

2 Kings Chapter 09 Commentary

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: 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; 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."

We go back in time to **1Ki 19:15-16; "15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. 17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay."** As we pointed out last week in bible study, God commanded Elijah to anoint Hazael, Jehu, and Elisha; however, we are only told of the anointing of Elisha by Elijah.

We see that Hazael and Jehu are to carry out the judicial judgments against Israel and Judah. However, because of Ahab's humiliation before God, God postponed the judicial judgment against Israel, seen in **1Ki 21:29 "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."** This in turn would leave the anointing of Hazael and Jehu to Elisha after Elijah's death. It would also explain why we are told in scripture that Elijah only anointed Elisha to take his place. We believe that Elisha anointed Hazael in the previous chapter, and he in turn rebelled against Benhadad and killed him. With the anointing of Jehu in this chapter, we see all the prophesies of God are set in order, and their leaders are brought to kingship to carry out God's prophesied judicial judgments.

Elisha sends one of the sons of the prophets to take this box of oil and anoint Jehu to be king over Israel. We ask why did Elisha not go himself? We believe that such were the times that Elisha was being spied upon by the kings of Israel and Judah. Elisha could send one of the sons of the prophets on this errand without raising any suspicion that he was anointing a new king over Israel. Some commentators say that Elisha was very old at this time and would have been unable to make the trip. No matter his age, if God purposed him to go, he would have given him the strength.

Elisha commands him to take Jehu to a private place, pour the anointing oil upon his head, and tell him he is anointed king over Israel, then get away from there as fast as you can. Why flee? If he remained as Jehu revealed his anointing as king over Israel, then the kings could be trace the rebellion of Jehu back to Elisha.

4 "So, the young man, even the young man the prophet, went to Ramothgilead. 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. 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. 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. 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: 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: 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."

Ramothgilead is in the property given to the tribe of Gad. Jezreel was near Samaria, the capital of Israel, and is located in the property given to the tribe of Manasseh.

We are told in **2Ki 8:29 "And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick."** Because the king of Judah was absent, Jehu, who was believed to be his captain of the host, would have been overseeing the affairs of Israel. We believe this because the prophet addresses him as captain.

"The son of the prophet" is believed to be the one who replaced Gehazi as servant to Elisha. The son of the prophet takes Jehu aside to a private place to do the anointing. Jehu goes with him to the house and is anointed as king over Israel. Jehu is given specific instructions that will fulfill the prophecy of Elijah, which God gave to Ahab when he murdered Naboth and took his family inheritance away. But God had stayed the execution thereof, because Ahab humbled himself before God when he heard Elijah's prophecy seen in **1Ki 21:21-29; 21** **"Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. 23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. 24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. 25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. 27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."**

"Thus, saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel." We believe the intent here is that Jehu was to rule over Israel, as a servant of God, and turn Israel back to the true worship of God. However, we shall see that this did not happen because of the fallen nature of Jehu.

"And thou shalt smite the house of Ahab" We see here the fulfilling of God's commandment seen in **Ge 9:6** **"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."** We believe this to still be true in today's world. It is an action to be undertaken by the government, and thus it is not considered murder, to kill one who has murdered another.

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. 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. 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. 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. 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 comes forth to the group of the captains with which he was communicating earlier. They ask him, **"Is all well? wherefore came this mad fellow to thee?"** to which he replies: **"And he said unto them, Ye know the man, and his communication. 12 And they said, It is false; tell us now."** What is meant by **"it is false?"** They are saying, you and he talked privately, and we do not know what he had to say. Apparently, they did not recognize him as a prophet of God, or they would not have called him a mad man.

Jehu then tells them that he has been anointed king over Israel. They strowed their garments under him, a sign of royalty, and blew with trumpets proclaiming Jehu to be king over Israel. Remember, these men are the captains of the military forces of Israel, wherefore, the people will listen to them and accept Jehu as king.

