

2 Kings 9-10

One of the reoccurring confidences that we find surfacing *throughout* the scripture is the promise of the scripture that the Word of God will never fail. God has said, “*For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.*” Isa 55:10-11 Jesus said it like this, “*Heaven and earth will pass away, but My words will by no means pass away.*” Matt 24:35 So that as sure as God says it, you can have confidence that He will do it, whatever it may be, if it’s uttered from His mouth, it’s concrete. Now that can be a good thing, when we hear Jesus say, “*Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*” John 14:1-3 We are able to take great comfort in the promise of God’s word that one day those of us who believe *in* Christ are going to be received into His presence that we might eternally be *with* Christ. And There are multitudes of promises that we could bring out of God’s word that are of comfort and encouragement to us, that we can have confidence in. Because even as history shows that God has never broken His word in the past, we can have all the more assurance that He’ll never break His Word in the future. So if you love the Lord, desire to be pleasing *to* the Lord, the fact that He always keeps His word is of great *comfort*.

However if you *don’t* love the Lord, or have a heart to really follow *after* the Lord, the fact that He keeps His Word (for *you*) is of great *concern*. Because just as sure as are His words of grace, are His words of judgment. And When you read words like, “*Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*” 1 Cor 6:9-10 Or “*Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*” Gal 5:19-21 And Again, “*...the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.*” Rev 21:8 It’s important for us to realize that *those* words are every bit as much true, as are the words of hope, confidence, comfort and assurance.

But often times with the wicked or even a backslidden child of God, they'll begin interpret the longsuffering and grace of God as a slack hand, or that perhaps somehow they've slipped through the cracks or gained generally amnesty, immunity from the otherwise guarantee of God's Word. But the bible is clear, "*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*" 2 Peter 3:9 But yet with that comes the balance, "*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*" Gal 6:7 Which is to say that there is a point whereby you can fill up the wine cup of the wrath of God, and when you've filled it to the brim God will press it to your lips and cause you to drink in the ramifications of your ways. It's unavoidable, inescapable; it's inevitable, ch's 9-10 show the heavy hand of God's judgment coming down upon the house of Ahab, king of Israel. Now Ahab himself is already dead, but God had told him "*Behold, I will bring calamity on you. I will take away your posterity, and will cut off from Ahab every male in Israel, both bond and free. I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked Me to anger, and made Israel sin.*" And concerning Jezebel the LORD also spoke, saying, "*The dogs shall eat Jezebel by the wall of Jezreel.*" "*The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field.*" The bible tells us that there was no one like Ahab who sold himself to do wickedness in the sight of the Lord because his wife Jezebel stirred him up.

Now when Ahab heard those words he humbled himself before the Lord in sackcloth and mourning, so the Lord said that he wouldn't bring the calamity on his house in *his* day, but rather during the days of his *son*. So some years have gone by, the house of Ahab has had opportunity to repent, but having not repented; it's time, judgment falls. What's the application for us, take the time to repent *now* while God is extending to you His grace, rather than assuming, or presuming upon the grace of God. Because just as sure as are His words of grace are His words of judgment.

Vs1-3

Now if you remember right Elijah was commissioned of God to anoint this same Jehu to be the next king of Israel at the same time that he was told that he was to anoint Elisha to be the next prophet in his place and Hazael to be the king over Syria. It would seem that Elijah took care of that vicariously through Elisha at this point, perhaps he told Elisha to see to it that it took place. But like we spoke Sunday morning, though sometimes the will/call of God is clear, the timing is not, so Elisha being sensitive to the prompting of the Holy Spirit senses that now is the time. So he sends a protégé of his to do the work.

And you remember what the anointing was all about, this was God's way of demonstrating in the practical, the principle of the coming upon *of* the Holy Spirit *on* a certain individuals life for the empowering and purpose of accomplishing His (that is God's) plan or purpose for their lives. With out the power of the Holy Spirit working in my life, I'm able to accomplish nothing of eternal value for the Kingdom.

It has to be Him working *in* me, *upon* me, out *through* me, overflowing *from* me if it's to *count* for the *Kingdom*. If not it's just me in the full frenzy of my flesh seeking to accomplish the work that only the Spirit can do. So this was sort of a tangible experience that demonstrated and spiritual reality that was taking place.

