. God, however, is about to teach Ben that He does not just live in the hills; He lives in the valley too!

It is from the lips of yet another anonymous prophet that God speaks to Ahab once again. Skip to verse 28.

***Then a man of God came near and spoke to the king of Israel and said, "Thus says the Lord, 'Because the Arameans have said, 'The Lord is a god of the mountains, but He is not a god of the valleys,' therefore, I will give all this great multitude into your hand, and you shall know that I am the Lord.'"***

Delusions of God still abound! Many believe:

- He is only a God of mercy, only to discover that He is also the creator of hell, a literal place of torment.
- He is the God of tolerance, only to discover that heaven is exclusively for followers of Jesus Christ.
- He is a God who does not care about world affairs, only to learn that He set the boundaries of nations, promoted kings, and removed them as well.
- He is a God who cannot care about individuals; who cannot be a personal God; who certainly cannot forgive a sinner, only to learn that He is a God whose love extended to humanity when His only Son came to die on a cross to pay the penalty for your sins and mine. The word informs us that He loved us, even when we were sinners (Romans 5:8).
- He is a God who cares about me only when I am successful and victorious, only to discover that He has promised to bind up the brokenhearted (Isaiah 61:1); to strengthen the weary (Isaiah 40:31); to never leave you nor forsake you (Hebrews 13:5).

There is a old gospel song that my wife grew up singing in her small church in Georgia. I asked her to sing it for me, while I wrote down some of the words. Listen to these wonderful words:

*And the God of the mountain, is still God in the valley.*

*And the God of the good times, is still God in the bad times,*

*The God of the day, is still God in the night.*

Ladies and gentlemen, God is not limited geographically or in any other way. He is the sovereign God of your mountain top and He is the sovereign God of your valley too.

Well, the armies march against one another in the plain. Verse 27b tells us that,

***. . . the sons of Israel camped before them like two little flocks of goats, but the Arameans filled the country.***

Skip to the middle of verse 29 through verse 30.

***. . . the battle was joined, and the sons of Israel killed of the Arameans 100,000 foot soldiers in one day. But the rest fled to Aphek into the city, and the wall fell on 27,000 men who were left. And Ben-hadad fled and came into the city unto an inner chamber.***

Now I want to show you something that made a lot of sense politically and economically, but it clearly violated the will of God. Continue to verses 31 through 33a.

***His [Ben-hadad's] servants said to him, "Behold now, we have heard that the kings of the house of Israel are merciful kings, please let us put sackcloth on our loins and ropes on our heads, and go out to the king of Israel; perhaps he will save our life." So they girded sackcloth on their loins and put ropes on their heads, and came to the king of Israel and said, "Your servant Ben-hadad says, 'Please let me live.'" And he [Ahab] said, "Is he still alive? He is my brother." Now the men took this as an omen, and quickly catching his word said, "Your brother Ben-hadad." . . .***

The servants of Ben-hadad are shocked. Ahab called Ben-hadad, this drunkard of a bully and blasphemer, his brother! They stumble around and

say, “Uh, oh yea, brother . . . uh sure, Ahab, he’s always liked you. Yea, he’s your brother alright.”

What is going on? Well, Ahab, is not really interested in justice, so he blasphemed God, which is a capital offense; so he has shed the lives of Israelite soldiers in battle! But, to shrewd Ahab, saving Ben-hadad’s life should make of him a loyal ally. And Syria is strategically placed between Samaria and other potentially dangerous nations. Besides, Ahab has wanted a piece of the retail market in Damascus, and wanted some of his old cities returned to his kingdom as well. So, he says, “I tell you what, Ben, I’ll scratch your back, if you’ll scratch mine.”

Look at the result, in verse 34.

***Ben-hadad said to him, “The cities which my father took from your father I will restore, and you shall make streets for yourself in Damascus, as my father made in Samaria.”***

Then Ahab and Ben-hadad, in effect, shook hands and parted.

