



# Attitude of parents who are guilty and have an impact on their seventy children and forty-two relatives with implications and analysis of theological reflections on family life

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## Abstract

This study discusses the study of parental attitudes in this case King Ahab and his wife Jezebel based on the Bible from the book of 2 Kings 9: 1-37 and the book of 2 Kings 10: 1-17 who had to accept the consequences of the death of their seventy children and forty-two relatives. The problem in this study is truly complex and needs to be studied and analyzed to take the wisdom and meaning of theological reflection for the family so that it can be a meaningful lesson so that parents must live well so that they can be good examples and role models and not bring punishment and death to children and relatives. This study uses a qualitative research method to find the meaning of the study of parental attitudes that have an impact on the lives of children. The end of this study is a conclusion about how parents should pay attention to what they should do in life.

**Keywords:** Theological reflection, Parental attitudes, Wisdom, Tomohon city

## 1. Introduction

Family is where life begins and love never ends, but what if innocent children have to accept punishment for their parents' evil deeds? The researcher examines this family problem based on the truth of God's Word found in the Book of 2 Kings 9:1-37 and 2 Kings 10:1-17. The story of this royal family is very dramatic because the Bible clearly says that King Ahab did evil in the eyes of the Lord. Adad-Idri, King of Damascus, was one of Ahab's allies in fighting Shalmaneser in Qarqar. Adad-Idri is a king who in the Bible is called Benhadad who often fought with Ahab (1 Kings 20:1-34). Finally, they made a treaty and made peace for three years (1 Kings 20:34), but this peace collapsed in the battle to capture Ramoth Gilead which resulted in Ahab's death (1 Kings 22:2-40).

There was a King of Israel named Jehu, he was a King whose life was right in the eyes of God so that it was King Jehu who was finally destroyed or used by God to destroy or kill the seventy children of King Ahab and his wife Jezebel including King Ahaziah, the daughter-in-law of King Ahab because they did not obey God's commands. King Jehu was a grandson of Jehoshaphat son of Nimshi.

## 2. Jehu's anointing as king of Israel

Based on the Book of 2 Kings 9:1-14, the Prophet Elisha called one of the Prophet's entourages and said to him: Gird your loins, take this flask of oil and go to Ramoth-Gilead. When you get there, look for Jehu son of Jehoshaphat son of Nimshi; go in, invite him to get up from among his friends and take him into the inner room. Then take the flask containing the oil, then pour its contents on his head and say: This is what the Lord says: "I have anointed you to be King over Israel! Then open the door, run and do not delay." Then the young prophet went

to Ramoth-Gilead. After he arrived, he saw the army commanders sitting together. Then he said: "I have a message for you, O commander!" Jehu asked: "For which of us?" He answered: "For you, commander in chief!" Then Jehu got up and went into the house. The prophet poured oil on Jehu's head and said to him, "Thus says the Lord, the God of Israel: I have anointed you to be King over the people of the Lord, namely the Israelites. Then you will kill the family of your master Ahab and in this way I will avenge Jezebel on the blood of my servants and the prophets, even the blood of all the servants of the Lord and all the family of Ahab will be destroyed; and I will cut off from Ahab every male, both high and low in Israel and I will treat Ahab's family the same as Jeroboam son of Nebat's family and Baasha son of Ahijah's family.

Jezebel will be eaten by dogs in a garden outside Jezreel with no one to bury her. Then the prophet opened the door and ran away. When Jehu went out to meet his master's servants, one of them said to him, How are you? Why did that madman come to you? He answered them: "You yourselves know that person by his words!" But they said, "A lie! Try telling us! Then he said, "Thus he said to me: Thus says the Lord: I have anointed you king over Israel." Immediately they each took his clothes and spread them before his feet just like that on the stairs, then they blew their trumpets and shouted: "Jehu the King!"

So, Jehu son of Jehoshaphat son of Nimshi made a deal against Joram. Joram was on guard at Ramoth-Gilead, together with all the Israelites, facing Hazael, king of Aram. But king Jehoram himself had returned to Jezreel, to have his wounds healed, which the Arameans had suffered while fighting against Hazael, king of Aram. Jehu said: "If you have agreed, do not let anyone escape from the city to tell Jezreel about it."