God was about to do a different work, through a different individual, but it wasn't to be by Jehu's might, or Jehu's power, but by "My Spirit" would say the Lord. So God was saying, "I'm pouring My Spirit out upon another individual for the purpose of a fresh work of My Spirit." In this case the uprooting and eradicating the wicked house of Ahab, that the blood of His prophets and His people might be avenged. Now just so that you know this mention of Jehoshaphat here in vs 2 is not the same Jehoshaphat that we read of as Judah's king who loved the Lord, this is a different guy.

But Elisha gave this young prophet in the making some very explicit instruction, "Go to Ramoth Gilead, find Jehu, take him aside in private, tell him of God's choice to make him king, anoint him with oil, then open the door and flee, do not delay." Now why was he told to flee and not delay? I'm not altogether certain of the exact interpretation here, but I do think we can glean a couple of applications. (It could be simply that it could be dangerous for him to linger around seeing as how he just from a governmental point of view encouraged insurrection, a coup to overthrow the king, sort of a thing). But there's 2 things here that I think we can see wisdom in here, nothing profound really, but practical nonetheless. When we're called of God to be busy about a certain task, I think we do well to be busy about that task, to be diligent to complete the work, but when we've accomplished what we've been commissioned to do, there's no point in lingering around. Get out there, get it done and get home, the bible teaches us that idle hands invite trouble. And When we're not occupied with the work and will of God, so often we'll find ourselves gravitating towards, and occupying our time with things that are unhealthy for us spiritually. So Elisha says, do the work, and then get back home, to this environment of responsibility and accountability.

But then 2^{ndly} I think that the reason we're not told "why" is because it's not always ours to know the "*whys*" of God. It's ours to simply obey the *word* of God. God doesn't owe us an explanation, how often we're occupied with the *whys* rather than simply obeying the *word*. It seems that as humans we're all the time occupied with the insatiable appetite of "why?" There was a season in our home when my son Greg was constantly being reminded of what killed the cat... curiosity, because every direction he would get, or every statement he would receive would be countered with "why?" Or, "How come?" And I would remind him, "Tell me again what killed the cat?" Because there's a difference in being in need of further direction, and an unhealthy insatiable appetite of "why?" We're not always afforded the privilege of why certain things are the way they are, but we are given our marching orders and we're to be obedient nonetheless even if we don't know *why*. Perhaps you recall that prophet back in 1 Kings 13 that went to rebuke Jeroboam for setting up and initiating the worship of the golden calves in Israel... And the king (after he'd been put in his place) asked him to stick around for a cup of tea (so to speak).

The prophet said, “No way, God gave me explicit instructions not to eat or drink anything on this mission or even return the way I came.” And he took off, but an older retired sort of a prophet saw him and coerced him to have a meal, a little something to drink with him. And As they were there eating all the sudden the older prophet started weeping, the young guy says, “What’s wrong?” And he begins to prophecy and tell the young guy that the Lord has said that because you disobeyed the direct explicit instructions (I’m paraphrasing) your corpse won’t see the tomb of your fathers. In other words, you’re going to die. Now God didn’t tell him “why” he wasn’t to stop and eat, he just gave him the direction to keep moving, we’re not always going to know “why” but when God gives us a direction we’re to obey it regardless. Elisha didn’t tell this young fella why he was to open the door and run like his life depended on it, he just said do it. And When we question the word of God (such as the actions of the young prophet did back in 1st Kings 13) it can be a killer. Again, a desire for understanding is commendable, but insatiable curiosity is not, try to avoid that.

Vs4-10

He followed the instructions to the letter, and this is who we want to be like, not refusing to obey until we understand, just getting our instructions and responding in obedience. But it’s almost comical in the way it goes down, you know those guys at the table, or sitting around in the room were all, “What just happened?” (This guy just opens the door, comes flying out and madly dashes down the road) Only 1 thing I really want you to see in these vs though, and that’s in vs 7. Why is it that God was anointing Jehu and raising him up? “That I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord.” We’re generally directed towards the persecution of the prophets under the reign of Ahab and Jezebel because that’s what the bible points out most specifically. Remember only 100 or so were left due to Obadiah taking them and hiding them in a couple of caves. But here we read that there was persecution of God’s people in general taking place as well. Jezebel was weeding them out and taking them down as well, so much so that you remember when Elijah was suicidal in his depression thinking that he was the only one left, you remember how the Lord rebuked him and told him that He’d reserved 7,000 in Israel who had not bowed the knee to Baal, nor kissed his idol. Which don’t get me wrong 7,000 people is a lot of people, but if we conservatively say that Israel was a few million people strong, 7,000 people is quite the minority, she had done a pretty thorough job in persecuting the Lord’s people.

