

2 Kings 09 - Annals of Israel: Ahaziah's Evil Reign in Judah; Jehu's Evil Reign in Israel

II. The divided kingdom from the North-South division until the Assyrian invasion (1 Kings 12:1—2 Kings 17:41)

(16) Jehu's reign in the North (9:1—10:36)

(A) Elisha anoints Jehu (9:1-10)

(B) Jehu's friends embrace Jehu as king (9:11-13)

(C) In fulfillment of God's prophetic program Jehu kills Jehoram of Israel, Ahaziah of Judah, and Jezebel (9:14-37)

2 Kings 9

(16) Jehu's reign in the North (9:1—10:36)

(A) Elisha anoints Jehu (9:1-10)

1 Now Elisha the prophet summoned one of the sons of the prophets and said to him, "Get ready and take this flask of oil in your hand, and go to Ramoth-gilead.

1 Now Elisha the prophet called one of the sons of the prophets and said to him, "Gird up your loins, and take this flask of oil in your hand and go to Ramoth-gilead.

1 Elisha called one of the members of the Guild of Prophets and told him, "Get ready to run, take this flask of oil in your hand, and go to Ramoth-gilead.

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:

- God had told Elijah that he would anoint Jehu (1 Kings 19:16); he did, through his successor Elisha, who accomplished it by using one of his protégés

2 When you arrive there, then look there for **Jehu** the son of **Jehoshaphat** the son of Nimshi, and go in and have him get up from among his brothers, and bring him to an inner room.

2 When you arrive there, search out Jehu the son of Jehoshaphat the son of Nimshi, and go in and bid him arise from among his brothers, and bring him to an inner room.

2 As soon as you get there, go find Jehoshaphat's son Jehu, the grandson of Nimshi.

When you do, go in, tell him to get up and go apart with you away from his brothers. Lead him into a private chamber,

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;

- "...Jehu" - "Yahweh is He"

— Elijah and Elisha were God's instruments to warn Ahab and many of his relatives of the consequences of apostasy. Jehu was God's instrument to judge that dynasty when the kings failed to repent.

- "...Jehoshaphat" - a different Jehoshaphat from Judah's king

3 Then take the flask of oil and pour it on his head, and say, 'This is what the LORD says: "I have anointed you king over Israel."' Then open the door and flee, and do not wait."

3 Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, "I have anointed you king over Israel."' Then open the door and flee and do not wait."

3 take the flask of oil, and pour it out on his head. Then tell him, 'This is what the LORD says: I'm anointing you king over Israel!' Then open the door and leave. Don't linger there!"

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.

- Pouring the oil on the head was a symbolic way of illustrating the coming of the Spirit of God on a man to enable him to function as king (Cf. 1 Sam 16:13)

— An announcement of God's will for the king accompanied the ritual. The words are related briefly here, but more fully in v6-10

4 So the young man, the servant of the prophet, went to Ramoth-gilead.

4 So the young man, the servant of the prophet, went to Ramoth-gilead.

4 So the young man, who was an attendant to the prophet, went to Ramoth-gilead.

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

5 When he arrived, behold, the commanders of the army were sitting, and he said, "I have a word for you, commander." And Jehu said, "For which *one* of us?" And he said, "For you, commander."

5 When he came, behold, the captains of the army were sitting, and he said, "I have a word for you, O captain." And Jehu said, "For which *one* of us?" And he said, "For you, O captain."

5 When he arrived, the army commanders were seated, so he said, "I have a message for you, captain!"

Jehu asked, "For which one of us?"

"For you, captain!" he answered.

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 He then got up and went into the house, and *the prophet's servant* poured the oil on his head and said to him, "This is what the LORD, the God of Israel says: 'I have anointed you king over the people of the LORD, over Israel.

6 He arose and went into the house, and he poured the oil on his head and said to him, "Thus says the LORD, the God of Israel, 'I have anointed you king over the people of the LORD, *even* over Israel.

