

# Dr. John Oswalt, 1 & 2 Kings, Session 22.2, 2 Kings 9-10, Part 2 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Oswalt, 1 & 2 Kings, Session 22.2, 2 Kings 9-10, Part 2, Biblicalelearning.org, BeL

**Dr. Oswalt's lecture focuses on 2 Kings 9-10, exploring Jehu's actions in eliminating Ahab's line and Baal worship.** The lecture highlights Jehu's shrewd tactics and decisive nature as he consolidates power. **It questions whether Jehu's zeal aligned with God's specific commands, particularly regarding the extent of the bloodshed.** Oswalt contrasts Jehu's actions with Hosea's later prophecy, which condemns the massacre. **The lecture further examines Jehu's encounter with Jehonadab, connecting it to the Rechabites' unwavering commitment to their covenant.** Ultimately, Oswalt suggests that one can do God's will in a way that is not in alignment with God's plan.

**2. 16 - minute Audio Podcast Created on the basis of Dr. Oswalt, 1 & 2 Kings, Session 22.2 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Kings).**



**Oswalt\_Kings\_Sessi  
on22\_2.mp3**

### 3. Briefing Document: Oswalt, 1 & 2 Kings, Session 22.2, 2 Kings 9-10, Part 2

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. John Oswalt's lecture on 2 Kings 9-10, Part 2.

#### Briefing Document: Dr. John Oswalt on 2 Kings 9-10, Part 2

##### Main Themes:

- **Jehu's Shrewdness and Ruthlessness:** The lecture focuses heavily on Jehu's actions, highlighting his strategic cunning ("a very shrewd man") alongside his brutal execution of God's will and his own ambitions.
- **Fulfillment of Prophecy vs. Overzealous Action:** A central tension explored is the difference between fulfilling God's commands and exceeding them through personal ambition and bloodthirstiness. Oswalt emphasizes that "It is possible to do God's will in other ways than God's plan."
- **Serving God from a Position of Strength:** Oswalt draws a parallel to modern Christian practice, advocating for a confident and assertive approach to faith rather than one of weakness or intimidation.
- **Covenant and Obedience:** The example of the Rechabites is used to illustrate the importance of covenant faithfulness and to contrast their unwavering commitment with Israel's broken covenant with God.

##### Key Ideas and Facts:

- **Jehu's Strategy in Samaria:** Jehu doesn't immediately attack Samaria. Instead, he sends a letter challenging the leaders to choose a new king and fight for Ahab's house, a tactic Oswalt interprets as a shrewd move to avoid a potentially lengthy and risky siege. "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."
- **Intimidation and Fear:** Jehu's swift and decisive actions create an atmosphere of fear, enabling him to control the situation. "As kings, they would have been warriors. And he's dispensed with a couple of warriors. He's planted a seed of fear." Oswalt connects this to Jezebel's approach, suggesting Jehu is using intimidation to achieve his goals.

- **Massacre of Ahab's Descendants and Others:** Jehu orders the execution of Ahab's sons, demonstrating his ruthless pursuit of power and his dedication to eradicating Ahab's lineage. He also kills "all his chief men, his close friends, and his priests," exceeding what God had commanded, which was only the killing of Ahab's family.
- **The Massacre of Ahaziah's Relatives:** Jehu encounters and slaughters 42 relatives of Ahaziah, king of Judah, who are unaware of the events unfolding. This act is highlighted as a clear example of Jehu's overzealous and unjustified violence. "God had not said anything about the relatives of Ahaziah, hadn't said anything about Ahaziah, let alone the relatives of Ahaziah."
- **Hosea's Condemnation:** Oswalt points to the prophecy of Hosea, who, about a century later, condemns the "massacre at Jezreel" and foretells the end of Jehu's dynasty. "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." This presents a direct challenge to the idea that Jehu's actions were solely divinely ordained.
- **Jehu's Zeal and Jehonadab's Support:** Jehu meets Jehonadab, son of Rechab, who joins him, seeing him as a liberator from Baal worship. Jehu states, "come with me and see my zeal for the Lord"
- **The Rechabites as an Example:** The Rechabites are presented as a model of unwavering obedience to their covenant, even in the face of adversity. This serves as a contrast to Israel's unfaithfulness to their covenant with God. "These folks will keep their promise to their ancestors on this relatively insignificant matter... But what have we done? Jeremiah says, we've not only broken our covenant, we've changed God's."

