

## 2 Kings Lesson 9

2 Kings Chapter 9

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Memory verses for this week: *Luk 10:2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

**Introduction:** Last week in Chapter 8, we studied about Elisha's prediction of how a 7 year famine would come to Israel. He instructed the Shunammite woman to flee the county and she took her family to Philistia and stayed until the famine subsided. Upon returning, she found someone had taken her land and home. She petitioned help from the kingdom, and with Gehaziah, Elisha's servant's help, she had her land and home restored plus the value of the crops during the time of her absence.

The ninth chapter of II Kings presents the rise of Jehu as king over Israel and his bloody accession to power. He slew Jehoram the sitting king, and then also killed Ahaziah, king of Judah. The chapter concludes with Jehu ordering the death of Jezebel and her discomfiting end.

### I. Jehu Anointed King Over Israel

*2Ki 9:1 And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:*

*2Ki 9:2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;*

*2Ki 9:3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.*

Elisha directed one of the sons of the prophets to take a flask of anointing oil and go to Ramothgilead. Ramothgilead literally means the 'heights of Gilead' which accordingly would be somewhere in the highlands east of the Jordan River in the region of Gilead. This young prophet was directed by Elisha to find Jehu who was the same one whom Elijah was to have anointed king.

It would seem that this was deferred because of the self-humbling of Ahab. Upon finding Jehu, the young prophet was to take him into a private room. After so anointing Jehu as next king over Israel, the prophet was directed to immediately flee.

*2Ki 9:4 So the young man, even the young man the prophet, went to Ramothgilead.*

*2Ki 9:5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.*

*2Ki 9:6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.*

At Ramothgilead, there were gathered officers of the garrison who were assigned there. The young prophet announced that he had business with Jehu and took him aside as directed. In anointing Jehu, the young prophet announced on behalf of Jehovah God that Jehu would be the next king over Israel.

John Gill said this about the young man who went with the message.

**So the young man, even the young man the prophet, went to Ramothgilead.**

It is repeated, that it might be observed that it was a young man that went, who was more fit for this service than Elisha, partly because of his age, and partly because he would be less known; as also his age is remarked, this being a bold and daring action in a young man to anoint a new king, as well as it was honourable; and moreover, he was not only one of the sons of the prophets, but was a prophet himself, though young, and still a more fit person for such a service; though the Targum is, a young man, a disciple of the prophets.

*2Ki 9:7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.*

*2Ki 9:8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:*

Continuing to deliver word from God, the young prophet declared to Jehu, “And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.” Jehu was ordered by God to exterminate the dynasty of Ahab. Ahab is referred to as his master through Jehoram his son.

God made it clear that this judgment was in retribution for the those who had been slain by Jezebel. Indeed, vengeance is the Lord's. The message to Jehu was that the entire dynasty of Ahab would be destroyed, especially all males thereof.

Our human nature is to get even with people who do evil to us. However Paul told the Romans in his letter to not worry about vengeance, but leave that to God.

*Rom 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.*

*Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.*

**Rom 12:19** *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

*2Ki 9:9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:*

*2Ki 9:10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.*

The dynasty of Ahab was finished. Even as God had destroyed the dynasties of Jeroboam and Baasha for their wickedness, so the dynasty of Ahab was about to perish. When Jezebel would be put to death, she would not be buried. Scavenging dogs would devour her carcass. Having made this devastating prophecy, the prophet threw open the door and fled.

## **II. Jehu Proclaimed King by the Army of Israel**

*2Ki 9:11 Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.*

*2Ki 9:12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.*

*2Ki 9:13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.*

After the prophet had unceremoniously fled other of Jehu's fellow officers, servants to Jehoram and inquired of the welfare of Jehu after the prophet had so abruptly fled. Of interest is that they considered the prophet to be a mad man.

They asked Jehu why the prophet had taken him aside. Evidently, the prophet had not spoken quietly and Jehu's colleagues heard what was said. Jehu therefore intimated that they knew what the prophet had announced. These officers of Jehoram were disbelieving at what they had overheard. They implored Jehu to tell them that it was not so. However, he could only repeat to them what the prophet had told him and had anointed him as the next king of Israel.

