

## Dr. John Oswalt, Kings, Session 22, Part 2

### 2 Kings 9-10, Part 2

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Now let's look at chapter 10, verses 1 to 17. Again, as I've said to you all the way through here, this narrative is so interesting in the way that it's developed and the things that are said, the things that aren't said. Notice that Jehu sent a letter to Samaria.

Now remember, you remember your geography? Jezreel is the summer capital up on the edge of the Jezreel Valley and Samaria is down in the hill country, about 20 or 25 miles southwest. So, Jehu writes a letter. You have your master's sons with you, and you have chariots and horses, a fortified city, and weapons.

Now, as soon as this letter reaches you, choose the best and most worthy of your master's sons, set him on his father's throne, and then fight for your master's house. Why do you think he didn't just go ahead and attack Samaria? Why did he use this device? All right, again, I think we see a very shrewd man. He's in a pretty tenuous position.

He obviously has a body of his own troops that he brought with him, although it doesn't look as though he brought the whole army. Didn't want to quite risk that. He's killed the king.

He's killed the Queen Mother. He's killed the king of Judah. But what else has he accomplished? He's in a very tenuous position.

And to go and maybe, maybe provoke the leaders in Samaria to say, wait a minute. What do we have to bow down to this guy for? Let's stand up to him and let him besiege the city. Well, a siege is a very, very tenuous business.

It can be very prolonged. Your army can get tired of it and turn against you. So again, we see a very shrewd man.

So, in verse four, why were they so frightened? Two kings couldn't resist him. Yeah. Now, what's that saying? Okay, okay.

As kings, they would have been warriors. And he's dispensed with a couple of warriors. He's planted a seed of fear.

This guy is very decisive, very shrewd. Quick acting. Again, I say, he's really not in a strong position at all.

But, practicing Jezebel's approach, he's intimidated him. And they allow themselves to be intimidated. Again, I don't want to push this too far.

But I do want to say that in serving the Lord, we can come from a position of strength. Or we can come from a position of weakness. You know? Well, I don't suppose you'd like to buy this, would you? Or, hey, I got the best product in the world.

And it can do this for you and this. And we are on the Lord's side. We're on the Lord's side.

Let's serve him from a position, the right position, the position of strength. The position of the winners. Let's not be intimidated by the world.

Let's not. Well, I don't know whether we can do this or not. No.

And so, they say, look, we'll do whatever you want to do. How interesting. We won't appoint anybody as king.

You do what you think is best. He wrote a second letter. If you're on my side and obey me, take the heads of your master's sons and come to me in Jezebel by this time tomorrow.

No ifs, no ands, no buts here, are there? And so they do. Now, as I said in the background, whether there were actually 70 or not, I don't know. That would mean that Ahab and Joram had been pretty active.

So, it may be 7 times 10. That is a whole bunch. But at any rate, they took the princes and slaughtered them all, put their heads in baskets, and sent them to Jehu.

He said put them in two piles at the entrance of the city gate until morning. It's time for people to walk past there and do a little thinking. Now, what's his point in verses 9 and 10? He stood before all the people and said, you're innocent.

It was I who conspired against my master and killed him. But who killed all these? Know then that not a word the Lord has spoken against the house of Ahab will fail. The Lord has done what he announced through his servant Elijah.

What's the point he's making? You didn't do anything. I killed the king. But who killed these? What's he saying? Pardon? All right, the fulfillment of God's word.

He said, the house of Jehu, every man was going to be killed. So, is this just a conspiracy? Is this just a coup d'etat? Is this just the general decision that I'm going to be king? His question is an interesting one. Is he perhaps saying God produced

this? Or perhaps he's saying, hey, this thing has spread wider than just me and my handful of troops.

You can see this is now a national thing here. And you better decide whose side you're on. I think either one of those is possible.

But again, as Fran has said, here it is. Jehu sees himself as the agent of God. He's not merely conspiring against the king to make himself king.

He's carrying out God's command. But now look at verse 11. So, Jehu killed everyone in Jezreel who remained in the house of Ahab, as well as all his chief men, his close friends, and his priests, leaving him no survivor.

What about that? What did God say? Who would die? Ahab's family. He didn't say anything about all his chief men, his close friends, and his priests, though they may have been Baal priests. OK, now keep that in mind.

And now, Jehu then set out and went towards Samaria. OK, those guys have knuckled under. Let's go over there and settle it now.

At Beth-eked of the shepherds, he met some relatives of Ahaz, king of Judah, and asked, who are you? They said we're relatives of Ahaziah. We've come down to greet the families of the king and the Queen Mother. They don't know a thing.

Poor souls. Take them alive, he ordered. So, he took them alive and slaughtered them by the well of Beth-eked, 42 of them.

He left no survivor. That's the same words we had up in verse 11, leaving no survivors. What are we seeing here? It's a bloodthirsty cleansing.

He's wiping out everybody and anybody that he thinks deserves it. God had not said anything about the relatives of Ahaziah, hadn't said anything about Ahaziah, let alone the relatives of Ahaziah. Turn over to the book of Hosea.

Hosea is writing about 100 years later, right after Daniel. Verse 3 of chapter 1, so he married Gomer, daughter of Debalaim, and she conceived and bore him a son. The Lord said to Hosea, call him Jezreel because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel.

Wait a minute. Wait a minute. God commanded this.

What's going on here? At this point, the fourth generation of Jehu is on the throne, and he'll be the end of the Jehu dynasty. Jeroboam II, well, his son Zechariah, who

lasted about two years. How do you explain Hosea in the light of kings? It is possible to do God's will in other ways than God's plan.

I think it's clear that this decisive man just got carried away. He killed everybody that got in his way. Bloodthirsty, I think, is what it's called.

And I'm sure that he was able to justify his behavior to himself. Well, if I hadn't gotten rid of all of them, they would have been a fifth column. The question is not what seems right to me.

It's what's God's plan. You can do God's will in a way that is not God's way. Now, the next verses, back to 2 Kings, verse 15, so many of these interesting little tidbits that we're not quite sure of.

After he left there, he came upon Jehonadab, son of Rechab, who was on his way to meet him. Jehu greeted him and said, are you in accord with me as I am with you? I am. Jehonadab answered, if so, said Jehu, give me your hand.

So he did, and Jehu helped him up into the chariot. Jehu said, come with me and see my zeal for the Lord. Then he had him ride along in his chariot.

In Jeremiah, Jeremiah is dealing with the broken covenant. And he brings into Jerusalem the Rechabites. These people had been put under an oath from their father, Rechab, to, number one, never live in a city and never to drink alcohol.

Well, they're in the city because the city is being besieged, and they've come in for refuge. But God says to Jeremiah, give them alcohol to drink. Well, they won't do it.

They will not break their covenant, and Jeremiah then uses that as a judgment upon the people of Israel. These folks will keep their promise to their ancestors on this relatively insignificant matter.

They will not. They will not break their covenant with their father. But what have we done? Jeremiah says, we've not only broken our covenant, we've changed God's.

Now, I think that what's going on here is precisely on this basis. The Rechabites made their covenant as special servants of God. And I think what's going on here is Jehonadab says, hey, I see a guy here, Jehu, who's going to finally deliver us from Baal worship.

And I'm on his side. I think that's what's happening here, that, yes, those who are of like mind need to hang together.