6 So Jehu got up and went inside the house, and the young man⁵ told him, "This is what the LORD, the God of Israel says: 'I have anointed you king over the people of the LORD—that is, over Israel.

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.

- Jehu is the only king of the Northern Kingdom (Israel) to have been anointed, perhaps to indicate that he should follow in the Davidic tradition, as Saul had been anointed by Samuel (1 Sam 9:16; 10:1)

— David was anointed by Samuel to mark the Spirit of God endowing him for the task (1 Sam 16:12-13); Solomon was anointed by the high priest Zadok and Nathan the prophet (1 Kings 1:45)

7 And you shall strike the house of Ahab your master, so 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.

7 You shall strike the house of Ahab your 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.

7 You are to attack the household of your master Ahab, so I may avenge the blood of my servants the prophets, as well as the blood of all of the servants of the LORD that has been spilled at Jezebel's orders.

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.

- The prophet anointed Jehu and explained the purpose for which God had chosen him: to destroy Ahab's dynasty. This would avenge the blood of the Lord's prophets and servants which had been shed as a result of Jezebel's influence.

— Elijah had prophesied the end of Ahab's dynasty (1 Kings 21:21-22,29) and Jezebel's death (1 Kings 21:23)

- "...avenge" - this is the only place in Kings where Yahweh is described as "avenging" (Cf. Nahum 1:2-3)

8 For the entire house of Ahab shall perish, and I will eliminate from Ahab every male person both slave and free in Israel.

8 For the whole house of Ahab shall perish, and I will cut off from Ahab every male person both bond and free in Israel.

8 The entire household of Ahab will die, and I will cut off from Ahab every male person in Israel, whether imprisoned or surviving.

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 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.

9 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.

9 I will make the household of Ahab like the household of Nebat's son Jeroboam and the household of Ahijah's son Baasha.

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:

- God would thoroughly annihilate Ahab's line as Elijah had prophesied (1 Kings 21:21-22,29), and Jezebel would also die as Elijah had foretold (1 Kings 21:23)

— Jeroboam's dynasty and Baasha's dynasty had ended violently (Cf. 1 Kings 15:25,28-29; 16:3-4) and so would Ahab's

10 The dogs will eat Jezebel in the territory of Jezreel, and no one will bury *her*.'" Then he opened the door and fled.

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10 Furthermore, the dogs will eat Jezebel in the territory of Jezreel. There will be no burial for *her*.'" Then he opened the door and left.

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.

- Jezebel, the young prophet said, would be eaten by dogs, and not be buried; both facts were ignominious to Jews

- The young prophet's mission completed, he ran away from Jehu and friends as Elisha had told him to do (v3)
- Perhaps this was in view of the coup that would soon begin and the accompanying recriminations that often trap innocent victims

(B) Jehu's friends embrace Jehu as king (9:11-13)

11 Now Jehu went out to the servants of his master, and one said to him, "Is everything well? Why did this crazy fellow come to you?" And he said to them, "You know *very well* the man and his talk."

11 Now Jehu came out to the servants of his master, and one said to him, "Is all well? Why did this mad fellow come to you?" And he said to them, "You know *very well* the man and his talk."

11 As Jehu was coming out to his master's attendants, one of them asked him, "Is everything all right? Why did this maniac visit you?"

"You know the man and how he speculates," Jehu replied.

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.

- The officer's calling the prophet a madman probably refers to the prophet's behavior in running away so quickly

- Jehu tried to change the subject when his friends asked him what the prophet had said. He implied that his companions knew the prophet was a little odd. Perhaps the young man's clothing identified him as a prophet.

12 And they said, "It is a lie; tell us now." And he said, "Such and such he said to me, saying, 'This is what the LORD says: "I have anointed you king over Israel."'"

12 They said, "It is a lie, tell us now." And he said, "Thus and thus he said to me, 'Thus says the LORD, "I have anointed you king over Israel."'"

12 "That's a lie!" they said. "Tell us what's going on!"

"He said 'This and that' to me," he responded. "'This is what the LORD says: "I have anointed you king over Israel."'"

