

7/10/11

God's Word Is Unfailing
2Kings 9:1-37

It has been said the God's wheels of justice turn slow, but grind exceedingly fine!

God commanded Elijah to do three things when He re-commissioned him. 1Kings 19:15-16

1. To anoint Hazael to be king over Syria.
2. To anoint Jehu king over Israel.
3. To anoint Elisha, as prophet in his place.

All this was to bring about the judgment of God upon the idolatrous northern nation of Israel, due to Jeroboam, including Baashah, the Dynasty of Omri and the house of Ahab. 1Kings 19:17

* "It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill."

The judgment of God over the house of Ahab consists of three movement: 2Kings 9:1-37

- I. The anointing of Jehu as king. vs. 1-13
- II. The executing of the kings of Israel and Judah by Jehu. vs. 14-29
- III. The desecrating of Jezebel through Jehu. vs. 30-37

I. The anointing of Jehu as king. vs. 1-13

A. The Prophet Elisha commissioned a prophet to anoint Jehu. vs. 1-3

1. The specific instructions stated. vs. 1
 - a. Elisha called an unnamed servant, "And Elisha the prophet called one of the sons of the prophets." vs. 1a
 - 1) He was one of the many prophets under Elisha's oversight.
 - 2) The schools of the prophets were in Bethel, Gilgal, Jericho, etc.
 - b. Elisha declared his orders, "and said to him, "Get yourself ready, take this flask of oil in your hand, and go to Ramoth Gilead." vs. 1b-d
 - 1) Literally, in the Hebrew, to gird up his loins, the long robe to run fast.
 - 2) Ramoth Gilead on the east side of the Jordan, in the territory of Gad and had been under Syrian control, until Jehoram, leaving a garrison.
2. The unique mission was communicated. vs. 2
 - a. He was to look for Jehu at the garrison, "Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi," vs. 2a-c
 - 1) Jehu "Yahuw" means Yahweh is He, Elijah had given the revelation by God. 1Kings 19:16

- 2) Jehoshaphat “Yahowshaphat”, means Yahweh has judged.
- b. He was to call Jehu apart to a private room, “and go in and make him rise up from among his associates, and take him to an inner room.” vs. 2d-e
- 3. The prophetic unction was to be administered. vs. 3
 - a. The method, “Then take the flask of oil.” vs. 3a
 - b. The manner, “and pour it on his head.” vs. 3b
 - c. The message, “and say, ‘Thus says the LORD: ‘I have anointed you king over Israel.’” vs. 3c-e
 - d. The means of departure, “Then open the door and flee, and do not delay.” vs. 3f
- B. The prophet went out by his commission to anoint Jehu. vs. 4-10
 - 1. The faithful obedience of the young prophet. vs. 4-6
 - a. He headed out to his destination, “So the young man, the servant of the prophet, went to Ramoth Gilead.” vs. 4
 - b. He addressed those in authority, “And when he arrived, there were the captains of the army sitting.” vs. 5a

- c. He asked for Jehu, “and he said, “I have a message for you, Commander.” Jehu said, “For which one of us?” And he said, “For you, Commander.” vs. 5b-h
- d. He anointed Jehu in secret to avoid immediate resistance by Jehoram, “Then he arose and went into the house. And he poured the oil on his head, and said to him, “Thus **says the LORD God of Israel: ‘I have anointed you king** over the people of the LORD, over Israel.” vs. 6
 - * Yahweh is emphatic to anoint like Saul and David. 1Sam. 10:1, 16:12
- 2. The prophetic proclamation to Jehu. vs. 7-10
 - a. The personal command was to be God’s instrument of judgment. vs. 7
 - 1) To destroy the house of Ahab, “**You shall strike down** the house of Ahab your master, that I may avenge the blood of My servants the prophets. vs. 7a-b
 - 2) To avenge Jezebel’s persecuted martyrs, “and the blood of all the servants of the LORD, at the hand of Jezebel.” vs. 7c
 - b. The prophetic purpose was declared. vs. 8-10

- 1) To terminate the dynasty of Omri by the line of Ahab, “For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free.” vs. 8
- 2) To terminate of the apostate line, “So 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.” vs. 9
* God used Baasha killed Jeroboam. 1Kings 15:29
- 3) To desecrate the culprit of Baal worship, “The dogs shall eat Jezebel on the plot of ground at Jezreel, and there shall be none to bury her.” vs. 10a-b
* Dogs were unclean animals, dishonoring a Queen.
- c. The departure of the prophet, “And he opened the door and fled.” vs. 10c

