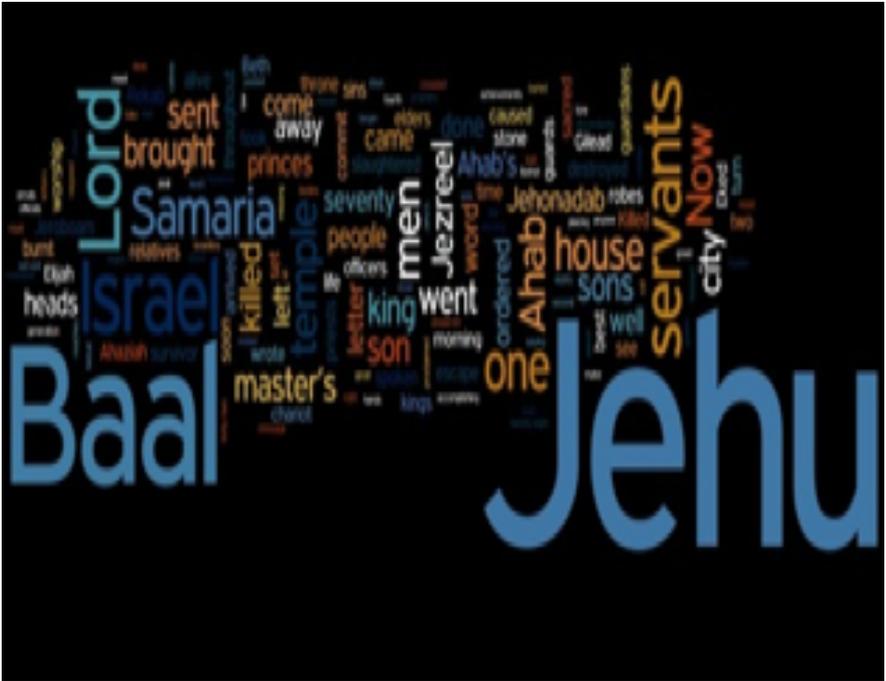




Sowing the Word



2 Kings 10

October 9, 2014 - October 15, 2014

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!

http://preceptaustin.org/2_kings_commentaries.htm

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/2_Kings/Index.htm

Outline

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Hoshea, sixteenth northern king (17:1-2)

Israel, northern kingdom, taken to captivity - **Assyrian** (17:3-41)

722 B.C.

Hezekiah, twelfth southern king (18-21)

Manasseh, thirteenth southern king (22:1-18)

Amon, fourteenth southern king (21:19-26)

Josiah, fifteenth southern king (22-23)

Jehoahaz, sixteenth southern king (23:31-34)

Jehoiakim, seventeenth southern king (23:35 to 24:7)

Jehoiachin (Jeconiah), eighteenth southern king (24:8-16)

Mattaniah (Zedekiah), nineteenth southern king (24:17-20)

Judah, southern kingdom, taken to captivity - **Babylonian** (25)

586 B.C.

With the Word Bible Commentary

2 KINGS 9–10

It is not pleasant to read the events recorded in these chapters, but we need to hear their message: eventually sin is judged, and God's word is fulfilled. God had ordained the anointing of Jehu ([1 Kings 19:16](#)) and the end of Ahab's family ([1 Kings 21:21–26](#)), and He kept His word.

King Joram of Israel was slain and so was King Ahaziah of Judah. Jezebel, the queen mother, was killed just as the prophet had predicted. Then Jehu wiped out all of Ahab's family and Ahaziah's relatives (who were also relatives of Ahab) and the followers of Baal.

Why was God so severe in His judgment? Because those leaders had turned the people away from the Lord and had polluted the nation. God had special work for His people to do ([Gen. 12:1–3](#)), and they could not do it if they were unfaithful to Him.

After displaying all that zeal, Jehu should have set the example in his devotion to Jehovah, but he did not. A nation does not become righteous simply by removing evil; it must also establish godliness. An empty house is an invitation to even worse tenants ([Matt. 12:43–45](#)), and they eventually came—and the nation had to be judged.

“Sin is the only thing that God abhors. It brought Christ to the cross, it damns souls, it shuts heaven, it laid the foundations of hell.”

Thomas Brooks

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (2 Ki 9:1).
Nashville: Thomas Nelson.

Matthew Henry

We have in this chapter, I. A further account of Jehu's execution of his commission. He cut off, I. All Ahab's sons (v. 1–10). 2. All Ahab's kindred (v. 11–14, 17). 3. Ahab's idolatry: his zeal against this he took Jonadab to be witness to (v. 15, 16), summoned all the worshippers of Baal to attend (v. 18–23) and slew them all (v. 24, 25), and then abolished that idolatry (v. 26–28). II. A short account of the administration of his government. 1. The old idolatry of Israel, the worship of the calves, was retained (v. 29–31). 2. This brought God's judgments upon them by Hazael, with which his reign concludes (v. 32–36). We left Jehu in quiet possession of Jezreel, triumphing over Joram and Jezebel; and we must now attend his further motions. He knew the whole house of Ahab must be cut off, and therefore proceeded in this bloody work, and did not do it deceitfully, or by halves, [Jer. 48:10](#). He got the heads of all the sons of Ahab cut off by their own guardians at Samaria. Seventy sons (or grandsons) Ahab had, Gideon's number, [Jdg. 8:30](#). In such a number that bore his name his family was likely to be perpetuated, and yet it is extirpated all at once. Such a quiver full of arrows could not protect his house from divine vengeance. Numerous families, if vicious, must not expect to be long prosperous. These sons of Ahab were now at Samaria, a strong city, perhaps brought thither upon occasion of the war with Syria, as a place of safety, or upon notice of Jehu's insurrection; with them were the rulers of Jezreel, that is, the great officers of the court, who went to Samaria to secure themselves or to consult what was to be done. Those of them that were yet under tuition had their tutors with them, who were entrusted with their education in learning, agreeable to their birth and quality, but, it is to be feared, brought them up in the idolatries of their father's house and made them all worshippers of Baal. Jehu did not think fit to bring his forces to Samaria to destroy them, but, that the hand of God might appear the more remarkably in it, made their guardians their murderers. He sent a challenge to their friends to stand by them, v. 2, 3. "You that are hearty well-wishers to the house of Ahab, and entirely in its interests, now is your time to appear for it. Samaria is a strong city; you are in possession of it; you have forces at command; you may choose out the likeliest person of all the royal family to head you; you know you are not tied to the eldest, unless he be the best and meetest of your master's sons. If you have any spirit in you, show it, and set one of them on his father's throne, and stand by him with your lives and fortunes." Not that he desired they should do this, or expected they would, but thus he upbraided them with their cowardice and utter inability to contest with the divine counsels.