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.

- Jehu's friends would not be put off, however. Sensing that the prophet's mission was important, they wanted to know what had happened, so Jehu explained that the prophet had anointed him king over Israel.

13 Then they hurried, and each man took his garment and put it under him on the bare steps, and blew the trumpet, saying, "Jehu is king!"

13 Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, "Jehu is king!"

13 At this, each man quickly grabbed his own garment, placed it under him at the top of the stairs, sounded a trumpet, and announced, "Jehu is king!"

13 Then they hastened, 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.

- Immediately the officers arranged a little ceremony (Cf. 1 Kings 16:16). They spread their cloaks under him on the bare steps, blew the trumpet, and shouted, Jehu is king! These were customary rituals for announcing a king (Cf. 2 Sam 15:10; 1 Kings 1:34,39; Matt 21:7-9).

(C) In fulfillment of God's prophetic program Jehu kills Jehoram of Israel, Ahaziah of Judah, and Jezebel (9:14-37) (Cf. 2 Chr 22:7-9)

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram,

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram,

14 Meanwhile, Jehoshaphat's son Jehu, the grandson of Nimshi, had been conspiring against Joram while Joram and all the army of Israel had been defending Ramoth-gilead against King Hazael from Aram.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Jehoram. (Now Jehoram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. - Evidently Israel had retaken Ramoth-gilead from the Arameans after Ahab had been defeated there by Ben-Hadad I 12 years earlier (1 Kings 22:29-40), since Israel here is defending it against the attacking Arameans

15 but King Joram had returned to Jezreel to have himself healed of the wounds which the Arameans had inflicted on him when he fought Hazael king of Aram. So Jehu said *to the other men*, "If *this* is your intent, *then* let no one escape from the city to go tell *about it* in Jezreel."

15 but King Joram had returned to Jezreel to be healed of the wounds which the Arameans had inflicted on him when he fought with Hazael king of Aram. So Jehu said, "If this is your mind, *then* let no one escape *or* leave the city to go tell *it* in Jezreel."

15 King Jehoram had returned to Jezreel to recover from wounds he had sustained from the Arameans when he had fought against King Hazael from Aram. So Jehu concluded,

"Since this is what you've decided, then let no one get away, leave the city, and go report to Jezreel!"

15 But king Jehoram 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.

- While defending it from Aramean aggressors under Hazael's command, King Jehoram had been wounded. He had returned to Jezreel to recuperate. Jehu made his statement in the context of his being proclaimed king.

16 Then Jehu rode in a chariot and went to Jezreel, since Joram was lying there *recovering*. And Ahaziah the king of Judah had come down to see Joram.

16 Then Jehu rode in a chariot and went to Jezreel, for Joram was lying there. Ahaziah king of Judah had come down to see Joram.

16 Then Jehu rode by chariot to Jezreel, since Joram was recovering there. King Ahaziah from Judah had come to visit Joram.

16 So Jehu rode in a chariot, and went to Jezreel; for Jehoram lay there. And Ahaziah king of Judah was come down to see Jehoram.

- He wanted to arrive in Jezreel and execute Jehoram before the king had heard of Jehu's being hailed as king by his men and before Jehoram could prepare to defend himself

17 Now the watchman was standing on the tower in Jezreel and he saw the company of Jehu as he came, and he said, "I see a company." And Joram said, "Take a horseman and send him to meet them and have him ask, 'Is *your intention* peace?'"

17 Now the watchman was standing on the tower in Jezreel and he saw the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman and send him to meet them and let him say, 'Is it peace?'"

17 While the watchman was standing guard in the tower at Jezreel, he watched Jehu's entourage arrive. So he called out, "I see a group arriving."

Joram ordered, "Take a horseman, send him out to meet them, and have him ask, 'Have you come in peace?'"

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 Jehoram said, Take an horseman, and send to meet them, and let him say, Is it peace?

