

**Wednesday, December 21, 2022 • Read 2 Kings 9**

Questions from the Scripture text: Who called whom in v1? What did he tell him to take where? Whom should he secure (v2)? To do what to him (v3)? Saying what? And then do what? How quickly? What does the young man do (v4)? Whom does he find (v5)? What does he say? What does Jehu ask? What does he answer? What does he do in v6? What does he say? What does he add that we did not hear about in v3 (v7–10, cf. 1Ki 19:16, 1Ki 21:20–24)? What does he immediately do at the end of v10? Who ask what in v11? How does he answer? What do they say to this (v12)? What do they demand? How much does Jehu tell them? What do the men then do and say (v13)? Where had northern Joram been, doing what (v14)? But where had he gone and why (v15)? And who was visiting him (v16b, cf. 8:29)? Where does Jehu go (v16)? Who sees Jehu and company (v17)? Whom does Joram send to ask what? But how does Jehu answer (v18)? And what does the watchman say? How does Joram respond in v19? With what result? Now what does the watchman observe (v20)? Now what does Joram do in v21? And what does he ask (v22a)? But how does Jehu answer in v22b? Now what does Joram do and say (v23)? But what does Jehu do, with what result (v24)? And what does Jehu tell whom to do (v25)? Why? What prophecy does he pronounce in addition (v26)? Who sees this (v27)? What does he do? But what does Jehu do? With what result? What note is added in v29? Where does Jehu come in v30? Who has heard of what he's doing? What does she do? Whom and what does she call him (v31, cf. 1Ki 16:9–20)? But whom does he address/ask instead (v32)? What answer does he get? What does he say to do (v33)? What do they do? What does Jehu do with his horses? Then what does he do (v34a)? Then what does he command (v34b)? Why couldn't they obey (v35)? What does Jehu conclude when he hears (v36–37, cf. 1Ki 21:23)?

**What is the Spirit emphasizing to us by way of such a vivid, violent account?** 2Kings 9 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirty-seven verses of Holy Scripture, the Holy Spirit **emphasizes to us the Lord's wisdom to keep His Word through such a variety of servants, His faithfulness to keep that Word though all others doubt or forget it, and His justness to keep that Word in avenging both His holiness in worship and His persecuted people.**

**The Lord's Word drives history.** We've known that Elijah (and, apparently, his prophetic heirs) would be the anointers of this of this since 1Ki 19:16. And we've known much of the specifics of this since 1Ki 21:21–24. The Lord just loves His worship too much to let the manmade worship of Jeroboam, Baasha, and Ahab go. And He loves the "least of these" Naboths too much to allow tyrannical assault on them to go unanswered (cf. (1Ki 21:17–20).

We would do well to remember this, even if evil seems to have gone unchecked for a while. The Lord is not slow as some count slowness. He's patient for the sake of His redemptive work, but the wicked are certainly reserved for destruction. They might sit comfortably as princesses (cf. v30), but if His Word has declared them dogfood, the curs will soon have their chow (v35–36, cf. 1Ki 21:23).

Not only has His Word assured this, but when the incident itself arrives, it's the Word that instigates it. The Word itself is highlighted by the fact that it isn't even the premier prophet of the day but just one of the sons of the prophets. Basically, a seminary student(!) anoints Jehu. The power is in the Word, not the man.

**The Lord uses madmen.** Jehoshaphat had been godly in some respects but horribly foolish in others. He apparently admired (!) Ahab enough to name his kid after Ahab's kid, and then marry him off to Ahab's daughter. It was clear whom he wanted to be king. But now the Lord anoints another of his boys to wipe out Ahab's line (including the aforementioned son of Jehoshaphat). This is a great mercy isn't it? The Lord could have raised up another seed from David's line, but He honors Jehoshaphat by the use of Jehu.