“Um, Ahab, . . . are you forgetting someone? Are you forgetting the One who gave your little goats victory over an incredible army? You didn’t ask God what to do, did you? You didn’t ask because you really don’t care!”

Now what happens in the next paragraph seems a little confusing, yet, once understood, it is profound. Look at verses 35 through 38.

***Now a certain man of the sons of the prophets said to another . . .***

(note this!),

***. . . by the word of the Lord, “Please strike me.” But the man refused to strike him. Then he said to him, “Because you have not listened to the voice of the Lord, behold, as soon as you have departed from me, a lion will kill you.” And as soon as he had departed from him a lion found him and killed him.” Then he found another man and said, “Please strike me.” And the man struck him, wounding him. So the prophet departed and waited for the king by the way, and disguised himself with a bandage over his eyes.***

Now, what kind of context is God setting up in order to teach Ahab? You do not disobey the word of the Lord. Just because you are a prophet, like that first man, you are not excused from obeying the word of God.

The point of these verses is, if God will take the life of a prophet for disobedience, will He not take the life of a king?! God does not have “pets;” favorite students who bring Him apples. The classroom of life is clearly divided between those who will obey his instructions and those who will disobey.

So, in the next few verses, this wounded prophet pretends to be a soldier who has allowed his prisoner of war to escape. Look at verse 39.

***As the king passed by, he cried to the king and said, “Your servant went out into the midst of the battle; and behold, a man turned aside and brought a man to me and said, ‘Guard this man; if for any reason he is missing, then your life shall be for his life, or else you shall pay a talent of silver.’”***

A talent of silver is seventy-five pounds of silver. He would never, as a common soldier, be able to pay a sum that high. Continue to verse 40.

***“While your servant was busy here and there, he was gone.” And the king of Israel said to him, “So shall your judgment be; you yourself have decided it.”***

In other words, “For letting that man escape, you shall surely die!”

Continue to verses 41 and 42.

***Then he hastily took the bandage away from his eyes, and the king of Israel recognized him that he was of the prophets. He said to him, “Thus says the Lord, ‘Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life shall go for his life, and your people for his people.’”***

Ahab condemns a man to die for letting a common prisoner of war escape, but he has allowed the King of Syria to escape judgment. And, he seems to think that is alright!? How like human nature to act severely against the sins of another and yet, wink at our own.

One mother, I read of recently, caught her young son and daughter in a shouting match, where pushes and shoves had begun. She immediately told them to go and find something for her to spank the other child with. The daughter brought Mom a huge limb from outdoors to spank her brother with and her brother brought a baseball bat from the garage. The mother then reversed her assignment and told them to bring her the object they wished to be spanked with personally. The daughter went back outside and

found a dead twig, hardly bigger than a ruler, and the son brought her a rubber band.

We tend to be strict on others and lenient on ourselves!

Ahab's disobedience will cost him his own life. He will lose it at the hand of Ben-hadad's soldiers. The northern kingdom will fall as well.

So, what happened next? Nothing! A winter passed, and a spring and a summer, then another year passed, and then another! Three years passed and nothing happened! "Lord do the wheels of justice turn? Will Ahab escape the divine Avenger?!"

## **The Final Campaign – Killed by an Arrow of Chance!**

Let me turn your attention to the third and final campaign. It is found in the last chapter of I Kings.

With this we will end our study of the great book of I Kings. I do not know about you, but this has been the first time I have ever heard or taught through this wonderful, powerful book. It has taught me, once again, how much the church misses when it simply runs to its favorite passages and to the well-known stories. Now the two kings listed at the end of chapter 22; that is, Jehoshaphat and Ahaziah, will be studied in detail as we continue through Kings and Chronicles.

For now, however, the end of evil Ahab is in sight. Notice verses 1 through 4 of chapter 22.