C. The people’s celebration of the anointing of Jehu. vs. 11-13

1. Jehu returned to his companions. vs. 11
 - a. He was questioned by one, “Then Jehu came out to the servants of his master, and one said to him, “Is all well?” vs. 11a-c

- b. He was asked about the man, clearly with contempt for God’s prophet, “Why did this madman come to you?” vs. 11d
 - c. He said he was crazy, “And he said to them, “You know the man and his babble.” vs. 11e-f
* The word used when David acted insane before Achish. 1Sam. 21:15
2. Jehu got the men curious. vs. 12
 - a. He was questioned again, “And they said, “A lie! Tell us now.” vs. 12a-c
 - b. He told them the words of the prophet, “So he said, “Thus and thus he spoke to me, saying, ‘Thus says the LORD: “I have anointed you king over Israel.” vs. 12d-g
 3. Jehu was recognized as king. vs. 13
 - a. They demonstrated their submission to Jehu, “Then each man hastened to take his garment and put it under him on the top of the steps.” vs. 13a
* As done for Jesus. Matt. 20:8
 - b. They declared Jehu king, “and they blew trumpets, saying, “Jehu is king!” vs. 13b-d
 - 1) Like Solomon. 1Kings 1:38-40
 - 2) Jehu would not be loyal to God, but God used him as His instrument!

Illustration

President Clinton named Kristine Gebbie, a lesbian, as the new AIDS czar. Four months later she spelled out her perceptions on traditional morality. She said, The United States needs to view human sexuality as an essentially important and pleasurable thing. Until it does so, we will continue to be a repressed, Victorian society that misrepresents information, denies homosexual sexuality, particularly in teens, and leaves people abandoned with no place to go. I can help just a little bit in my job, standing on the White House lawn talking about sex with no lightning bolts falling on my head.” Assoc. Press, Oct. 29, 1993

Application

1. As we see the evil of the world, more than ever before, we can clearly see that it is due to the kind of leaders in the world.
 - a. Leaders of nations that have no moral or ethical character, but simple lead to control people and amass power for themselves.
 - b. Then there are the “yes” people under them, who are only interested in securing their position of limited power.
 - c. Then you have many of the leading educators who are godless and sold out to the goodness of man, doing their best to indoctrinate young people to live for themselves and challenge parental authority.

- d. Then we have the parents who are doing nothing to lead their children because they are too busy living for themselves, their children not being a priority.
2. God is on the throne and he oversees the affairs of man and sovereignly allows and places leaders over nation based on their acknowledgement of God and their moral compass.
 - a. God often used people as evil or more evil than the one he brought judgment on.
 - b. Nebuchadnezzar was used to judge Judah.
 - c. Cyrus was used to judge Babylon.
 - d. Alexander the Great was used to judge Persia.
 - e. The Caesars were used to judge Greece.
 - 1) “By me kings reign, And rulers decree justice.” Prov. 8:15
 - 2) “I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me”, speaking of Nebuchadnezzar, God’s instrument of judgment. Jer. 27:5

The anointing of Jehu as king was for judgment!**II. The executing of the kings of Judah and Israel by Jehu. vs. 14-29**

- A. The historical time of the judgment. vs. 14-15

1. The event took place as Joram was at war with Hazael. vs. 14
 - a. The indication of the overthrow Joram, “So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram.” vs. 14a-c
 - b. The affirmation of purpose, “(Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria.” vs. 14d-e
 2. The war had left Joram injured. vs. 15
 - a. Joram was convalescing from his injuries, “But King Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.)” vs. 15a
 - b. Jehu planned on slaying all, “And Jehu said, “If you are so minded, let no one leave or escape from the city to go and tell it in Jezreel.” vs. 15b
- B.** The tactical approach for the judgment. vs. 16-21
1. The plan was in motion. vs. 16
 - a. Jehu was driven as he led the attack, “So Jehu rode in a chariot and went to Jezreel, for Joram was laid up there.” vs. 16a-b