- A lookout spotted Jehu's troops coming long before he could identify them as Jehu's. He probably saw a cloud of dust on the horizon and concluded that many horsemen were approaching. Fearful that these might be Arameans or bad news from Ramoth, Jehoram ordered a horseman to go intercept the convoy and find out who they were.

18 So a horseman went to meet him and said, "This is what the king says: '**Is your intention peace?**'" But Jehu said, "**How is peace any business of yours?** Turn *and* follow me." And the watchman reported, "The messenger came to them, but he did not return."

18 So a horseman went to meet him and said, "Thus says the king, 'Is it peace?'" And Jehu said, "What have you to do with peace? Turn behind me." And the watchman reported, "The messenger came to them, but he did not return."

18 So a horseman went out, greeted Jehu and said, "This is what the king said: 'Have you come in peace?'"

But Jehu responded, "What do you have to do with peace? Fall in behind me."

The watchman reported, "The messenger arrived there, but he hasn't returned."

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.

- "...Is your *intention* peace?" - the question was to determine if Israel had successfully defended Ramoth-gilead (v17,19,22)

- "...How is peace any business of yours?" - means "Do not worry about the situation"

19 Then he sent a second horseman, and he came to them and said, "This is what the king says: 'Is your *intention* peace?'" And Jehu answered, "How is peace any business of yours? Turn *and* follow me."

19 Then he sent out a second horseman, who came to them and said, "Thus says the king, 'Is it peace?'" And Jehu answered, "What have you to do with peace? Turn behind me."

19 Then Joram sent out a second horseman, who went out to them and said, "This is what the king said: 'Have you come in peace?'"

Jehu responded, "What do you have to do with peace? Fall in behind me."

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 reported, "He came up to them, but he did not return; and the driving is like the driving of Jehu the son of Nimshi, for he drives **furiously**."

20 The watchman reported, "He came even to them, and he did not return; and the driving is like the driving of Jehu the son of Nimshi, for he drives furiously."

20 The watchman reported to Joram, "He arrived there, but he hasn't returned. Also, he drives like Nimshi's son Jehu drives—irrationally!"

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.

- "...furiously" - *shigga`own*, "madness"; like a "madman"

— As the troops drew closer to Jezreel, the lookout observed that the officer leading the convoy was driving his chariot very fast, like a madman
— This was Jehu's characteristic style and it identified him to the scout on the tower. Jehu was the descendant but not the direct son of Nimshi (Cf. v14).

21 Then Joram said, "Get ready." And they made his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him on the property of Naboth the Jezreelite.

21 Then Joram said, "Get ready." And they made his chariot ready. Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him in the property of Naboth the Jezreelite.

21 Joram replied, "Let's begin our attack!" As soon as his chariot was prepared, both King Joram of Israel and King Ahaziah of Judah went out, each in his own chariot, to fight against Jehu. They met together in the property that had belonged to Naboth the Jezreelite.

21 And Jehoram said, Make ready. And his chariot was made ready. And Jehoram 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.

- Thinking that Jehu brought bad news of the fighting at Ramoth-gilead (the messengers would have hurried back to Jezreel if their news had been good), Jehoram prepared to ride out to meet Jehu and get the news himself as quickly as possible.

— He suspected no rebellion but was so concerned about the war that he did this in spite of his injuries

— Ahaziah, his guest, joined his uncle in his own chariot. Ironically, they met Jehu at the very plot of ground that had belonged to Naboth (1 Kings 21).

22 When Joram saw Jehu, he said, "Is *your intention* peace, Jehu?" And he answered, "What '**peace**,' so long as your mother Jezebel's acts of prostitution and **witchcraft** are so many?"

22 When Joram saw Jehu, he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many?"

22 As soon as Joram noticed Jehu, he cried out, "Peace, Jehu?"

Jehu replied, "What peace, given your mother Jezebel's prostitution and all of her witchcraft?"

22 And it came to pass, when Jehoram 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?

- Jehoram's question (Have you come in peace, Jehu?) meant, "Is there peace at Ramoth?" As yet the king had no inkling of Jehu's plans. Jehu's reply, however, revealed that he was returning to Jezreel as Jehoram's adversary.