The story of Jehu's anointing as King over the people of Israel has a special task where Jehu was anointed as King with the task of killing the family of King Ahab and his wife Jezebel, even everyone who belonged to Ahab's family because Ahab and his wife Jezebel had committed crimes. King Ahab and Queen Jezebel served as leaders of the northern kingdom of Israel. Jezebel was a woman from Sidon and their crime was involved with idolatry where King Ahab built a house for Baal in the capital of Samaria and made an Asherah pole as a tool of idolatry. King Ahab offended the Lord God of Israel more than all the kings of Israel who preceded him as told in 1 Kings 16:33.

Jezebel was also known for her evil actions. She was the daughter of Ethbaal, King of Sidon. After marrying King Ahab, her first recorded action was killing God's prophets as recorded in 1 Kings 18:4. It is said that there was a man named Obadiah, he was a man who feared God and tried to save God's prophet who Jezebel wanted to kill. In 1 Kings 18:13 it says "Was it not told to my master what I did when Jezebel killed the prophets of God, how I hid a hundred of God's prophets in a cave, fifty-fifty in a group and took care of their food and drink?"

Parents who are used to doing evil to others, then it means they cannot be imitated or emulated. Children who are innocent and not at fault will definitely get the consequences of their parents' evil deeds. In families experiencing depression, children will learn their parents' behavior as a way to cope with misfortune. Certain families try to hide everything that is not good, but evil will definitely be revealed sooner or later. We cannot hide it from children because they are creatures who quickly imitate and are even able to imitate through words and actions because they see their parents' actions directly, whether good or bad. The strict and especially harsh upbringing of parents will definitely be clearly seen through their children's attitudes in treating others. We cannot blame the children, because in a family, children describe the lives of their parents and their daily habits.

### 3. Jezebel was killed

The death of Ahab's Wife Jezebel was horrific and an important lesson for every family. Based on the Book of 2 Kings 9:30-37, it is described that Queen Jezebel still had time to gouge out her eyes and decorate herself including her head, but when Jehu, the King of Israel, came in, she kept her promise, then Jehu shouted, throw her down, then Jezebel was killed and blood was splashed on the walls and on the horses, and even her body was trampled. Jehu is said to have had time to go in to eat and he ordered the soldiers to take care of Jezebel's body. He said, "Okay, take care of the cursed man's body and bury him, because he is indeed the king's son." The soldiers wanted to take the body but they didn't find the body because all that was left was the head, two legs and the palms of his hands. They finally told Jehu again and Jehu said, "Indeed, this is the word of the Lord spoken through His servant, Elijah: "In the gardens outside Jezreel, Jezebel's meat will be eaten by dogs, then Jezebel's corpse will lie in the gardens outside Jezreel like manure in the field, so that no one can say, 'This is Jezebel'."

The death of Jezebel was prophesied by the Prophet Elisha. The Prophets were chosen, called and appointed by God for a specific purpose, namely to be the mouthpiece of God (Jeremiah 15:29). Therefore, the characteristic of a Prophet is that in his mouth there is always the Word of God (Jeremiah 1:9). God gave messages to the Prophets to be conveyed to His people. Of course, these messages have certain characteristics according to the context in which the Prophet works. Often the delivery of messages to the Prophets began with a scene/event that was secret, where God was pleased to deploy someone to be the executor of His work. In relation to this, Barth conveyed several points:

- God came to his people and revealed himself with words and visions to inform them that he was acting and to inform them of the reasons for his actions.
- God entrusted his word to the prophets, namely by ordering them to translate and convey it to the people who should know it.
- God complemented the prophets' inability with his holy spirit and the promise of his presence.

When receiving the message of God, the prophets were also equipped with special gifts so that they could convey the message that was well received and effective. The prophets could convey prophetic news that was organic in nature. This means that as messengers from God, the prophets received statements over a long period and in various ways, but each was interrelated. The prophet must receive a divine message for the benefit of the people so that the people do not use methods of contemplation. Receiving divine revelation is received supernaturally so that there are several important things to note.

### 4. Jehu destroyed ahab's family

Ahab had seventy sons in Samaria. Based on the Book of 2 Kings 10:1-17, we will find a story that might give us goosebumps because Jehu fulfilled the prophecy of the prophet Elijah where the seventy sons of King Ahab were slaughtered and killed. Even the heads of Ahab's seventy sons were put in baskets and sent and then arranged in two piles in front of the gate until morning. Jehu also still killed all the people who belonged to Ahab's family in Jezreel. Not a single one of King Ahab's trusted men and priests was left alive. All were destroyed by Jehu King of Israel.