- b. The nephew of Joram was in Jezreel, “and Ahaziah king of Judah had come down to see Joram.” vs. 16c
 - * God used this occasion for Aaziah’s downfall. 2Chron. 22:7
2. The sentinel alerted the city of a sizable army. vs. 17
 - a. He cried out from the tower, “Now a watchman stood on the tower in Jezreel, and he saw the company of Jehu as he came, and said, “I see a company of men.” vs. 17a-c
 - b. He was told to send a man out to determine their intentions, “And Joram said, “Get a horseman and send him to meet them, and let him say, ‘Is it peace?’” vs. 17d-e
 - 1) The phrase, “Is it peace” appears six times. vs. 11, 17, 18, 19, 22, 31
 - 2) Peace “Shalom” in response three times. vs. 18, 19, 22
 - 3) There was no peace nor could there be peace by their corrupt idolatry!
3. The man asked the nature of their visit. vs. 18
 - a. He related the king’s words, “So the horseman went to meet him, and said, “Thus says the king: ‘Is it peace?’” vs. 18a-d
 - b. He was rebuked by Jehu, “And Jehu said, “What have you to do with

peace? Turn around and follow me.”
vs. 18e-g

- c. He joined Jehu, “So the watchman reported, saying, “The messenger went to them, but is not coming back.” vs. 18h-k
- 4. The king sent out a second man to enquire the nature of their visit. vs. 19
 - a. He repeated the words of the king, “Then he sent out a second horseman who came to them, and said, “Thus says the king: ‘Is it peace?’” vs. 19a-c
 - b. He was also rebuked by Jehu, “And Jehu answered, “What have you to do with peace? Turn around and follow me.” vs. 19d-f
 - c. He also joined Jehu, “So the watchman reported, saying, “He went up to them and is not coming back.” vs. 20a
- 5. The message was clear, they were under attack. vs. 20b-21
 - a. The watchman gave the cry of alarm, “and the driving is like the driving of Jehu the son of Nimshi, for he drives **furiously!**” vs. 20b-c
* Same root word as madman. vs. 11
 - b. The king gave orders for war, “Then Joram said, “Make ready.” And his chariot was made ready.” vs. 21a-c

* Literally, “attach”, meaning horses to the chariots.

- c. The battle defense was a family joint-venture, “Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu” vs. 21d-f
- d. The location was appropriate, reaping the whirlwind of the evil of Ahab’s greed and apostasy by the brutal injustice against Naboth and ongoing apostasy of the northern kingdom “and met him on the property of Naboth the Jezreelite.” vs. 21g
- C. The prophetic fulfillment of the judgment. vs. 22-29
 - 1. The king of Israel, himself inquired of Jehu’s intentions. vs. 22
 - a. Jehoram asked his Captain, if all was well, “Now it happened, when Joram saw Jehu, that he said, “Is it peace, Jehu?” vs. 22a-d
 - b. Jehu rebuked Jehoram for his family history of idolatry, “So he answered, “What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?” vs. 22e-g
 - 1) Jehoram mother, Jezebel, had been the cause of unfaithfulness to God!

- 2) Witchcraft “kesheph”, sorcery of the demonic realm. Ex. 22:18, Lev. 19:26, Deut. 18:10
2. The king of Israel understood Jehu’s intentions to kill him. vs. 23-24
- a. He fled for his life on his own chariot, “Then Joram turned around and fled, and said to Ahaziah, “Treachery, Ahaziah!” vs. 23
- * It is interesting that people who are heartless and treacherous, when it comes back to them, they complaint about being betrayed!
- b. He did not escape the judgment of God, “Now Jehu drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot.” vs. 24
- * Ahab disguised himself to fight the king of Syria and a certain man drew a bow at random and struck him between the joint of his armor and died. 1Kings 22:36-37
3. The anointed king Jehu confirmed the death of Jehoram as prophetic judgment. vs. 25-26
- a. The command to discard his body, as both rode in the chariot, “Then Jehu said to Bidkar his captain, “Pick him up, and throw him into the tract of the

- field of Naboth the Jezreelite.” vs. 25a-c (1Kings. 21:15-16)
- b. They went down memory lane, both were present 15-16 years past, at the murder of Naboth, “for remember, when you and I were riding together behind Ahab his father.” vs. 25d
- c. The words of God’s judgment are quoted by Jehu, “that the LORD laid this burden upon him: ‘Surely I saw yesterday the blood of Naboth and the blood of his sons,’ says the LORD, ‘and I will repay you in this plot,’ says the LORD. Now therefore, take and throw him on the plot of ground, according to the word of the LORD.” vs. 25f-26 (1Kings 21:9)
4. The king of Judah is killed for living like idolatrous Jehoram. vs. 26-29
- a. The king of Judah fled for his life, to no avail, “But when Ahaziah king of Judah saw this, he fled by the road to Beth Haggan. So Jehu pursued him, and said, “Shoot him also in the chariot.” And they shot him at the Ascent of Gur, which is by Ibleam. Then he fled to Megiddo, and died there.” vs. 26-27
- * Ahaziah was Ahab’s and Jezebel’s grandson by their daughter