#### Quotes Illustrating Key Points:

- "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." (Highlights the exceeding of God's command)
- "It is possible to do God's will in other ways than God's plan." (Core idea of the lecture)
- "Come with me and see my zeal for the Lord." (Jehu's proclamation)

**Overall Interpretation:**

Oswalt presents a nuanced view of Jehu, acknowledging his role as an instrument of God's judgment but also critiquing his excessive violence and ambition. The lecture encourages listeners to carefully discern between fulfilling God's will and imposing their own interpretations and desires onto it. The story of Jehu serves as a cautionary tale about the dangers of overzealousness and the importance of remaining true to God's specific commands.

## 4. Study Guide: Oswalt, 1 & 2 Kings, Session 22.2, 2 Kings 9-10, Part 2

### Jehu's Reign: A Study Guide to 2 Kings 9-10

#### Quiz

Answer the following questions in 2-3 sentences each.

1. Why did Jehu send a letter to Samaria instead of directly attacking the city?
2. What two approaches to serving the Lord does Oswalt describe?
3. What is significant about Jehu displaying the heads of Ahab's sons at the city gate?
4. According to Jehu, who was responsible for the death of Ahab's sons?
5. What specific command from God did Jehu exceed in his purge?
6. What is Hosea's prophetic judgment against the house of Jehu?
7. According to Oswalt, how is it possible to do God's will in ways that are against God's plan?
8. Who was Jehonadab, and why did he join Jehu?
9. What was the covenant the Rechabites made with their father?
10. How did Jeremiah use the Rechabites example to illustrate Israel's failings?

#### Quiz Answer Key

1. Jehu sent a letter to Samaria because he was in a tenuous position and wanted to gauge their reaction without risking a potentially prolonged and risky siege. He was being shrewd and trying to intimidate them into submission.
2. Oswalt describes serving the Lord from a position of strength, confident in God's power and promises, versus serving from a position of weakness, lacking confidence and easily intimidated by the world.
3. Displaying the heads was a public declaration of Jehu's power and a demonstration of the fulfillment of God's word against the house of Ahab. It was also meant to make the people think and decide whose side they were on.

4. Jehu claimed responsibility for killing the king but attributed the death of Ahab's sons to the Lord, stating it was the fulfillment of God's word spoken through Elijah.
5. Jehu exceeded God's command by killing not only Ahab's family but also all his chief men, close friends, priests, and the relatives of Ahaziah, which God had not instructed him to do.
6. Hosea prophesied that God would punish the house of Jehu for the massacre at Jezreel and that God would put an end to the kingdom of Israel, marking the end of Jehu's dynasty.
7. It is possible to do God's will in a way that is not God's way when one's zeal leads to exceeding God's specific commands or acting out of bloodthirst instead of faithful obedience.
8. Jehonadab, son of Rechab, was a man who recognized Jehu as someone who would deliver Israel from Baal worship, so he joined Jehu to support his efforts and show his zeal for the Lord.
9. The Rechabites made a covenant with their father, Rechab, to never live in a city and never to drink alcohol, setting them apart as special servants of God.
10. Jeremiah used the Rechabites' unwavering commitment to their covenant with their father as a contrast to Israel's broken covenant with God, highlighting their faithfulness to a lesser promise compared to Israel's infidelity to God.

## Essay Questions

1. Analyze Jehu's actions in 2 Kings 9-10. To what extent was he a faithful instrument of God's will, and where did he deviate from divine command? Support your argument with specific examples from the text and Oswalt's lecture.
2. Discuss the significance of Hosea's prophecy against the house of Jehu. How does it challenge or complicate the narrative presented in 2 Kings 9-10? What theological implications can be drawn from this tension?
3. Compare and contrast the characters of Jehu and Jezebel. How did each of them use intimidation and manipulation to achieve their goals? In what ways were their approaches similar or different?
4. Explore the concept of "zeal" as it is portrayed in 2 Kings 9-10. How did Jehu and Jehonadab demonstrate their zeal for the Lord? What are the potential dangers of unchecked zeal, and how might they be avoided?
5. Examine the role of covenant in the relationship between God and Israel, as illustrated in the stories of Jehu and the Rechabites. How does the lecture explain the broken covenant, and what is the significance of the Rechabites' faithfulness?