— Jehu replied that there could be no peace for Israel as long as Israel's leaders allowed Jezebel's sins to continue

- "...peace"- Jehu gave a different meaning to the word peace

— It was Jezebel's idolatry and witchcraft that had ruined Israel's peace with God and for which Jehu was setting himself against her son (Cf. Ex 22:18; Deut 18:10-12)

- "...witchcraft" - *kesapim*, "sorceries" (Cf. Is 47:9,12; Micah 5:12; Nahum 3:4). It suggests seeking information from demonic forces which was a capital offense under Mosaic Law (Ex 22:18; Deut 18:10-12)

23 So Joram turned back and fled, and he said to Ahaziah, "*There is treachery, Ahaziah!*"

23 So Joram reined about and fled and said to Ahaziah, "*There is treachery, O Ahaziah!*"

23 Joram reined his horse around to flee and cried out to Ahaziah, "*Ahaziah! Treachery!*"

23 And Jehoram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

- Joram realized Jehu's words spelled treason, so he began to flee...

24 Then Jehu drew his bow with his full strength and shot Joram between his arms; and the arrow went through his heart, and he sank in his chariot.

24 And Jehu drew his bow with his full strength and shot Joram between his arms; and the arrow went through his heart and he sank in his chariot.

24 But Jehu drew his bow with all of his strength, shooting Joram between his shoulder blades. The arrow pierced his heart, and he collapsed in his chariot.

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.

25 And *Jehu* said to Bidkar his officer, "*Pick him up and throw him on the property of the field of Naboth the Jezreelite; for remember, when you and I were riding together after his father Ahab, that the LORD brought this pronouncement against him:*

25 Then *Jehu* said to Bidkar his officer, "*Take him up and cast him into the property of the field of Naboth the Jezreelite, for I remember when you and I were riding together after Ahab his father, that the LORD laid this oracle against him:*

25 After this, Jehu called out to Bidkar, his third in command, "*Pick up Joram's body and throw it in the field, the property that belonged to Naboth the Jezreelite, because you and I remember how when we were riding together in pursuit of his father Ahab, that the LORD pronounced this oracle against him:*

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 'I have certainly seen yesterday the blood of Naboth and **the blood of his sons,**' declares the LORD, 'and I will repay you on this property,' declares the LORD. Now then, pick him up and throw him on the property, in accordance with the word of the LORD."

26 'Surely I have seen yesterday the blood of Naboth and the blood of his sons,' says the LORD, 'and I will repay you in this property,' says the LORD. Now then, take and cast him into the property, according to the word of the LORD."

26 'This is what the LORD says, "I have certainly observed the blood of Naboth and his sons, and I will repay you on this property," declares the LORD.'

"Therefore take the body and throw it in the field, just as the LORD said."

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 desired to fulfill the prophecy of Ahab's punishment (Cf. 1 Kings 21:21-22)

— God had mitigated Ahab's judgment because he repented (1 Kings 21:29), but now his descendants were reaping the consequences, as God had promised

- "...the blood of his sons" - new revelation; evidently Jezebel executed Naboth and his sons; the inclusion of Naboth's sons was not revealed in earlier narrative of Naboth's vineyard (1 Kings 21:13-15)

27 When Ahaziah the king of Judah saw *this*, he fled by way of the garden house. But Jehu pursued him and said, "Shoot him too, in the chariot." So *they shot him* at the ascent of Gur, which is at Ibleam. But he fled to Megiddo and died there.

27 When Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu pursued him and said, "Shoot him too, in the chariot." So *they shot him* at the ascent of Gur, which is at Ibleam. But he fled to Megiddo and died there.

27 As soon as King Ahaziah of Judah observed this, he attempted to flee by the garden house road, but Jehu pursued him. At the ascent toward Gur which is near Ibleam, he ordered, "Shoot him in the chariot, too!"

Ahaziah fled to Megiddo, where he died.