In Samaria also Jehu went to the village of shepherds on the road near Beth-Eked. Jehu met King Ahaziah's relatives who were King Ahab's sons-in-law, then King Jehu captured them alive and then slaughtered or killed them near the well of Bet-Eked. There were forty-two relatives of King Ahab apart from the seventy children of King Ahab who were killed due to the sins and actions of King Ahab and Queen Jezebel who had killed God's prophets and built Baal.

### 5. Jehu abolished baal worship

Based on the Book of 2 Kings 10:18-36 King Jehu made a tactic by gathering all the idolaters in the House of Baal and when they were going to offer sacrifices and burnt offerings to Baal then there were already eighty men who were placed

outside to finish off and kill all the idolaters. Honestly it is also told that Jehu the King of Israel had sin before God because he did not remove the sin of worshiping golden calves and the sins of Jeroboam son of Nebat so according to the law of the Lord God of Israel there was Hazael who defeated the people of Israel. The promise of the Lord God of Israel to Jehu because he had obeyed and eliminated idols and followed God's command to finish off the entire family of King Ahab and the evil Queen Jezebel, so Jehu's children up to the fourth generation ruled Israel.

## 6. Implications and analysis of theological reflection on family life

The story of King Ahab and his wife Queen Jezebel as a husband and wife who had committed a great sin before the God of Israel is truly a real history that should be an important lesson for every family, that whatever evil or good we do to anyone will certainly have a big impact on our children and family. If only King Ahab and Queen Jezebel lived as a husband and wife who feared God, then surely their seventy children and forty-two relatives would not have been killed and would have lived happily. Like Ahab and Solomon they ruled and made trade alliances with coastal city states and neighboring kingdoms, finally the agreement allowed the allies to establish a place of worship in Jerusalem by utilizing court control to regulate their trade delegations. This proves that working with other nations does not always have a good impact, because the proof is that they must be tolerant of other nations building a place of worship for Baal which was not desired by the God of Israel and brought punishment and the destruction of the families of King Ahab and Jezebel.

In contrast to Jezebel as an evil woman and wife, in the Old Testament the Israelites also knew women who were wise and had a good influence, for example, Abigail, who overcame the ignorance of her husband who insulted David by recognizing him as God's chosen King and giving advice that was able to avoid the shedding of blood (1 Samuel 25). There was also a wise woman in Tekoa who made it possible for David to receive back his eldest son and thus avoid civil war (2 Samuel 14). There was also a wise Mother in Abel Bet-Maachah who saved the city from destruction (2 Samuel 20). A woman in Shunem gave the prophet a ride and brought blessings to his family (2 Kings 4:8-37). The widow at Sarepta shared her last meal with the prophet and obtained sustenance for herself and her children (1 Kings 17:7-24). The Empresses also became advisors to the King and those from small towns prioritized justice. All of them prioritize the lives of the people entrusted to them and are willing to take risks for themselves.

In every era, when people suffer from shortages and political tensions arise, it is mothers who have to struggle to provide food for their families. They gain importance at such times. There are women who are successful, as in the Book of Proverbs 31:19-31 shows a successful woman entrepreneur, namely doing weaving, dyeing and making clothes with her helpers. If parents take their duties seriously, then they must learn to live in the Spirit. The piety that is visible when fathers and mothers pray must also be internalized, for example in their

attitude towards the congregation, the content of conversations with family members or guests, the way work is carried out, the willingness to listen to children's hearts, the willingness to develop a cheerful atmosphere in the household and their behavior towards fellow human beings. Children love to accept things that are right, and are very clever at seeing every hypocritical character. There is nothing more important than thinking about the home as a place of learning that helps children to live more independently. If parents are too strict in their rules, then children are trained to depend on their parents' decisions so that they are not prepared to live freely as someone who is free in Jesus Christ. If discipline is too free, then children are not equipped with the standards of goodness and godliness that they deserve.

The role of parents as teachers should begin before birth. Thus, emphasizing the quality of the relationship between husband and wife. If love truly applies between them and both pray for the arrival of the baby as the fruit of their love, then the fetus growing in the wife's womb will experience the environment as a comfortable place. The peace of the mother's soul because she knows that she is loved by her husband and by God is communicated to the fetus. As a result, there are no bad influences that interfere with its health during the growth process in its mother's womb. When the baby is born later, he will be greeted with sincere prayers of gratitude. He is given a strong foundation to try to fulfill the great role that God has equipped him to carry out. After the baby is born, his parents teach him through the quality of life that applies in all relationships with him and foster his awareness of the privilege that God has given him to educate children in His teachings and admonitions (Ephesians 6:4b). In educating children, too many parents are quick to choose the rod as a symbol of their authority. As a result, their actions tend to be similar to the behavior of a pagan. He makes everyone afraid, threatens, uses harsh words, even hits children while calling these actions education in God's teachings and advice.