## Glossary of Key Terms

- **Ahab:** King of Israel (Northern Kingdom) and husband of Jezebel, known for his wickedness and promotion of Baal worship.
- **Baal:** A Canaanite god of fertility and storm, whose worship was often associated with idolatry and immoral practices.
- **Beth-eked:** A place where Jehu slaughtered 42 relatives of Ahaziah, king of Judah.
- **Coup d'état:** A sudden, violent, and illegal seizure of power from a government.
- **Elijah:** A prophet of God who challenged Ahab and Jezebel, prophesying against their house.
- **Fifth Column:** A group within a country at war who are sympathetic to or working for its enemies.
- **Hosea:** A prophet who prophesied against Israel, including a judgment against the house of Jehu for their violence.
- **Jehu:** A military commander anointed king of Israel to execute judgment on the house of Ahab.
- **Jehonadab (son of Rechab):** A man who joined Jehu in his purge of Baal worship.
- **Jeremiah:** A prophet who uses the example of the Rechabites to illustrate Israel's broken covenant with God.
- **Jezebel:** The Phoenician wife of King Ahab, known for her wickedness, persecution of prophets, and promotion of Baal worship.
- **Jezreel:** Both a city and symbolic location where Jehu carried out a bloody purge, and where Hosea prophesies judgment.
- **Rechabites:** A group who followed the commands of their ancestor Rechab, abstaining from wine and settled life.
- **Samaria:** The capital city of the Northern Kingdom of Israel.
- **Zeal:** Passionate dedication or enthusiasm for a cause or objective, often religious.



## **5. FAQs on Oswalt, 1 & 2 Kings, Session 22.2, 2 Kings 9-10, Part 2, Biblicalelearning.org (BeL)**

### **Frequently Asked Questions about Jehu's Reign in 2 Kings 9-10**

#### **1. Why did Jehu send a letter to Samaria instead of directly attacking it after killing the kings?**

Jehu, despite his swift actions, was in a tenuous position. He likely didn't have his entire army with him and risked a prolonged siege if he directly attacked Samaria, potentially leading to his troops turning against him. Sending a letter was a shrewd tactic to intimidate the leaders of Samaria and gauge their willingness to resist, allowing him to assess his strength relative to theirs.

#### **2. How did Jehu use intimidation, and what lesson can we learn from it in the context of serving the Lord?**

Jehu, much like Jezebel, used intimidation by creating fear and demonstrating his decisiveness and ruthlessness. The lesson is that when serving the Lord, we should approach it from a position of strength and confidence in God's power, not from a position of weakness or fear of the world.

#### **3. What was the significance of Jehu displaying the heads of Ahab's sons at the city gate?**

Jehu's display served multiple purposes. Firstly, it demonstrated the fulfillment of God's word spoken through Elijah regarding the downfall of Ahab's house. Secondly, it aimed to convey that this was not merely a conspiracy or coup, but a wider event with national support and the backing of God. Finally, it was meant to force the people to choose sides.

#### **4. How did Jehu exceed the mandate given to him by God in dealing with the house of Ahab?**

God commanded the destruction of Ahab's family. However, Jehu went further, killing Ahab's chief men, close friends, priests, and relatives of Ahaziah (King of Judah), all of whom were not explicitly included in God's command. This excessive violence led to later condemnation.

**5. What does Hosea's prophecy concerning Jehu's massacre at Jezreel reveal about the nature of doing God's will?**

Hosea's prophecy (Hosea 1:4) reveals that it is possible to do God's will in a way that is not aligned with God's plan or character. Jehu was initially commissioned by God to destroy Ahab's house, but his actions became excessively bloodthirsty, leading to future judgment on his dynasty. It highlights the importance of adhering to the spirit and intent of God's commands, not merely the letter.

**6. What was Jehonadab's motivation for aligning himself with Jehu?**

Jehonadab, a Rechabite, likely aligned himself with Jehu because he saw Jehu as a means of finally delivering Israel from Baal worship. The Rechabites were zealous for God and sought to uphold their covenant to serve God in specific ways. Jehonadab believed Jehu's actions would support their goals.

**7. What can we learn from the example of the Rechabites in relation to covenant keeping?**

The Rechabites' unwavering commitment to their covenant with their ancestor Rechab, to abstain from wine and living in houses, serves as a rebuke to the people of Israel who broke their covenant with God. It highlights the importance of faithfulness and obedience to promises, even in seemingly insignificant matters.

**8. What is the primary lesson that can be gleaned from Jehu's story regarding the execution of God's will?**

The main lesson is that zeal must be tempered with discernment and obedience to God's specific instructions. While Jehu was initially used by God to execute judgment on Ahab's wicked dynasty, his excessive violence and deviation from God's specific commands demonstrate that it is possible to carry out a divine task in a way that is contrary to God's will and ultimately subject to judgment. It is imperative to constantly ask what God's plan is, and not merely what seems right.