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.

- Jehu executed Ahaziah because he was a member of Ahab's family

- The two accounts of Ahaziah's fate (2 Kings 9:27-29; 2 Chr 22:9) seem contradictory, but they can be harmonized: Evidently Ahaziah fled from Jezreel south by way of Beth Haggan.

Jehu and his men pursued him and wounded him near Ibleam. Apparently Ahaziah reached Samaria where he hid for some time (2 Chr 22:9). Jehu's men sought him, found him, and brought him to Jehu probably in Jezreel. Jehu may have wounded him again there. Then Ahaziah escaped and fled west to Megiddo where he died.

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

28 Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David.

28 Ahaziah's servants transported the king's body by chariot to Jerusalem and buried it in his own sepulcher near his ancestors in the City of David.

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

- Ahaziah died a humiliating death because of his wickedness, as did the kings in Omri's dynasty; but he received an honorable burial

29 Now in the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah.

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29 Ahaziah had begun to reign over Judah in the eleventh year of the reign of Ahab's son Joram.

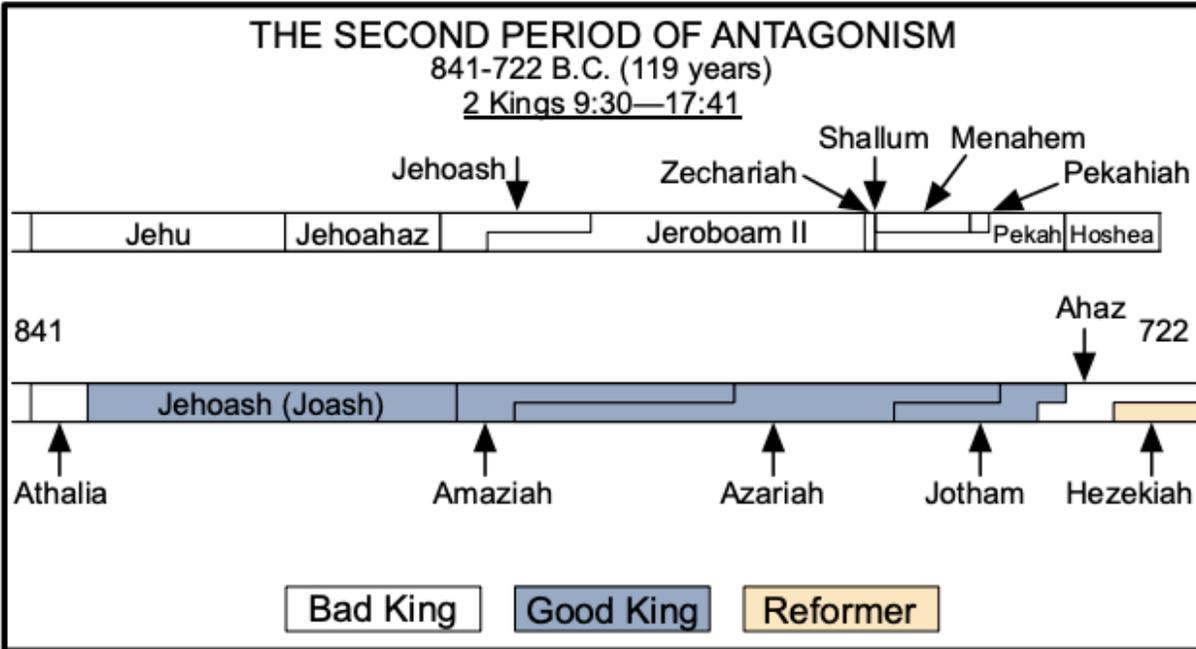
29 And in the eleventh year of Jehoram the son of Ahab began Ahaziah to reign over Judah.

- The 11th year of Jehoram was 841 BC. Since Jehu's coronation before the whole nation is not recorded, his reign may be regarded as beginning when Jehoram died (in 841 BC).

