

1 **The Fast and the Furious**

Part 1: God's Call Given

2 **The House of Omri**

- Omri was the king of Israel, the father of Ahab, and the wickedest king that Israel had had since Jeroboam.
- He was the progenitor of the Omride Dynasty, referred to in Scripture as both the House of Omri and the House of Ahab.
- Ultimately, because of Ormi's sin, the curse of the house of Jeroboam was passed on to him:

3 **The House of Omri**

- Omri did what was evil in the sight of the LORD, and did more evil than all who were before him. For he walked in all the way of Jeroboam the son of Nebat, and in the sins that he made Israel to sin, provoking the LORD, the God of Israel, to anger by their idols. (1Ki 16:25-26)

4 **Ahab's Idolatry**

- Ahab was an even worse king than his father, and he went to a depth of depravity that was unrivaled by all the kings who had lived before him:
 - He married the wicked princess/priestess Jezebel
 - He instituted Baal-worship as the national religion in Israel

5 **Ahab's Judgment**

- *Behold, I will bring disaster upon you. I will utterly burn you up, and will cut off from Ahab every male, bond or free, in Israel. And I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the anger to which you have provoked me, and because you have made Israel to sin. And of Jezebel the LORD also said, 'The dogs shall eat Jezebel within the walls of Jezreel.' Anyone belonging to Ahab who dies in the city the dogs shall eat, and anyone of his who dies in the open country the birds of the heavens shall eat.*" (1Ki 21:21-24)

6 **Ahab's Judgment**

- *(There was none who sold himself to do what was evil in the sight of the LORD like Ahab, whom Jezebel his wife incited. He acted very abominably in going after idols, as the Amorites had done, whom the LORD cast out before the people of Israel.) And when Ahab heard those words, he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went about dejectedly.* (1Ki 21:25-27)

7 **God's Mercy**

- *And the word of the LORD came to Elijah the Tishbite, saying, "Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the disaster in his days; but in his son's days I will bring the disaster upon his house."* (1Ki 21:28-29)

8 **Amaziah's Presumption**

- Amaziah is a coward who seeks to avoid God's judgment by staying home (since his father had gone to war).
- But he falls through the lattice of his palace and is mortally wounded.
- Instead of seeking help from God, he sends away to the temple of the pagan god Baal-zebub.

9 **Amaziah's Presumption**

- *Then the angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king and said to him, "Thus says the LORD, 'Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'" (2Ki 1:15-16)*

10 **Joram's Apostasy**

- Joram was the younger son of Ahab. He was satisfied with being "not as bad" as his parents or his brother.
- And yet, Joram continued to embrace the wickedness of Jeroboam's false Jehovah-worship

and tolerated the continued worship of Baal in Israel.

11 **Joram's Apostasy**

- Joram was the king during the incredibly fruitful and active ministry of Elisha the prophet.
- As such, he was able to see God work more miraculously in answer to prayer than any of his predecessors.
- Despite this, he continued to reject God.
 - Passivity toward God is just as bad as rejection

12 **Elijah's Charge**

- Before Elijah was carried up into heaven, he was given three very specific charges by God:
 - Make Elisha his successor
 - Anoint Hazael to be the next king of Syria
 - Anoint Jehu to be the king of Israel
- Only one of these tasks was actually carried out by Elijah himself – the others were left to his successors as part of his legacy

13 **Elisha's Completion**

- Elisha carries out the anointing of Hazael (2 Kings 8), but it is actually left to Elisha's servant to anoint Jehu king of Israel.
- After Hazael assassinates the king of Syria, Joram (son of Ahab) and Ahaziah (king of Judah and married to the daughter of Ahab) go to make war against him and are defeated at the Battle of Ramah.

14 **Joram's Wounds**

- Joram is gravely wounded at the battle of Ramah and goes to Jezreel to be healed of his wounds.
- By this time, Joram is the weak and apostate final king of the Omride Dynasty, who has lost the blessing of God and the respect of his subjects.

15 **Ahaziah's Last Trip**

- *Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah; she was a granddaughter of Omri king of Israel. He also walked in the way of the house of Ahab and did what was evil in the sight of the LORD, as the house of Ahab had done, for he was son-in-law to the house of Ahab. He went with Joram the son of Ahab to make war against Hazael king of Syria at Ramoth-gilead, and the Syrians wounded Joram. And King Joram returned to be healed in Jezreel of the wounds that 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. (2Ki 8:26-29)*

16 **GOD'S CALL GIVEN**

2 Kings 9

17 **2 Kings 9:1-3**

- *Then Elisha the prophet called one of the sons of the prophets and said to him, "Tie up your garments, and take this flask of oil in your hand, and go to Ramoth-gilead. And when you arrive, look there for Jehu the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among his fellows, and lead him to an inner chamber. Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, I anoint you king over Israel.' Then open the door and flee; do not linger."*

18 **1) God's call is planned**

- In anointing Jehu to be king over Israel, God is fulfilling a generation-old prophecy.
- God never calls us to serve only within the context of our own lives – there is always a bigger picture and we are always part of a larger plan.
- Thus the question is not "has God called me?" but "Where do I fit into God's plan for His glory?"

19 **2 Kings 9:4-5**

- *So the young man, the servant of the prophet, went to Ramoth-gilead. And when he came, behold, the commanders of the army were in council. And he said, "I have a word for you, O commander." And Jehu said, "To which of us all?" And he said, "To you, O commander."*

20  **2 Kings 9:6-8**

- *So he arose and went into the house. And the young man poured the oil on his head, saying to him, "Thus says the LORD, the God of Israel, I anoint you king over the people of the LORD, over Israel. And you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. For the whole house of Ahab shall perish, and I will cut off from Ahab every male, bond or free, in Israel."*

21  **2 Kings 9:9-10**

- *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. And the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her." Then he opened the door and fled.*

22  **2) God's call is purposeful**

- God calls purposefully: He deals in callings and purposes, not in emotions or validations.
- God was not exalting Jehu so that Jehu would be validated as a leader or so that he could feel better about Himself.
- Put another way, God's calling is not about *you*. When it becomes about you is where it stops being God's calling and starts being yours.

23  **2 Kings 9:11-13**

- *When Jehu came out to the servants of his master, they said to him, "Is all well? Why did this mad fellow come to you?" And he said to them, "You know the fellow and his talk." And they said, "That is not true; tell us now." And he said, "Thus and so he spoke to me, saying, 'Thus says the LORD, I anoint you king over Israel.'" Then in haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, "Jehu is king."*

24  **3) God's call is not profane**

- Essentially, Jehu is accusing his friends/followers of having set this whole thing up – of conspiring together to get him to assume the throne.
- It is only when Jehu realizes that the prophet was not motivated by his friends that he realizes that the call is from God, not from man.

25  **3) God's call is not profane**

- The ministry is full of pastors who are parent-called
- The ministry is full of pastors who are self-called
- One of the marks of a true calling from God will be a "fire in your belly" that will go beyond mere enthusiasm – it is a do-or-die proposition.