- Athaliah who married Jehoram, the son of Jehoshaphat king of Judah.
- b. The king of Judah was interned, “And his servants carried him in the chariot to Jerusalem, and buried him in his tomb with his fathers in the City of David.” vs. 28
- c. Azariah came to the throne on the 11th year of his uncles reign, “In the eleventh year of Joram the son of Ahab, Ahaziah had become king over Judah.” vs. 29
- * The discrepancy of the 12th year is due to counting the first year from ascension to the end of the year, apposed to ascension to a complete year. 1Kings. 8:25

Illustration

A young woman, who had been brought up in a Christian home and who had often had very serious convictions in regard to the importance of coming to Christ, chose instead to take the way of the world. Much against the wishes of her godly mother, she insisted on keeping company with a wild, hilarious crowd, who lived only for the passing moment and tried to forget the things of eternity. Again and again she was pleaded with to turn to Christ, but she persistently refused to heed the admonitions addressed to her.

Finally, she was taken with a very serious illness. All that medical science could do for her was done in order to bring about her recovery, but it soon became evident that the case was hopeless and death was staring her in the face. Still she was hard and obdurate when urged to turn to God in repentance and take the lost sinner's place and trust the lost sinner's Saviour.

One night she awoke suddenly out of a sound sleep, a frightened look in her eyes, and asked excitedly, “Mother, what is Ezekiel 7:8,9?” Her mother said, “What do you mean, my dear?” She replied that she had had a most vivid dream. She thought there was a Presence in the room, who very solemnly said to her, "Read Ezekiel 7:8,9."

Not recalling the verses in question, the mother reached for a Bible. As she opened it, her heart sank as she saw the words, but she read them aloud to the dying girl: “Now I will shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.”

The poor sufferer, with a look of horror on her face, sank back on the pillow, utterly exhausted, and in a few moments she was in

eternity. Once more it had been demonstrated that grace rejected brings judgment at last.

* H.A. Ironside, *Illustrations of Bible Truth*, Moody Press, 1945, pp. 31-32.

Application

1. The tendency to compromise with family is a real and great pressure, just like Ahaziah with his uncle Jehoram.

- a. We might not point out the wrong or evil of their lives.
- b. We might not want to offend so we go along with decisions contrary to our Christianity.
- c. We may go along with gatherings that are not a good witness to our children or mates.
* “Open rebuke is better Than love carefully concealed. Faithful are the wounds of a friend, But the kisses of an enemy are deceitful.” Prov. 27:5-6

2. The tendency to compromise with ethics at work can bring great hurt to us.

- a. Allowing someone to pay you under the counter, so as to not pay taxes is tempting but destructive to your Christian witness.
- b. Going along with work related things that you know are wrong and unethical, will turn around and coast you.
- c. Being unequally yoked in business will tie you hands to object questionable deals and practices by the other partner.

* Paul told the Thessalonians, “For neither at any time did we use flattering words, as you know, nor a cloak for covetousness--God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.”
1Thess. 1:5-6

3. The tendency to compromise with dating or marrying unbeliever, so often results in years, if not a life-time of misery.

- a. The belief that God has brought the unbeliever to be your boyfriend or girlfriend is unbiblical.
- b. The belief that God has brought the unbeliever to be you husband or wife and God will save them after, is also unbiblical.
- c. The compromise results in a divided home, having two different mind-sets, two different life-practices and two different masters.
* “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God,

And they shall be My people Therefore
 “Come out from among them And be
 separate, says the Lord. Do not touch
 what is unclean, And I will receive you. I
 will be a Father to you, And you shall be
 My sons and daughters, Says the LORD
 Almighty.” 2Cor. 6:14-18

*The executing of the kings of Judah and Israel by
 Jehu was righteous judgment!*

**III. The desecrating of Jezebel by Jehu. vs.
30-37**

**A. The confrontation of Jezebel by Jehu. vs.
30-31**

1. Jehu headed for the city of Jezreel. vs. 30
 - a. Jezebel had already gotten the news about the death of her son, “Now when Jehu had come to Jezreel, Jezebel heard of it.” vs. 30a-b
 * She knew she was about to die!
 - b. Jezebel made herself presentable for the coming of Jehu, “and she put paint on her eyes and adorned her head, and looked through a window.” vs. 30c-d
 - 1) She put dark dye on her eyes and fixed pendent curls on her hair.
 - 2) She perhaps thinking to allure Jehu, being a wicked woman, even though she was in her fifties?