Jehu then commands them to kill, **"let none escape,"** from the city to go and tell the kings of Israel and Judah, who were both in Jezreel.

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." This reminds us of what we call the triumphal entry of Jesus into Jerusalem seen in **Lu 19:35-36; 35** **"And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the**

Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Well, what does Jesus have to do with the scene before us. What was the commandment of God to these two kings newly anointed? They were to carry out the judicial judgments of God against a rebellious and idolatrous people. But, you say, Jesus came to save sinners, not to do judicial judgments. Jesus did come to save sinners, and he did save all that God the Father gave him to save: but let me ask you this question: but what of those who were not saved by Christ on the cross? Jesus set in motion their judicial judgment, which will be carried out when Jesus returns the second time.

Just as the captains strewed their clothes before Jehu, we see the people of God strew their clothes before Jesus. Just as the captains blew with trumpets and proclaimed Jehu king over Israel, the people blew their trumpets, their God given voices, heralding that Jesus was King.

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. 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? 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. 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. 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."

The watchman at Jezreel sees the company of Jehu coming and proclaims their coming. Joram has them send a horseman to find out if they come in peace, but he does not return to the king. They send a second horseman who does not return either. They are close enough now that the watchman declares that the leader is Jehu, for his manner was to drive furiously.

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. 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? 23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. 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."

Because neither horseman came back, they did not know Jehu's intentions. Joram, king of Israel, and Ahaziah, king of Judah, gather their men and go out to meet Jehu and his company. They are unaware of what has transpired in making Jehu king over Israel, or they would have stayed in their protecting walls.

When Joram, aka Jehoram, saw Jehu, he asked if he came in peace. Jehu's answer tells him there is treachery afoot, for Jehu declares there can be no peace until the whoredoms, and witchcrafts of Jezebel are stopped. Joram tells Ahaziah: Jehu is rebelling and turns to flee away. Jehu shoots him with an arrow and kills him.

Did you notice that they meet in the portion of Naboth, whose property Ahab had stolen by murder? We declare unto you: when the time of judgment of this world comes, those who have corrupted the New Testament Church will be met with the truth that Jesus is the Christ, and their affiliation with the father of lies, Satan, will be where they meet their doom. There is one true vineyard in this world, and it is the New Testament Church. Wherever, the devil has infiltrated and corrupted a portion of that church will be where they meet their doom also.

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; 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."

Jehu bids Bidkar, his captain, to take Joram's body and cast it in the plat of ground that belonged to Naboth, whom Jezebel had slain, to get Naboth's vineyard for Ahab. We remember this prophesy of God from **1Ki 21:19, 24-29; 17 ¶ "And the word of the LORD came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. 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. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. 21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. 23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. 24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. 25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel."** Remember, this is all happening because of the idolatry of Israel and was set in motion by king Ahab, allowing Jezebel, his wife, to have Naboth killed, to take Naboth's vineyard, which was given to Naboth, an inheritance of property in Israel from God.

Remember, Ahab hearing this condemnation humbled himself before God, and the execution of the prophesy was put off until now. This is a reminder to God's people: your sins will find you out. Just because there is no immediate judicial judgment from God when you commit sins, does not mean that you will not suffer the consequence of those sins here in time. It also does not mean that God is approving your sins. It is also a reminder that your sins do not just affect you, but many others, and often your own family. Look at how Ahab's actions lead to the destruction of his whole family lineage.

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. 28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David."

When Ahaziah saw what was being done, he also fled for his life. Here is a point to remember: Ahaziah is killed in this affair because he was present. Had he not kept company with this idolatrous family his death would have still happened, but we see that association with sin brings death to us. That is why we are commanded to keep ourselves unspotted from the world. It is why our parents always warned us to be careful of the company we keep. Jehu follows him and commands his men to slay him, which they do. Ahaziah's servants carry him to Jerusalem and bury him. This is a reminder to us: you cannot live an evil life of idolatry, and escape from the judicial judgment of God.