But my point in drawing your attention to this vs is the fact that the *vengeance* of these people belonged to the Lord. Paul wrote to the Romans and said, “*Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.*” Rom 12:19 See it had been some 10-15 yrs since Elijah spoke of God’s Judgment upon the house of Ahab, perhaps Jezebel thought Elijah was just a crazy fool and that it would never happen to her. That’s what the world so often thinks, that we’re just crazy fools and that God’s judgment won’t really have any sort of impact on them, but none of us are exempt from certainty of the word of God. So often grace is misinterpreted as approval, or that I’m somehow going to get away with it, rather than seizing the opportunity to repent, but God will take care of His own, don’t worry about avenging yourself. God will take care of you.

Vs11-13

You see, the prophet goes whizzing by them, Jehu comes out drenched with oil, they're all, "What was that about?!" Jehu says, "You know the way those guys are, always babbling things, acting crazy." They say, "That's a lie man, what did he say?" So he tells them, and they're all excited, ready to get behind him, and fall in line with him.

Vs14-15

In other words, "If you guys are really behind me in this, than don't leave, lest it leak to the king and the element of surprise be taken from us."

Vs16-19

So the watchmen sees this cloud of dust coming miles out there, tells the king, the king sends a rider, probably thinking some urgent news regarding the war is on the way. The rider asks, "Is it peace?" "Is everything Ok?" Jehu, (now he was a high ranking general sort of a guy, didn't really answer to too many fellas outside of the king it seems) so he just looked at the rider and basically says, "Listen soldier, what I'm about is none of your business, you just fall in line." And the rider just fell in line behind him. And this happened twice. By the 2nd time they're perhaps just a couple of miles out, so the watchman is beginning to pick up on nuances of the procession.

Vs20

He must've been a characteristically crazy driver, kinda like Jody Hendrix, just a characteristically crazy driver. ;0)

Vs21-22

Now when someone starts talking about your momma like that, you know there's going to be trouble.

Vs23-26

So here we learn a couple of things, #1 That not only was Naboth murdered, (which by the way notice its still referred to as Naboth's land, not Ahab's) but his sons were along with him. We also see that Jehu was one of Ahab's personal bodyguards along with this Bidkar fella. But this is what I meant, here it is some 12-15yrs later and Jehu is just now coming into the realization that he's a key instrument in fulfilling the word of God to Ahab's family. He was there when Elijah pronounced the judgment, but who would've guessed that *he'd* be the one to carry it out? You and I simply need to be faithful in declaring God's word, we might not know who it's going to impact, when it's going impact them and how it's going to do it, but, but years later, Elijah being long gone, the word of God that came from his mouth is coming to full fruition. Elijah never saw the fulfillment, he passed away (so to speak) but the word of the Lord through him, didn't.

Vs27-37

So Jehu comes to Jezreel and by now word has reached Jezebel concerning what's happened.

Some say she sought to seduce him, but she was pretty old, I think she knew that she was going to die, so she gets herself arrayed like a queen and yells down at him. “Is it peace, Zimri, murderer of your master?” Zimri was a guy who led a conspiracy and overthrew *his* king, but then died 7 days later, and Jezebel is saying in essence, “Remember what happened to him, it’s going to be like that with you as well.” Trying the intimidation thing.

Jehu says, “Whose with me?” 2 or 3 eunuchs look down at him, he says, “Throw her down!” They throw her down and she breaks open like a ripe watermelon, blood flies everywhere, splatters the walls, splatters the horses, and Jehu tramples her underfoot, then goes inside for a nice hot meal. After he eats he says, “Well, she was a king’s daughter go and bury her.” But in that short amount of time the wild dogs had royal kinda meal, and all they found of her was her skull, her feet, and the palms of her hands, even her fingers were chewed off. Her body became the refuse of wild dogs just like Elijah had prophesied, that the dogs would eat her flesh. It just doesn’t get much more disgraceful than that.