It is apparent that Jehu's fellow officers did not have a great amount of loyalty to Jehoram, the sitting king. Upon hearing of Jehu being anointed as new king, they immediately threw their allegiance to him and treated him as king.

*2Ki 9:14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.*

*2Ki 9:15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.*

Jehu and his fellow officers at Ramothgilead began to conspire to overthrow Jehoram. As we discussed last week, the name Joram is another name for

Jehoram. This parenthetic comment gives further background information. Jehoram (Joram) had left a garrison at Ramothgilead to defend that region from Syria and Hazael its king.

In the recent war with Syria, Jehoram had been wounded in battle and was convalescing back at Jezreel, in central Israel. Jehu therefore consulted with his officers that no one be allowed to leave the city of Ramothgilead to leak word of his insurrection to Jehoram at Jezreel.

*2Ki 9:16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.*

*2Ki 9:17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?*

*2Ki 9:18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.*

*2Ki 9:19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.*

*2Ki 9:20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.*

Jehu evidently set out with his coconspirators for Jezreel by chariot, a distance of approximately twenty-five miles. Watchmen at Jezreel saw Jehu's company approaching. King Jehoram (Joram) then directed that a messenger be sent to meet them and inquire if they had hostile intentions. The messenger approached Jehu's party and asked if they came in peace. Jehu curtly asked him what he had to do with peace and directed him to fall in behind their party.

The watchman in Jezreel noted that their messenger did not return. A second representative was dealt with the same way. The watchman at Jezreel reported that this second emissary had not returned, falling in with the approaching company as well. He then made the comment that the driving of the chariot was like that of Jehu, "for he driveth furiously." Apparently, Jehu's reputation as a chariot driver preceded him.

*2Ki 9:21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.*

*2Ki 9:22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*

Though still recovering from earlier wounds, Joram said, Make ready. And his chariot was made ready. As noted in 8:29, Ahaziah, king of Judah, was visiting

Jehoram (Joram) at Jezreel. After having his chariot hastily readied, Jehoram (Joram) and Ahaziah rode out to meet Jehu.

Ironically, the place they met was the land which had been owned by Naboth. Upon being asked if he came in peace, Jehu asked, "what peace?" He then threw back at Jehoram the sin of his mother, Jezebel. Mentioned were her numerous whoredoms and witchcrafts. The allusion likely is to the spiritual harlotry of Jezebel in introducing idolatry and Baal worship into Israel though she may have been physically immoral as well. However, there is no record of the latter. Moreover, she also was involved in the occult.

**Adam Clarke said this about verse 22.**

**What peace, so long as the whoredoms** - Though the words whoredom, adultery, and fornication, are frequently used to express idolatry, and false religion, in general; yet here they may be safely taken in their common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might refer, rather than to the calf-worship, to which himself was most favourably disposed.

*2Ki 9:23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.*

*2Ki 9:24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.*

*2Ki 9:25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;*

*2Ki 9:26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.*

Jehoram (Joram) quickly perceived Jehu's intent and cried out treachery to his colleague, Ahaziah. Jehoram turned around to flee. Jehu drew his bow back with all his strength and shot the king of Israel through the back with such force that the arrow came out at his heart in the front. He slumped over dead in his chariot.

In verse 25, Jehu ordered one of his lieutenants to throw the body of Jehoram onto the former land of Naboth. He then reminded him how that they both evidently had earlier rode in formation behind Ahab when Elijah the prophet had foretold Ahab's death for having Naboth murdered. God's judgment at times is ironic.

Jehu continued reminding his lieutenant, Bidkar, what God through Elijah had prophesied. The prophecy made by Elijah in I Kings 21:19 was thus fulfilled.

*1Ki 21:19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*

Jehoram, Ahab's son, suffered the fate promised to his father both for his own sins as well as those of his father. Because Ahab had humbled himself and repented as noted in I Kings 21:29, the judgment fell upon his son, Jehoram, as was there promised.