29 "And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. 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. 31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? 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. 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. 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. 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. 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: 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."

When Jehu enters Jezreel, Jezebel has already been informed of all that has happened. You would think that Jezebel would have fled for her life, but her heart is so hardened against God that she stands in defiance of God's will and even tries to thwart God's will by seduction. She fixes herself up in her whorish and idolatrous garb, in an attempt to thwart Jehu from his God given task. She looks out the window at Jehu and asks him if Zimri had peace, who slew his master. Jehu's answer is to ask who is with him in accomplishing the will of God? Two or three eunuchs looked out at him and Jehu commands them to throw her out of the window, which they did. Jehu then trod upon her ensuring her death. Throwing her out of the window was a form of stoning her to death, it that time, which was the penalty for having Naboth falsely accused and stoned to death.

He goes into the house, eats, and drinks. He then tells some to go and bury her, because she is the daughter of a king. When they come to her body there is only her skull, her feet, and her hands left. They return and tell Jehu, who tells them that this is the fulfilling of the prophesy of Elijah the prophet of God in **1Ki 21:23 "And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel."** This was done by the word of God so that none could look upon a body and say, that this is Jezebel, and worship her whoredom and idolatry.

Matthew Henry's Commentary: *The greatest delinquent in the house of Ahab was Jezebel: it was she that introduced Baal, slew the Lord's prophets, contrived the murder of Naboth, stirred up her husband first, and then her sons, to do wickedly; a cursed woman she is here called (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."), a curse to the country, and whom all that wished well to their country had a curse for. Three reigns her reign had lasted, but now, at length, her day had come to fall. We read of a false prophetess in the church of Thyatira that is compared to Jezebel, and called by her name (Re 2:20 "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.), her wickedness the same, seducing God's servants to idolatry, a long space given her to repent (Re 2:21 And I gave her space to repent of her fornication; and she repented not.) as to Jezebel, and a fearful ruin brought upon her at last (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? 23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.), as here upon Jezebel. So that Jezebel's destruction may be looked upon as typical of the destruction of idolaters and persecutors, especially that great whore, that mother of harlots, that hath made herself drunk with the blood of saints and the nations drunk with the wine of her fornications, when God shall put it into the heart of the kings of the earth to hate her, Re 17:5 "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." And Re 17:16 "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."* As we consider this summary of Matthew Henry: we realize that it is very important to live a circumspect life before God. We should always be giving testimony of our Saviour and his finished work, each day of our lives. Why? Because the day of judgment is coming, and we see the sad results of living an idolatrous life.

What can we summarize from this chapter? When we read the promises of God in the King James Bible, we can rest assured they will come to pass. Whether the promises be of judicial judgments, or whether they be promises of the blessings of God upon his people. Wherefore, as we see the long span of time from when God told Ahab what was going to happen to his family and how they would be totally destroyed, is no different than the long span of time, since Jesus left this earth and left the promise of his return, at which time all those who Jesus did not save, shall be totally wiped out of the sight of God's people. They will spend an eternity, in the second death, in the eternal lake of fire, with their religious leader Babylon the great whore, of whom Jezebel is a type.

I believe it worthy to note that we have the judicial judgment of God against the kingdom Israel, though divided into two separate kingdoms, they are one nation. Now consider this world in the realm of religion: there are only two churches in the world, one is the church of Jezebel, a picture of Satan, and the other is the church of the Lord Jesus Christ. The church of Babylon the great whore has the prophesy of eternal damnation upon

her. The church of the Lord Jesus Christ has the promise of eternal life in Christ, in eternity, in the place he has gone to prepare for her. This is a stark reminder: we do not want to be found mingled with the church of idolatry, when Jesus returns to carry his people home, and then carry out God's final judicial judgment upon the great whore. God's people have the promise of the finished work of Jesus Christ, and they will spend eternity in the place that Jesus has gone to prepare for them. So, shall we ever be with the Lord, Hallelujah! Amen!