Now we just need to pretty much read through ch 10 to bring closure to the context here (We’ll go quickly.)

Vs1-5

Now the 70 sons of Ahab, that’s a general word that can also include grandsons, but odds are Jezebel wasn’t the only wife that Ahab had. But Jehu sends them a letter, says, “Hey ordain one of those guys king, and lets get this thing over with.” Whether he was seeking a battle on a military scale, or a one on one gladiatorial type thing is debated, its really not relevant, what’s clear is that he was challenging them for the throne of Israel. But the elders are like, “Look this is one bad dude, he’s already taken out 2 kings, how in the world are we going to stand against this guy? Lets just ask him what he wants and do that.” They’re throwing up the white flag.

Vs6-7

With loyal friends like this, who needs enemies right? At this point Jehu is really getting a “head” in life! ;0)

Vs8-11

So in vs 9 he lets the people know that their own leaders are in on the deal, that this isn’t something that he’s just doing on his own, and he tells them that in reality there’s no one to be blamed because God is simply fulfilling His word. Vs10 is an absolutely essential vs to understand, underline, and allow to reinforce your reliance upon God’s Word. “Know...that *nothing* shall fall to the earth of the word of the Lord.” And that’s the premise we started with tonight, that if God says it, it’s coming to pass; it’s never a matter of “if” but only “when” because it *will* happen.

Vs12-13

Sorry, wrong answer, apparently that hadn’t caught wind of what was taking place.

Vs14-17

This Jehonadab is an interesting, very godly individual. So much so that nearly 300 yrs later during the days of Jeremiah, God tells Jeremiah to invite some of his descendants over for some wine, but we read that they said to him, “*We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever. You shall not build a house, sow seed, plant a vineyard, nor have any of these; but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.'* Thus we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us,” and God uses them as an example to rebuke Israel because here they are obeying the word of their forefather 300 yrs later, but Israel won’t even obey *God’s* word.

So dad’s, may that be a challenge to us, that we would set such a precedence of godliness, that generations after us, our descendants are still following after the example we’ve set.

Vs18-28

I’m not going to make excuses for Jehu here, he acted deceptively using the ends to justify the means and it never does, but that begins to show us a crack in his armor, he wasn’t an altogether godly man ultimately, and we’ll see that more clearly here in a moment. Even though God used him, Jehu really serves as a sad illustration of the fact that *divine appointing*, and *prophetic anointing* in no way guarantee that the recipient will live up to God’s calling. Somewhere in there the freewill of man comes into play and unfortunately man’s will doesn’t always subject itself to God’s. But he has them put on their vestments so they’re easily identifiable. Like that far-side cartoon of that deer standing up with a bull’s eye on his chest and the other deer says, “Bummer of a birth mark Hal...” That’s the kinda thing happening here, and the men of Jehu wiped out everyone who was a worshipper of Baal, no one was able to “Baal-out.”

Vs29-31

Most commentators believe that he didn’t personally worship the idols but that he left them there for political reasons, I don’t know. What I do know is that we’re told that he didn’t walk with all of his heart in the word of God, and that wound up costing him. However God does reward him to a degree for fulfilling what it was that was set before him in eradicating the house of Ahab. But we also read where the kingdom began to decline in those days ultimately leading to their being taken captive by the Assyrians.

Vs32-36

So vs 31 tells us that he didn’t walk in the law of the Lord with all his heart, and in vs 32 we read that Israel began losing ground. I think the picture is obvious, if we don’t walk in the word of God, the principles and precepts therein, we’re only going to continue to lose ground until we’re ultimately taken captive by the enemy. Now there’s a little bit more there that perhaps we’ll touch on next time, but for now we’ll close with that.

Prayer points: God help us to walk in Your Word, and in Your ways with all of our heart. Not to swerve to the right or the left, thank You that we can trust in Your word, that if you say it, it will surely come to pass. That we can trust You to be not only our defense, but that we can have peace knowing that You are our avenger, that its not ours to harbor bitterness and resentment, but to just commend the situations of our lives over to You.