Jehu definitely was not first choice for king from Jehoshaphat's line. He had some military cred (cf. v5), but he was a bit unpolished. Either just his driving, or perhaps his entire persona, is well renowned for smacking of madness (a more literal translation than "furiously" in v20). But he is God's choice. That's what anointing intimates.

**The Lord avenges both His precepts and His people.** The book on Jeroboam son of Nebat, Baasha, and Ahab was clear. They had made Israel to sin. This phrase began back when Jeroboam invented his own Yahweh-worship system to preempt northerners from going south/up to Jerusalem to worship. Ahab took it to new heights when he married the Sidonian princess Jezebel, worldwide leading sponsor of Baal and Asherah worship (cf. v22b). But the Lord is holy. He will not permit the profaning of His worship to go unanswered, even if the manmade tradition has stood for centuries or more (this one had elements that went back to Aaron at Sinai).

But there's something else that the Lord is answering here, and we're alerted to it by the place that northern Joram and Jehu intersect in v21. It just "happens" to be Naboth's vineyard, which the Holy Spirit is still calling "the portion of Naboth the Jezreelite" (v21). The Lord remembers His people and avenges them, even if the world has long since forgotten.

What manmade traditions in the churches seem to have gone "unanswered" by God thus far? What wicked tyrannies over Christ's people? But what is in control of history, and what does this mean for tyrants and idolaters.

*Sample prayer: Lord, You hate manmade worship and tyranny, and You reserve both for destruction. Have mercy on Your churches that have tolerated it for so long that they now justify it by the length of the tradition and the supposed goodness of their intentions. Grant them repentance, and grant that we would keep repenting of whatever comes from us instead of You. Please, mercifully turn us from any tyranny or taking advantage of others. And grant us the faith to know that You will avenge all tyranny and oppression of us. We praise You for Your just vengeance, and we thank You that in our case You have taken the penalty out upon Yourself in Christ, in Whose Name we pray, AMEN!*

**Suggested songs: ARP119W "Lord, Let My Cry Before You Come" or TPH103E "O, Come My Soul, Bless Thou the Lord"**

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Second kings chapter 9, he's a God's words and delights of the prophet called one of his sons of the prophets and said to him. Get yourself, ready. Take this flask of oil in your hand and go to ramekiliad. Now, when you arrive at that place, look here for g hue.

Look there for gee who said of nimshi. And go in and make him rise up from among his associates and take him to an inner room. Then take the flask of oil and pour it on his head and say thus says y'all have anointed you king over israel. Then open the door and flee and do not delay.

So, the young man the servant of the prophet went to ramekiliad And when he arrived there were captains of the army sitting and he said, i have a message for you commander gee who said for which one of us. He said for you commander, Plenty arose and went into the house and he poured the oil on his head and said to him, thus says he always god of israel.

I have anointed you king over the people of y'all way over israel. You shall strike down the house of a heavier master than i may have ends the blood of my servants and servants. The prophets and the blood of Well, the servants of yahweh at the hand of jezebel For the whole house of ahab, shall perish and i'll cut off from ahab all the males and israel, but bond and free.

So i will make the house of Ahab like the house of gerobone the son of knee back like the house of ashes. Son of adhesion. The dog sleep jezebel and the plot of ground to jezreel and there shall be none to bury her. And he opened the door and fled.

Who came out to the servants of his master. And once said to him, As all well, Why did this madman come to you? He said, you know, the man and his babble. They said a lie. Tell us now. So he said that's enough. He spoke to me saying that says yahweh, i have anointed you king over israel.

Then each man hasten to take his garment and put it under him on the top of the steps. And they blew the trumpet saying jew who is king She conspired against Dorham. Now dorm had been defending romant gilead he and all Israel against hatselle king of syria. But king dorm had returned to Jezreal to recover from the wounds which in syrians and inflicted on in when he fought with hatsael king of syria and gee, who said, if you are so minded, let no one lever escape from the city to go and tell it and Jezreal.