The Second Period of Antagonism (9:30—17:41)

The period of alliance that ran contemporaneously with Omri's dynasty, beginning with Ahab, concluded when Joram of Israel and Ahaziah of Judah died (in 841 BC). Though Ahab and Jehoshaphat undoubtedly intended to bring strength to both kingdoms through this alliance, it had the opposite effect because of the wicked influence of Ahab's house. The LORD had forbidden alliances with ungodly nations, so Judah suffered His discipline for entering into this one. Relying on human allies rather than *Yahweh* weakened both kingdoms. Jehu's assassinations terminated not only two kings of Israel and Judah but the alliance of the two nations as well.

The kingdoms of Israel and Judah continued without an alliance between them for the rest of the time the Northern Kingdom existed. This period began with Jehu's accession to the throne of Israel in 841 BC and continued until the Assyrian captivity of the Northern Kingdom in 722 BC.



The date 841 BC is one of the most significant in Old Testament history for it marks the end of the reigns of Joram of Israel and both Jehoram and Ahaziah of Judah as well as the commencement of the reign of Jehu, the founder of the longest-lasting dynasty that the northern kingdom was to know (841-753 BC). Moreover, 841 was the year when, from a human viewpoint, the Davidic messianic line was suspended by its slenderest thread, for in the aftermath of Jehu's slaughter of Ahaziah, Athaliah, Ahaziah's mother and Ahab's daughter, undertook a systematic purge of all the Judean royal family. Finally, 841 BC was a date of international significance for in that year Shalmaneser III made one of his most successful and far-reaching campaigns into the west. He besieged Hazael of Damascus and would no doubt have conquered Israel had not Jehu, in his very first year, paid an enormous tribute to the Assyrians.

Jehu's Evil Reign in Israel

The usual formula to introduce a king is lacking in the case of Jehu because of the unique and violent nature of his rise to power.

Since the writer did not record Jehu's coronation, we should probably regard his reign as beginning when Joram died (9:24). Jehu began Israel's fifth and longest royal dynasty. He and his descendants reigned 88 years (841-753 BC). He himself reigned 28 years (841-814 BC). His contemporaries in Judah were Queen Athaliah and King Joash.

30 When Jehu came to Jezreel, Jezebel heard *about it*, and she put makeup on her eyes and adorned her head, and looked down through the window.

30 When Jehu came to Jezreel, Jezebel heard *of it*, and she painted her eyes and adorned her head and looked out the window.

30 As soon as Jehu arrived at Jezreel, Jezebel adorned her eyes, arranged her hair, and peered out a window.

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.

- By the time Jehu returned to Jezreel, Jezebel had learned of her son's death. Hearing of Jehu's return, she painted her eyes and arranged her hair.

— Evidently she anticipated her fate, and wanted to present an imposing appearance to Jehu and to die as a queen, however more than one interpreter believed that she was trying to seduce Jehu

31 As Jehu entered the gate, she said, "**Is your intention peace, Zimri**, his master's murderer?"

31 As Jehu entered the gate, she said, "Is it well, Zimri, your master's murderer?"

31 When Jehu had entered through the gate, she asked, "Was Zimri, who murdered his master, received well?"

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? She called out to Jehu and he entered the city gate beneath her window.

- "...Is *your intention* peace" - like the two horsemen Joram had previously asked (v17,19,22), Jezebel wanted to reach a peaceful agreement with Jehu

- "...Zimri" - by calling him Zimri, she was not referring to Jehu as a traitor but rather a hero

— Another interpretation, maybe more plausible, was that she meant, Have you established peace (by assassinating the king)? If so, she implied that he had not, by calling him Zimri.