Parents should pray together with their children and teach them to pray. Children have the right to hear Bible stories, sing hymns that they hear in worship. In addition, parents must be alert to every concern expressed by their children, by trying to listen to them when they convey it. If parents are too busy or give the impression that the concern is not so important, then those moments will pass and will rarely be repeated. According to Rabbi Hiya, children can be divided into four groups: the wise, the serious, the naughty, and the less capable who cannot yet speak. Another principle proposed by the Mishna is that people learn the Torah by practicing or obeying its contents. When a child carries out the tasks given by his parents, then he is learning from the Torah. The intention of the Jews was not to separate virtuous behavior from the Torah. Virtuous behavior according to human standards may be praised, but the purpose of Jewish life is not to gain human approval, but to subdue oneself under the commandments and ways of God. That desire is expressed in the words of the psalmist in Psalm 119:97-102. "How I love Your law! I meditate on it all day long. Your commandments make me wiser than my enemies, for they are with me forever. I have more understanding than

the ancients, for I keep Your precepts. I have restrained my feet from every evil way, that I may keep Your word. I have not turned aside from Your judgments, for You have taught me.

The love that God showed to Israel must be reflected in the love of man for man. God's covenant with Israel implies a covenant between man and man. Just as man experiences that God is faithful to His covenant with them, so too is faithfulness demanded of them to one another, in addition to their faithfulness to God Himself. For worship is more than rites and liturgy. It is more than listening to the reading of the Bible and its commentary. The heart of worship lies in the encounter with God, an encounter that has implications for every aspect of human life.

## 7. Conclusion

In the end of the story of King Ahab and his wife Jezebel, we might think that this is unfair because the ones who committed the crime were their parents, but in the end, the ones who had to bear the consequences of their parents' sins were their seventy children and forty-two innocent relatives who had to die. Apart from this truly tragic and horrific story, of course, as parents or husband and wife when they receive God's trust in power, have a position, they must not be arrogant or proud, let alone use that power to kill many people. Of course, that is a crime in the eyes of God and cannot be forgiven. The Lord God who is known in the context of the Old Testament may be very harsh for us and who avenges the crimes of those who do evil, but in fact God is very just and punishes those who do wrong and sin.

Parents should not live carelessly, let alone vent their anger and not do what is right in the eyes of God, because God is a jealous God and do not take the command of God lightly. From this story we also learn to understand that God exists and God sees all our actions, both parents and children and our families. The way we live and all our actions have a great impact on the family. True faith will certainly bring changes in life to the family. The legacy of education with true parental teachings will bring children's lives to be successful, happy and successful. Living in fear of God will certainly bring happiness to every family who must face various challenges and difficulties in life with struggles that are always there every day. God wants us as parents and children to do the Word of God, but realizing the many temptations and problems, of course we need wisdom and strength from God so that our lives are prosperous.

In this world, there are no perfect parents, mothers and fathers or children. Surely all humans have sinned and made mistakes. No parent wants their children to fail or sin, and vice versa, children will be ashamed if their parents sin and make mistakes. After all, everyone has made mistakes and therefore there is always an opportunity to repent and change. The more mature we are, the more we will understand what it means to be grateful because God still gives us the love of parents and their attention despite all the mistakes and sins they have made. They have done and tried their best so that we can live prosperously with enough to eat, drink and have clothes and even education.

It is undeniable that many children have been given all the best but instead of making their parents proud, they do bad things to their parents. All of this is a lesson for every family to be able to truly educate and care for their children while still adhering to the true teachings in the Bible. There are many heartbreaking stories between parents and children, not only differences of opinion, quarrels to the point of no longer having respect but also some who kill each other. So many cases and problems that occur between parents and children are meaningful lessons that life is more important than just eating, drinking and recognition. Life gives us the choice of pain and happiness. Blessings or curses that we want to choose. It is never too late if we want to apologize to our parents or vice versa parents apologize to their children if they have ever done wrong. When children begin to grow into young adults, when they begin to assert their right to design their own lives, parents with God's authority, continue to guide their beloved young adults.

Don't follow the bad example of King Ahab and his wife Jezebel. The two of them as husband and wife did not set an example and a good example actually brought death to their seventy children and forty-two relatives. Never be a parent who is selfish and stubborn. If we want our children to be happy, then be parents who fear God and love and accept the strengths and weaknesses of the children that God has given us.

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