So he wrote said you who rode in a chariot and went to jail for joram was laid up there and to his eye came in, judah had come down to see jarham Now watchman stood in the tower in Jezreal, and he saw the company of judu as he came and he said, i see a company of men and dorm said Get a horseman and send to meet them.

Let him say is it? Peace? So, the horseman went to meet him and said, thus says, the king is at peace and gee, who said, what, what have you to do with peace? Turn around and follow me. So the watchman reported saying the messenger went to them, but he's not coming back.

Then he sent out to a second horseman who came to them and said, no says the king isn't peace. He said, what have you to do with peace? Turn around and follow me. So the watchman reported say he went up to them and he is not coming back and The driving is like the driving of Jehu son of nimshi.

For he drives furiously. The then joram said make ready in historia. Was made ready, then joram king of israel and his eye again. Judah went out each and history. They went out to meet Jehu. Then met him on the property of naboth. The Jezra light. Now it happened when joram saw Jr.

He said is at peace to you so he answered what piece as long as the harlotries of your mother jezebel and her witchcraft are so many Then joram turned around and fled and said to his eye, a treachery asiah. Now, jihood drew his bow with full strength and shock to her in between his arms.

And the arrow came out in his heart and he sank down in his chariot. And Jesus said to bid car has captain pick him up and throw him into the track to the field of neighbor bought the jezezerite. For remember, when you are and i were writing together behind af his father That you always laid this burden upon him.

Surely i saw yesterday, the blood of naboth and the blood of his sons Says, yahweh and i will repay you in this plots. As you always now, therefore, take and throw him on the plot of ground. According to the word of yahweh. But when his eye a king of judah saw this, He fled by the road to bait again.

So Jeh who pursued him and said shoot him also in the chariot and they shot him. At the ascent of gore, which is by a blame. Then he fled to megiddo and died there. A disturbance carried him in the chariot to jerusalem. And buried him in his tomb. With his fathers, in the city of david.

And the 11th year of joram. Son of ahab. And his eye had become king. Opportunity. Now in jig who came to jezreal, jezebel heard of it. And she put pain on her eyes and adorned her head and looked through a window. Then as Jehu entered, the gates she said is at peace zimrey murderer of your master.

And he looked up at the window and said, who is in my side who So, two or three unix looked out at him. And he said, throw her down. So they threw her down somewhere for blood splattered on the wall. And on the horses and he trampled, her underfoot.

And when he had gone in, he ate and drank, and then he said, go now and see to this, accursed woman and bury her. Firstly, it was a king's daughter. So they went to bury her but they found no more of her than the skull and the feet. And the palms of her hands.

Therefore, they came back and told him and he said, this is the word of yahweh which he spoke by his servant. Elijah the Tischbite saying On the plot of ground at Jezreel dogs. Shall eat the flesh of jezebel. And the corpse of jezebel shall be as refuge on the surface of the field.

In the plot, it is real. So that they shall not say hear lies. Jezebel. So far the reading of god's inspired and And errant. Word. Well, this is certainly one of the more colorful Events in the bible. And the lord often does things this way. Just, as jesus often told.

Parables told important theology. Uh, in In vivid ways in the parables that That we could remember. Well, Um, Which, of course, exposes for those who refused that theology, that their problem. Uh, was A honor generate heart. Not lack of information, it'll lack of instruction, but just as the lord jesus did that.

So all also those holy spirit often gives us instruction in vivid ways and there are several things.

That we can learn. From this passage. That hopefully will stick in our heads. One of which is that the lord uses all sorts of servants, it was back in. Uh, first kings, 19 verse 16 that the lord told. Elijah. That he would anoint patio and at least you and had sale and jade.

Now he anointed at least Elisa Eliza. Um, but it seems to be Elisha who had anointed hazio in Elijah's place, and then the chain is completed. Uh when Elijah sees to the anointing of Jacob, but you notice, it wasn't even Elijah who knowing to Jehu. There's just some seminary student.