2. Jehu heard the words of Jezebel, insults and accusation. vs. 31
 - a. She confronted Jehu with arrogant pride as if she was still in control, taunting Jehu by calling him a traitor, “Then, as Jehu entered at the gate, she said, “Is it peace, Zimri.” vs. 31a-d
 - 1) Zimri was the commander of Elah the son of Baasha, the king of Israel and Zimri assassinated Elah as he was drunk in his house at Tirzah, destroying all the house of Bash, according to the word of the Lord. 1Kings 16:8-12
 - 2) But he only lasted 7 days in Tirzah and was killed by Jezebel’s father-in-law Omri, perhaps trying to intimidate Jehu. 1Kings 16:13-20
 - b. She falsely accused him, “murderer of your master?” vs. 31e
 - 1) Not seeing it as God’s judgment.
 - 2) Seeing only his desire for power.
- B. The condemnation of Jezebel by Jehu. vs.
32-37**
1. Jehu ignored her seductions and intimidations and responded with absolute authority, knowing God had commissioned him. vs. 32
 - a. He called for allegiance by those in her room, “And he looked up at the

- window, and said, “Who is on my side? Who?” vs. 32a-c
- b.** He saw an immediate response by men who had no need of women, “So two or three eunuchs looked out at him.” vs. 32d
- 2.** Jehu’s words were swift and decisive. vs. 33
 - a.** He gave the command, “Then he said, “Throw her down.” vs. 33a-b
 - b.** He saw Jezebel come tumbling down, “So they threw her down, and some of her blood spattered on the wall and on the horses.” vs. 33c-d
 - c.** He made sure she was dead, “and he trampled her underfoot.” vs. 33e
 - 3.** Jehu attempted to give Jezebel a decent burial. vs. 34
 - a.** Not before he refreshed himself, “And when he had gone in, he ate and drank.” vs. 34a-b
 - b.** Not because she deserved it, but due to her person, “Then he said, “Go now, see to this accursed woman, and bury her, for she was a king’s daughter.” vs. 34c-g
 - 1)** Accursed “*arar*”, being a cursed to the nation and family for 30 plus years of evil by her debauched idolatrous Baal worship.

- 2)** She was the daughter of Ethbaal, king of the Sidonians. 1Kings 16:31
- C.** The degradation of Jezebel through Jehu. vs. 35-37
 - 1.** The surprising find, “So they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands.” vs. 35
 - a.** Her skull, representing her evil rebellion against God.
 - b.** Her feet, representing her readiness to run to do evil.
 - c.** Her hands, representing her personal evil deeds.
 - * “But there was no one like Ahab who sold himself to do wickedness in the sight of the LORD, because Jezebel his wife **stirred** him up.” 1Kings 21:25
 - 2.** The specific prophetic fulfillment. vs. 36
 - a.** The men reported it to Jehu, “Therefore they came back and told him.” vs. 36a
 - b.** The men heard Jehu declared it was prophesied. vs. 36b-g
 - 1)** God revealed it, “And he said, “This is the word of the LORD.” vs. 36b-c

- 2) Elijah proclaimed it, “which He spoke by His servant Elijah the Tishbite.” vs. 36d
 - 3) The manner was specific, “saying, ‘On the plot of ground at Jezreel dogs shall eat the flesh of Jezebel.’” vs. 36e-f
 * Prowling dogs were used by God, no matter how long it take God is faithful to His Word.
1Kings 21:17-24
- c. Then men were to know the purpose for the manner of death, “and the corpse of Jezebel shall be as refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, “Here lies Jezebel.” vs. 37
- 1) Jezebel would be reduced to excrement on the field once the dogs defecated, to her dishonor.
 * The word refuse “domen” means dung and is a play on words for the Queen’s name corresponding to the Arabic for the same substance, dung.
 - 2) Jezebel would not be able to be visited at any burial place as a heroin or great martyr, being a profane person.
 - 3) She corrupted the entire nation with Ahab!