*Three years passed without war between Aram and Israel. In the third year Jehoshaphat the king of Judah came down to the king of Israel. Now the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to us, and we are still doing nothing to take it out of the hand of the king of Aram?" And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses."*

Now, these verses show that Ben-hadad has not kept his word. He promised his good ole' brother Ahab that he would return the cities that belonged to Israel. However, he has broken that contract. So, Ahab joins forces with the southern kingdom and together, they prepare for war against Brother Ben.

Just as Ahab is strapping on his armor, Jehoshaphat does what should have been done to begin with. Look at verse 5.

*Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the Lord."*

In other words, "Uh, Ahab, shouldn't we pray about this first?"

I imagine Ahab stuttered a bit, and said, "Um, sure, . . . of course, . . . how could I forget?!"

Look at verses 6 and 7.

*Then the king of Israel gathered the prophets together, about four hundred men, and said to them, "Shall I go against Ramoth-gilead to battle or shall I refrain?" And they said, "Go up, for the Lord will give it into the hand of the king." But Jehoshaphat said, "Is there not yet a prophet of the Lord here, that we may inquire of him?"*

This is classic discernment! Perhaps Jehoshaphat noticed that the prophets did not begin their words with the phrase, "Thus says the Lord . . .". Or, perhaps he was already aware that these prophets were religious sounding puppets who allowed Ahab's state policy of tolerance for Baalism. So he, with a bold rebuke, asks, "Um, Ahab, is there someone who is not on your payroll and will really speak for God? Is there a man of God here who is not afraid to tell the truth?"

Well, there is one man. Ahab knows him well because he has already put him in prison! His name is Micaiah.

I think Ahab's response is hilarious. Look at verse 8.

*The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the Lord, but I hate him, because he does not prophesy good concerning me, but evil."*

In other words, "He never tells me what I want to hear! And he's always raining on my parade."

Jehoshaphat says, "Go get him."

Skip to verse 13.

*Then the messenger who went to summon Micaiah spoke to him saying, . . .*

(this is classic),

. . . ***“Behold now, the words of the prophets are uniformly favorable to the king. Please let your word be like the word of one of them, and speak favorably.”***

It is implied, in this verse, that this messenger is a friend of Micaiah’s, or at least someone who wants to see him released from prison. The messenger is saying, in effect, “Pleeeeeease, Micaiah, go along with the false prophets, just this once!”

After a little mockery of the false prophets, Micaiah delivers the word of God to Ahab and Jehoshaphat. Look at verse 17.

***So he said, “I saw all Israel scattered on the mountains, like sheep which have no shepherd, and the Lord said, ‘These have no master. Let each of them return to his house in peace.’”***

In other words, “Israel is going to lose her king in battle.”

Look at verse 18.

***Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?”***

Ahab says, “Ha! Didn’t I tell you this man’s out to get me?!”

Well, how could four hundred prophets be wrong and Micaiah be right? The answer is in verse 23.

***Now therefore, behold, the Lord has put a deceiving spirit in the mouth of all these your prophets; and the Lord has proclaimed disaster against you.***

Notice the emphasis on “*your* prophets”! In other words, “Ahab, your prophets use the name of God, but they don’t know Him. Your prophets sound religious, but they’re not righteous. Your prophets are pseudo-spiritual clerics who wear the robes of religion and practice the forms and rituals of religion, but they don’t know God.”

This is a replay of Mount Carmel, where there were hundreds of false prophets and only one prophet of God. The lesson is still the same that the will of religion may not be the will of God.

“Ahab, your prophets tell you to go up and succeed! Go ahead! But, God says that your final act is on and the curtains are about to fall.”

Does Ahab repent? He did earlier, when Elijah confronted him in the vineyard! He does not repent

this time, however. And, God does not do anything; the wheels of justice have stopped!

Look at verses 26 through 28.

***Then the king of Israel said, “Take Micaiah and return him to Amon the governor of the city and to Joash the king’s son; and say, ‘Thus says the king, ‘Put this man in prison, and feed him sparingly with bread and water until I return safely.’” Micaiah said, “If you indeed return safely the Lord has not spoken by me.”***

### **Two points from Ahab’s third campaign**

Let me give two points for your attention from this third campaign of Ahab’s.