*2Ki 9:27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.*

*2Ki 9:28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.*

*2Ki 9:29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.*

The focus now turns to Ahaziah, king of Judah. By spiritual compromise, Ahaziah had placed himself at the wrong place at the wrong time. He had no business associating with the wicked Jehoram, king of apostate Israel. His folly therefore came upon him. Ahaziah managed to escape temporarily. Jehu caught up with him at Ibleam, about five miles south of Jezreel.

He ordered Ahaziah attacked in his chariot. However, he managed to flee wounded to Megiddo, a distance of about another eight miles. However, there he died. His servants carried their dead king back to Jerusalem where he was buried in the city of David, a section of eastern Jerusalem. Chronological details of the reign of Ahaziah are noted. II Kings 8:25 notes Ahaziah's reign as beginning in the twelfth year of Joram.

*2Ki 8:25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.*

It may be that it was at the close of the eleventh year of Joram's reign, and the beginning of his twelfth. Or, it may be that he began to reign with his father in the eleventh year as here, and in the twelfth year as noted in II Kings 8:25 when his father was dead.

*2Ki 9:30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.*

*2Ki 9:31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?*

Jehu headed back to Jezreel. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. Jezebel knew her time was up. She therefore made herself up. The idea of her painting her face refers to putting on makeup. The comment that she "tired her head" refers to having her hair made beautiful. She sought to beautify



herself, perhaps to deflect judgment by seduction.

When Jehu rode back into town, she presented herself through an upper window, perhaps to detract him with her physical charms. Others suggest that though an older woman by now, she simply wished to display her pride and haughty spirit.

"And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"

No doubt having by now heard what had happened to her son Jehoram and Jehu's threats against her, she tried to deflect him by reminding Jehu what had happened to Zimri. In I Kings 16:10,18, Zimri had been killed for his insurrection against Elah, then king of Israel.

*1Ki 16:10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.*

*1Ki 16:17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.*

*1Ki 16:18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,*

*1Ki 16:19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.*

Her protests had no affect upon Jehu.

*2Ki 9:32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.*

*2Ki 9:33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.*

Upon hearing Jehu shout, Who is on my side?, several eunuchs appeared also at the window. These were castrated men who were servants to Jezebel. It was more than likely that she was never kind to them and treated them roughly.

They could read the swirling political winds. It was apparent that the rule of Jehoram and his wicked mother were over. They were willing to switch their allegiance to Jehu. Upon being ordered by Jehu to throw Jezebel down, her servants did so. Jehu ran over her with his chariot and its team of horses killing her. Her blood was splattered upon the palace wall as well as upon his horses.

*2Ki 9:34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.*

*2Ki 9:35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.*

After having supper, Jehu sent subordinates to check on the body of Jezebel and

to bury her. Though she was a cursed woman as far as he was concerned, he thought her royal heritage deserved a decent burial. Upon returning to her body, Jehu's men could find only her skull, feet and the palms of her hands. Everything else had been devoured by scavenging dogs. This is precisely what had been foretold by the prophet who had anointed Jehu. See 9:10.

*2Ki 9:36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:*

*2Ki 9:37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.*

Not only had the young prophet foretold this end of Jezebel, so had Elijah in I Kings 21:23.

*1Ki 21:23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.*

Apparently, Elijah had made further comment not recorded in I Kings 21. However, Jehu had been present that day and had heard Elijah say, "And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel". Elijah had also foretold how all that would be left of Jezebel would be little more than fertilizer in the portion of the field of Jezreel.

Implied is that the field she schemed to steal from Naboth was so fertilized by her remains. However, there was so little left that no one could say, "this is Jezebel." As an epilogue, it may well be noted that the mills of God's judgment grind slow, but they grind exceedingly fine. God may not send judgment for sin immediately. However, He will bring vengeance in His perfect time.

When that judgment comes, it is terrible in its completion. The sins of Ahab and Jezebel over a period of forty years were not judged by God. Not only was this wicked woman instantly dealt with, but so also was her son.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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