Jehu, pushing on his work is courting the friendship of a good man, *Jehonadab the son of Rechab*, v. 15, 16. This Jehonadab, though mortified to the world and meddling little with the business of it (as appears by his charge to his posterity, which they religiously observed 300 years after, not to drink wine nor dwell in cities, *Jer. 35:6*, etc.), yet, upon this occasion, went to meet Jehu, that he might encourage him in the work to which God had called him. The countenance of good men is a thing which great men, if they be wise, will value, and value themselves by. David prayed, *Let those that fear thee turn to me*, *Ps. 119:79*. This Jehonadab, though no prophet, priest, or Levite, no prince or ruler, was, we may suppose, very eminent for prudence and piety, and generally respected for that life of self-denial and devotion which he lived: Jehu, though a soldier, knew him and honoured him. He did not indeed think of sending for him, but when he met him (though it is likely he drove now as furiously as ever) he stopped to speak to him; and we are here told what passed between them. Jehu saluted him; he *blessed him* (so the word is), paid him the respect and showed him the good-will that were due to so great an example of serious godliness. Jehonadab assured him that he was sincerely in his interest and a hearty well-wisher to his cause. Jehu professed that *his heart was right with him*, that he had a true affection for his person and a veneration for the crown of his Nazariteship, and desired to know whether he had the same affection for him and satisfaction in that crown of royal dignity which God had put upon his head: *Is thy heart right?* a question we should often put to ourselves. "I make a plausible profession, have gained a reputation among men, but is *my heart right?* Am I sincere and inward with God?" Jehonadab gave him his word (*It is*), and gave him his hand as a pledge of his heart, *yielded to him* (so giving the hand is rendered, *2 Chr. 30:8*), concurred and covenanted with him, and owned him in the work both of revenge and of reformation he was now about. Jehu took him up into his chariot and took him along with him to Samaria. He put some honour upon him, by taking him into the chariot with him (Jehonadab was not accustomed to ride in a chariot, much less with a king); but he received more honour from him, and from the countenance he gave to his present work. All sober people would think the better of Jehu when they saw Jehonadab in the chariot with him. This was not the only time in which the piety of some has been made to serve the policy of others, and designing men have strengthened themselves by drawing good men into their interests. Jehonadab is a stranger to the arts of fleshly wisdom, and has his conversation in simplicity and godly sincerity; and therefore, if Jehu be a servant of God and an enemy to Baal, he will be his faithful friend.

Here is all the account of the reign of Jehu, though it continued twenty-eight years. The progress of it answered not to the glory of its beginning. We have here God's approbation of what Jehu had done. Many, it is probable, censured him as treacherous and barbarous—called him a rebel, a usurper, a murderer, and prognosticated ill concerning him, that a family thus raised would soon be ruined; but God said, *Well done* (v. 30), and then it signified little who said otherwise. God pronounced that to be right which he had done. It is justly questionable whether he did it from a good principle and whether he did not take some false steps in the doing of it; and yet (says God), *Thou hast done well in executing that which is right in my eyes*. The extirpating of idolaters and idolatry was a thing right in God's eyes, for it is an iniquity he visits as surely and severely as any: it was *according to all that was in his heart*, all he desired, all he designed. Jehu went through with his work. God promised him a reward, that his children of the fourth generation from him should *sit upon the throne of Israel*. This was more than what took place in any of the dignities or royal families of that kingdom; of the house of Ahab there were indeed four kings, Omri, Ahab, Ahaziah, and Joram, but the last two were brothers, so that it reached but to the third generation, and that whole family continued but about forty-five years in all, whereas Jehu's continued in four, besides himself, and in all about 120 years. Note, No services done for God shall go unrewarded. Jehu's carelessness in what he was further to do. By this it appeared that his heart was not right with God, that he was partial in his reformation. He did not put away all the evil. He departed from the sins of Ahab, but not from the sins of Jeroboam—discarded Baal, but adhered to the calves. The worship of Baal was indeed the greater evil, and more heinous in the sight of God, but the worship of the calves was a great evil, and true conversion is not only from gross sin, but from all sin—not only from false gods, but from false worships. The worship of Baal weakened and diminished Israel, and made them beholden to the Sidonians, and therefore he could easily part with that; but the worship of the calves was a politic idolatry, was begun and kept up for reasons of state, to prevent the return of the ten tribes to the house of David, and therefore Jehu clave to that. The conclusion of Jehu's reign, v. 34–36. Notice is taken, in general, of his might; but, because he took no heed to serve God, the memorials of his mighty enterprises and achievements are justly buried in oblivion.

Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 539). Peabody: Hendrickson.