It's one of the it was one from the school of the prophets. And so one of the things we see here is that the lord uses famous servants and unknown. Uh, years ago, he anointed the prophet, Jesus, his instrumental in the destruction of the lord's. Of the lord's enemies who had killed his prophets and who had raised up bailism and who had perpetuated the The geroboam.

Um, holidays and man-made religion. That was supposedly in yahweh's name. That, you know, now that you know centuries worth of Um, of traditional. Uh, we always worship behind it. The lord of engines himself, on all of that. Um, instrumentally even through this unnamed seminary student. Whom I guess will meet and glory at some point and find out.

It was he, but the lord uses The lord uses famous servants. The lord uses. Uh, Non-famous servants. Can't think of the word for that right now. And the lord even uses crazy servants. And jihu was apparently known for driving like a lunatic. Uh, the word furious here is very kind.

The root of from which it is taken. Actually, it's not rich, it's an adjective. Um, Is actually for someone who is mad or insane. He drives like someone. Uh, who is insane. Um, oh therefore, he must drive like Jesus. He was well known for that already. So that's the the first great.

A great lesson. Yeah, whom the lord uses The second great lesson here is that the lord's word drives history. He had told to teraboam that he would wipe at his family. From history. That he would put an end to his line and then he had told the same tobasha.

And then he had told the same. To ahab, and that prophecy is Controlling what is happening now? The lord's word. Uh, Elisha about. I'm sorry, elijah about what a life shot and hat sale and Jehu would do Uh, that is controlling. What will happen? Now, the lord's word to ahab specifically came At the time.

Of his having just murdered. Naboth for his vineyard and apparently Jehu who had been Yeah, a an officer. Uh, in some capacity and ahab's army at the time had heard, or at least known of the prophecy of, of yahweh against ahab. So, Um, Yeah, perhaps he had not heard it.

With faith until some seminary student comes and dumps oil on his head. And, Um, And jay who still doesn't necessarily believe it until the response of The the other commanders. Because, you know, if a lunatic seminary student, Yeah, it comes and dumps oil on your head. Um, i'm soil on the head of somebody who drives like a lunatic.

You know, mad man being one of the keywords in this passage because the lord uses mad madman. And then, Seminary student, you know, takes off right back to his professor because You know, your lower level guy you don't like stick around to do important stuff for or whatever you better get back to class.

Um,

You better get back to class and then, Gee who comes out and they're like what did this madman have to say to you and Jesus like well you know, the man and his babbling. There's just one problem. He's got oil dripping all over it. It wasn't just demanded as babbling and so, you know, oil drenched you Uh, it's dripping down his head and his beard and stuff.

Yeah, he can't get away with it so it's Fellow captain say a lie. What did he really say to you? And it's probably at that point that Jehu becomes a believer. Because he tells them well, you know, he said all this junk and like you've been anointed king of israel.

And then his captains, do something very strange. Not strange if you're a king but strange to g. Do who you know when he was riding behind ahead, he might not believed the word of yahweh against. Ah right? Yeah, vengeance is going to be taken. Yeah, ahab and jezebel. Yeah, you know, rule with absolute authority and control.

Uh, and it was probably at that point, the captains are laying their coats on the steps and blowing their trumpets and saying gee who is king That g who realizes. It's not the. Uh, the wealthy men. Who run history. It is the word of yahweh that runs history. So when he's riding, and someone comes and he says The king, you know, says is at peace.

Well, he's not the king anymore, right? Because g has been anointed and the captains have called him king already. And you who basically says, no, the king says right behind me. Is the point. When he says, what have you to pee, what have you to do with peace? You know, turn around and follow me.

Uh, so Uh, so when you have in verse

Oh, so i'm page. No wonder i can't see it.