The Athiest Robin Murray O'Hair was responsible for removing Bible reading and prayer from public schools, as well as many other things. On August 27, 1995, Madalyn, Jon Garth, and Robin Murray O'Hair (William's daughter, whom she had adopted) disappeared from the headquarters of American Atheists...in January 2001, David Roland Waters informed the police that the O'Hairs were buried on a ranch in Texas, and gave them the exact location of the ranch and the bodies. When the police excavated there, they discovered that the O'Hairs' bodies had been cut into dozens of pieces with a saw. The remains exhibited such extensive mutilation and successive decomposition that identification had to be made through dental records, by DNA testing, and in Madalyn O'Hair's case, by her prosthetic hip.
 * Coincidence for the judgment of God?

Application

1. Much like the religion of Jezebel, the majority of the political leaders, judges and educators have done their best to destroy the Judeo-Christian foundation of our nation, beginning with evolution.
 - a. The leading religion of our day is the theory of evolution, teaching that man has evolved from a simple form to a complex form through millions of years, a complete lie.
 - b. Yet the time factor needed for the complexity of the cell itself would need more time than proposed.

Illustration

- c. Not one transitional form has ever been found, but we do know that the so called most famous findings were deceptive frauds.
 - 1) Java Man comprised the findings of a skull cap in 1891, a thigh bone a year after found 50 feet from the skull and a premolar tooth in 1898, estimating it to be 500,000 years old. Dr. Bubo's missing Link
 - * Yet he knew the truth of his hoax and confessed in 1922.
 - 2) Peking Man was found in China 1920-1930 and consisted of fragments of skulls, jaws, and limb bones that were found. One tooth was found and declared to be Peking Man, the missing link, by David Block.
 - * 1941-45 all materials that constructed Peking Man disappeared except for two teeth and never seen again.
 - 3) Dawn Man was declared to be 500,000 years old 1912, in 1950 they checked for amounts of fluids in the bones and found them to be about 2,000 years old and the teeth had been treated with iron salt to make them look older, a complete fraud Pitdown Man.
- 2. The philosophy of existentialism has permeated our nation.
 - a. It isolates people by saying that you must experience for yourself a non-rational "Final

- Experience" which will give you meaning for life, but it cannot be communicated, it is beyond words. (a leap of faith).
- b. Therefore no two individuals can have the same experience.
 - * One of the chief men was Kirkegard.
- 3. The philosophy of Humanism has corrupted our entire educational system.
 - a. The belief that man is good and his potential, able alone to direct and guide his life without accountability to God.
 - b. Resulting in situational ethics, value clarification giving rise to abortion, homosexuality and pornography as a personal choice.
 - c. Mocking purity and chastity, calling good evil and evil good.
- 4. The religion of psychology has devastated our nation.
 - a. The word psychology is made up of two words, "soul" and "study" in Greek. Therefore, it is the study of man's soul which is the invisible part of man which no one can observe.
 - b. This removes psychology from the field of science, to the category of religion or metaphysics.
 - 1) Science is observable repeatable, controllable and predictable.
 - 2) "The study of the soul migrated from philosophy, metaphysics, and religion

and attached itself to science and medicine. And, instead of studying man from the viewpoint of the revealed Word of God, psychologists study man through subjective observation of the self and by the self.” Prophets of Psycho Heresy II. p. 51

- c. There are over 250 competing and often contradicting therapies and over 10,000 not always compatible techniques, in 1992. Prophets of Psycho Heresy I. p. 50
- 1) Romans tells us that the creature (man) was made subject to futility, not willingly, but because of Him who subjected it in hope. Rom. 8:20
 - 2) That void can only be filled by Jesus Christ.
 - 3) The **fool** has said in his heart, “*There is no God.*” Ps. 14:1
 - 4) No amount of philosophy, psychology, logic or spiritualism will reveal God to you or bring satisfaction because they are not after Christ. 1Cor. 2:9-16
 - 5) Peter says, “You therefore, beloved, since you know these things beforehand, beware lest you also, fall from your own steadfastness, being led away with the error of the wicked” . 2Pet. 3:17

Conclusion

The judgment of God over the house of Ahab consists of three movement:

- I. The anointing of Jehu as king was for judgment!
- II. The executing of the kings of Israel and Judah by Jehu was righteous judgment!
- III. The desecrating of Jezebel through Jehu was just judgment!

The desecrating of Jezebel by Jehu was just judgment!