

Theme: God will judge the godless and the wicked, in order to cleanse and preserve his people. He can use people and nations more wicked than they, who themselves will not escape his wrath. We long for a truly righteous judge who can deliver us from God’s wrath and bring lasting peace.

Background: Last week we saw Gods’ judgment on Judah for serving the house of Ahab. This week – God judges the house of Ahab I Israel.

Introduction: Pointillism and the art of the big picture.

I. Judgment on the House of Ahab

- A. God’s mercy was extended
 - 1. Shown repeatedly
 - 2. Repeatedly rejected
- B. God’s patience expires (9:3-6)
 - God prepares his instruments for judgment (1 Kings 19:15-17)

II. Jehu’s Calling

- A. Unfinished business
 - Ahab’s house will be extinguished (1 Kings 21:20-24)
- B. God’s choice
 - 1. Jehu, commander of army of Israel
 - 2. Jehu is anointed (9:6)
 - 3. Jehu commissioned (9:7-10)

Step Back: Consider the house of Ahab and its impact on Israel *and Judah*.

NOTE: Do you have trouble with a God of wrath? Acting for the sake of his name and people?

- 4. Jehu, a *type* of Christ
 - Acting as God’s instrument of judgment
 - Pointing to Christ, the righteous judge (Acts 17:31)
- C. Jehu’s choice (9:11-13)
 - 1. When will he be king?
 - Wait for it – or take it?
 - 2. Convincing commanders
 - Mocking the Lord’s prophets
 - “Making” him king (without resistance)
 - 3. Conspiring against the house of Ahab (Joram) (9:14)
 - 4. The anti-type of Christ
 - Called to be “king over the people of the Lord, over Israel” (9:6)
 - To remove wickedness of the house of Ahab
 - To lead the “people of the Lord” in obedience and faith

Let’s Step Back

- Consider the instruments God uses to punish or chastise his people They are no more righteous than those they judge.

- God's providence in accomplishing his plans and purposes ("what-so-ever shall come to pass") never violates our will. We remain free such that we are still accountable for our actions. Our will serves his.
- We long for a truly righteous, holy judge.

III. Jehu's Reign

A. Taking the throne (9:14-29)

1. Flying to Jezreel
 - Maintaining the element of surprise
2. Poetic justice!
 - Meeting Joram by Naboth's field (1 Kings 21; 2 Kings 9:25,26)
3. Ahaziah is executed (9:27)
 - WHY? – Of the "house of Ahab" in lineage and service
4. Jezebel is removed (9:30-37)
 - Still haughty and defiant (of Jehu and of God)
 - Defiled, according to the Word of the Lord

B. Consolidating power

1. Removing Ahab's sons (all 70 of them)
 - "Supported" by the elders of Samaria (10:6-10)
2. Removing everyone in Jezreel close to Ahab (10:11)
3. Removing Ahaziah's 42 relations on his wife's side (daughter of Jezebel) (10:12-14)
4. In Samaria
 - a. Killing all remaining family and "friends" of Ahab (10:17)
 - b. Killing all the prophets and worshipers of Baal (10:18-27)
 - Obedience or expedience?

C. Jehu's reward?

- Four generations of kings on the throne

Step back Again

- To see God's holy hatred of sin, the full effects of which we cannot see.
- To see the depths of God's love for his people who can enjoy his blessing.

D. Jehu's legacy

1. The house of Ahab is judged
2. The house of Jehu is judged!
 - His sons follow in his steps (10:31)
3. Israel is judged (10:32,33)
 - Losing the Transjordan tribes – forever! (Reuben, Gad, Manasseh)

Conclusion: Getting the big picture! Seeking a better reign!

1. God will judge the wicked and ungodly.
2. God's judgment is an instrument of grace for his children
3. We need a righteous king/sovereign – we need Jesus' reign!
4. When we are facing a time of judgment – will we see the big picture?

Next week: 2 Kings 11-12