— Zimri was the rebel who, 44 years earlier, had assassinated the king (Elah) only to die seven days later at the hands of Jezebel's father-in-law Omri (1 Kings 16:8-10,17-19)

— Jezebel may have been implying that Jehu would suffer a similar fate

On the surface Jezebel's actions seem contradictory. On the one hand, she beautifies herself as if to seduce Jehu, but on the other hand, she insults and indirectly threatens him with this comparison to Zimri. Upon further reflection, however, her actions reveal a clear underlying motive. She wants to retain her power, not to mention her life. By beautifying herself, she appeals to Jehu's sexual impulses; by threatening him, she reminds him that he is in the same precarious position as Zimri. But, if he makes Jezebel his queen, he can consolidate his power. In other words through her actions and words Jezebel is saying to Jehu, 'You desire me, don't you? And you need me!'

32 Then he raised his face toward the window and said, "Who is with me, who?" And two or three officials looked down at him.

32 Then he lifted up his face to the window and said, "Who is on my side? Who?" And two or three officials looked down at him.

32 Jehu looked up toward the window and called out, "Who is on my side? Who?" When two or three eunuchs looked out at him,

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 Then he said, "Throw her down." So they threw her down, and some of her blood splattered on the wall and on the horses, and he trampled her under foot.

33 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 trampled her under foot.

33 he ordered, "Throw her down!"

So they did, and her blood splashed against the wall and on the horses, while Jehu trampled her underfoot.

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.

- Jezebel's household was not loyal to her. Several eunuchs who waited on the queen were willing to help Jehu and pitched their mistress out her window at Jehu's command.

Probably the window was on a second story or higher.

— When Jezebel hit the ground her blood splattered the city wall and Jehu's horses; this fulfilled Elijah's prophecy of Jezebel's death (Cf. 1 Kings 21:23)

— The way Jehu treated Jezebel's dead body showed that he had no respect for her

34 When he came in, he ate and drank; and he said, "See now to this cursed woman and bury her, for she is a king's daughter."

34 When he came in, he ate and drank; and he said, "See now to this cursed woman and bury her, for she is a king's daughter."

34 Later on, after he had come in to eat and drink, he ordered, "Go and see to this cursed woman, and bury her, because she was a king's daughter."

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.

- Rather than mourning her death, Jehu feasted

35 So they went to bury her, but they found nothing of her except the skull, the feet, and the palms of her hands.

35 They went to bury her, but they found nothing more of her than the skull and the feet and the palms of her hands.

35 But when they went out to bury her, they found nothing left of her except her skull, her feet, and the palms of her hands.

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.

- Evidently at first Jehu did not remember Elijah's prophecy about Jezebel's fate. He later ordered that she be buried since she was a king's daughter (1 Kings 16:31) though she was also a cursed woman—cursed by God for her wickedness.

— By the time Jehu's gravediggers arrived on the scene, the wild dogs had already torn her corpse apart and had carried off all but the skull, feet, and hands.

36 Therefore they returned and informed him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'On the property of Jezreel the dogs shall eat the flesh of Jezebel;

36 Therefore they returned and told him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'In the property of Jezreel the dogs shall eat the flesh of Jezebel;

36 So they returned and reported to Jehu, and he responded, "This fulfills this message from the LORD that he spoke through his servant Elijah the foreigner, who said: 'Dogs will eat Jezebel's flesh on the property of Jezreel,

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:

- When they reported this to Jehu, he remembered Elijah's prophecy (1 Kings 21:23)

— Ironically she who had caused Naboth and his sons to die undeservedly now died an ignominious death, deservedly, on the very ground that she had stole from them

— This was part of the same plot of ground where Jehu had thrown the corpse of her son Joram (v25-26)

37 and the corpse of Jezebel will be like dung on the face of the field in the property of Jezreel, so they cannot say, "This is Jezebel.""

37 and the corpse of Jezebel will be as dung on the face of the field in the property of Jezreel, so they cannot say, "This is Jezebel.""

37 and her corpse will lie like dung on the surface of the field on the property in Jezreel, but no one will say, "This is Jezebel.""

37 And the carcass 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. Jehu's commentary on the prophecy is in harmony with Elijah's words.

- The king's complete lack of respect for Jezebel in her death reflects how he and God, as well as the godly in Israel, viewed this callous sinner who had been both directly and indirectly responsible for so much apostasy and wickedness among God's people