#### **Ahab’s death was sudden, but divinely timed**

1. First, Ahab’s death was sudden, but divinely timed.

Look at verse 34.

***Now a certain man drew his bow at random and struck the king of Israel in a joint of the armor. So he said to the driver of his chariot, “Turn around and take me out of the fight; for I am severely wounded.”***

Is this a coincidence? It just happened that a Syrian soldier fired his arrow into the air toward Ahab, who was disguised as a common soldier. It just happened that the arrow penetrated the small groove between the king’s breastplate and the flexible scale armor that covered his lower abdomen. It just happened that Ahab, with an arrow in his stomach, is unable to retreat, because of the pressing battle, to get to medical attention which could have saved him.

No, this is not a coincidence. The wheels of justice turn slowly, but they do turn!

#### **Ahab’s death was unrepentant, but surrounded by opportunity**

2. Secondly, Ahab’s death was unrepentant, but surrounded by opportunity.

The text tells us, in fact, that it took him nearly the entire day to finally die. Look at verse 35.

***The battle raged that day, and the king was propped up in his chariot in front of the Arameans, and died at evening, and the***

***blood from the wound ran into the bottom of the chariot.***

Did you notice, however, there was no word of repentance, no call for a prophet, no prayer of surrender. It was simply too late to turn the clock back; the day of repentance had come and gone.

This is like Julian the Apostate, the Roman emperor of the first century who vowed to shed the blood of Christians; who, out of disgust, would refer to Jesus Christ only as “the Galilean”. When he was mortally wounded in battle, he raised his hand in bitter hatred and said, “Thou, oh Galilean, hast finally conquered.”

My friend, it is better to be conquered by Christ now, than to be conquered by Him on judgment day.

Sometimes God allows us to experience the judgment of our sin during the years of our wasted lives. Let me read a story that a woman wrote to Ann Lander’s for her newspaper column. It reveals the tragedy of a wasted life through the foolishness of sin.

*I met the love of my life when I was 22. He was 42 and married. That didn’t matter to me then. But today I am 64. He is 84. His poor sick wife is still with him. As recently as last night he repeated that familiar line: “Please wait for me, darling, we will have a life together one of these days. Just be patient.” Just how much longer does he think he will live? The man is full of arthritis and has a terrible time getting out of a chair. Several months ago, when I told him what a fool I had been, he said, “If you want to meet someone else go ahead, but you will never find anyone who loves you more than I do.” Somehow the years have just flown by and before I knew it, I was no spring chicken and he was an old man. It’s been 40 years now – I’d give anything if I could turn the clock back to when I was 22.*

The wheels of justice turn slowly, but they do turn.

## **Conclusion**

How do you protect your life from being wasted? Let me give a couple of Bible verse references to pour over, to study, to look up the cross references for, and to meditate on. Turn to the book of Colossians. Look at chapter 3, verse 15a.

***Let the peace of Christ rule in your hearts . . .***

The word “rule,” in this verse, is the same Greek word that is used of a first century umpire. An umpire “called the shots”; he determined what was in bounds and out of bounds.

You might say, “But that’s so subjective. How do I know if it’s my peace I’m generating or the peace of Christ who rules my heart?”

Look at the next verse, verse 16.

***Let the word of Christ richly dwell within you, with all wisdom, teaching and admonishing . . .***

The peace of Christ ruling, with the word of Christ dwelling in the heart of the believer.

How do you know if your heart is full of His peace and His word?

Dr. White, a British preacher, once said, “The surest sign that you are carrying a full bucket is wet feet.”

In other words, when you are full of Christ’s peace and His word, your feet will be affected. So, take a look at the way you walk, where you walk, and why you walk to determine whether your heart is full of His peace and His word.

We will stop at the end of I Kings and, Lord willing, will next begin a study of the book of II Kings.

This manuscript is from a sermon preached on 11/19/1995 by Stephen Davey.

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