We have verse 21, then joram king of Israel and a his eye, a king of judah went out. Well, there's only one guy in the three. Uh, threesome there who are king, who is actually ending up being king and that's g here. These guys, these other two are at the end.

Of their time. Energy, who recognizes suddenly. All these words of these prophets that he thought were nonsense that he thought were babble. Like he said about the word of the seminary student prophet. When he had come. That was the word of yahai. That's what's controlling the world. That's what has all the power and decides all of history.

And suddenly Jesus is like, oh, We just happen to meet at the field of nebot. Uh, this is to fulfill the word of yahweh. Oh, Yeah. I, Was thinking politically because i'm a new king now. And, you know, jezebel still might have People who respect her because she was the the The daughter of the king of siden, you know, let's give her a burial but there's no not enough pizzas left Jezebel for a burial.

Oh, This is to fulfill the word of yahweh. Uh, we should know on the front end. That. The word of the lord drives history, the word of the lord controls everything. The word of the lord will always be fulfilled. All of his wonderful promises to his people will be fulfilled.

All of his dreadful threats upon his enemies and against sin. Will be fulfilled. And whenever we see it happening, Let us receive from from god like to do. I started receiving from god here, these affirmations. Uh, to overcome whatever unbelief there wasn't. About his word, but we might become more and more confident.

In the word of god. So, in this, You know, very vivid. Um, passage we have the Lord uses all sorts of servants, the lord's word drives history and Then really, it is a passage about vengeance and We should note that the lord avenges his worshiped. And he avengers. His people.

The avengers has commandments about worship and specific. And the avenges, his people, it may seem Like, he doesn't because he takes a while. That may have seemed. Uh, like he was really tolerating well, maybe not because they all got slaughtered at caramel. Um, but people's memories are short and they continue.

In their false worship, even though the wrath of god is broken up, but he avenges his precept about worship. That's why stuff like, Um, the man-made religion that so much of the so-called visible church is. Uh, Participating in and celebrating again. On this coming. Lord's day, sadly. Even more profane, when it's on.

On the lord's day, all sins are worse. When committed on the lord's day. Made more heinous by that. Uh, that's why i said dreadful. Because god reminds us in his word that even if man forgets. How much god? Honors and vindicates. His own right worship. God does not forget.

And just fury against it as dreadful. And he also avengers his people. Even the least of his people who are abused and then forgotten. By those who are powerful in the world. The lord, vindicated naboth here. A servant to as an upright, man that you really couldn't get anything on.

You had to fabricate stuff about it. The lord vindicated and they bought here. Who had been powerless against ahab and jezebel? But they have they they both. Um,

Neighbor's advocate does not powerless navots advocate. As the lord god himself. The lord of course, did this for christ? Who was lowly in? Earthly terms. And, Was so upright. They had to gather false witnesses. Against him. And, Um, And he does that for the least of anyone. Who is in christ, he will avenge us.

We don't have to avenge ourselves. Almost never indulge this idea that. Um, that we have been Um, unable to get justice. Because we shall have it. Are avenger. Is. Is strong and he doesn't forget. The word vindicates, his word, his worship. And even the least. Of his people. Praise God.

Let's pray.

Her father in heaven. We thank you that you have. Given us your word to reflect upon together as a family before you to pray that you would be glorified. In our having heard it, and In our offering, you our hearts now. Asking that your word would shape, how we think that we would not be forgetful of you.

But that we would be. Remembering that you use all sorts of people use oslord. We we qualify somewhere in there, important unimportant. Insane. Rational. Uh, use us. Lord, that is you. Who have the power? And we pray that you'd help us to be confident that your word controls all things.

And that you have indicate us. Make us hate the idea of sinning. And recoil from it. Remembering how much you hate it. And that your threats against it are shortly old to be fulfilled. With what's your name? For the goodness of being gathered to you. And your worship in your word together as a house.

And we can commit it all into your care, asking for the ongoing work of your spirit. In jesus name, amen.