

# Storing Up Wrath

2 Kings 9-10; Romans 3:21-26;

1. Intro → Pretend for a moment that someone committed a heinous act against you or your child... on the day of sentencing, the judge, appealing to his love, says he knows that the assailant is guilty but he's going to let him go (b/c he's a good and loving judge)
  - a. Would you feel as though justice is served? Would you feel as though that judge was good, loving, and righteous?
  - b. But such is the assumption many make about God - that b/c of his love, he will overlook sin and let everyone into heaven, but is this the case?
  - c. Is God loving? More than you can imagine...
    - i. But if God is to remain loving, he needs to still be just, and if he needs to be just, then wrath cannot be subtracted from the equation.
  - d. Like it or not, God's love & forgiveness is inseparable from God's wrath & justice
  - e. Kings has been a book of injustices... especially among the family of King Ahab and his wife Jezebel... We look at their family and wonder, "When, God when?!"
  - f. If God, the true King of Israel, will be just, Ahab's family must be punished. If God will be loving towards Naboth & so many others, justice must be served

## 2. 2 Kings 9-10

- a. Elisha sends one of the prophet's sons to go and anoint Jehu in private. God has been storing up wrath for Ahab, Jezebel, and their family for a long time, and now it is time that the hammer fell on this wicked family. Recap their sin.
- b. He slips away from his other commanders, the guy tells him that he is king, and then he leaves. He doesn't seem to know what to do about it. When his friends ask him what the secret meeting was all about, he almost makes a joke about it: "You know the type," but once he tells them what happened, they are ready to follow him and rally around him.
- c. So Jehu and his commanders come up with a plan. How are they going to kill Joram (Ahab's descendant)? Who needs a plan? Let's just kill him! They mount up and form a mob and start riding for Jezreel, where Joram was licking his wounds after being defeated by the Arameans. Two times Joram sends out a scout to go and ask what Jehu wants, and both times the scout joins Jehu instead of doing his job. Not looking good for Joram.
- d. Joram rides out to meet him and Jehu kills him and Ahaziah, king of Judah, who is with him. Apparently it doesn't pay to hang out with the wrong crowd! We are reminded by Jehu that Joram is killed b/c of the spiritual prostitution and sorcery of his family. In other words, they don't worship God.
- e. Next, Jehu comes to kill Jezebel. She arrives on the scene dressed like a prostitute, which she truly was spiritually. With a word from Jehu, those attending her throw her off the tower to her death. Jehu commands her to be buried, but

before they can do it the dogs rip her to shreds (in fulfillment of prophecy). God is pouring out buckets of wrath!

- f. After killing the king and his mother, Jehu sends letters out to all of the guardians of Ahab's extended family telling them to get ready b/c he's coming for them. They caved like babies, kill Ahab's family, and send their heads in baskets to Jehu as tribute.
  - g. For his final triumph, Jehu tricks all of the Baal worshippers by telling them that he is going to be the biggest Baal worshipper they've ever seen. He gets all the worshippers together for a big sacrifice and then, once they are all inside, he has them all killed. All the wrath that God was storing up has been poured out on Ahab's family.
  - h. Still, even after all of this, Jehu isn't perfect. He won't walk away from the sins of idolatry. He loves God, but he wants to worship God on his terms instead of as defined by God. God will preserve his line for four generations, but then the kingdom will pass hands again.
3. Tying into Palm Sunday → There are actually a lot of similarities between Jesus and Jehu
- a. Anointed by God
  - b. People loved him
  - c. Came at the fullness of time
  - d. People wanted to him to be king
  - e. He came b/c God is a God of love and justice
  - f. He came for the wrath of God
  - g. BUT some big differences
4. **Romans 3:21-26**, *But now, apart from the law, the righteousness of God has been revealed, attested by the Law and the Prophets. The righteousness of God is through faith in Jesus Christ to all who believe, since there is no distinction. For all have sinned and fall short of the glory of God. They are justified freely by his grace through the redemption that is in Christ Jesus. God presented him as an atoning sacrifice in his blood, received through faith, to demonstrate his righteousness, because in his restraint God passed over the sins previously committed. God presented him to demonstrate his righteousness at the present time, so that he would be righteous and declare righteous the one who has faith in Jesus.*
- a. V21-22, Two ways to be perfect
    - i. Perfection as defined by the Law (Old Covenant) → WORKS
    - ii. Faith in Jesus (New Covenant) → TRUST
  - b. V23, Faith is actually the only way, perfection isn't a real option b/c nobody's perfect
  - c. How does faith save?
    - i. V24, You can be made righteous and justified as a gift from God (grace) b/c of what Jesus did
    - ii. V25, Jesus' death satisfies God's wrath and is applied to your life via trust
    - iii. V25b, God poured wrath on Jesus instead of on you

- d. V26, Now God is both just and justifier. He remains righteous (b/c he poured out wrath) and is able to make other people righteous (b/c his wrath is satisfied)
5. GOD:
- a. **God is loving, righteous and just AND he has effectively punished evil.**
  - b. **God is able to declare others righteous and justified because he exchanges the perfection of Jesus for our imperfection.**
    - i. In other words, God held all the wrath for mankind in a big bucket and then he poured it out on Jesus, the only innocent one.
    - ii. Someone is effectively punished (himself)
6. MANKIND:
- a. **If you are trying to be perfect enough to get to heaven, wake up - you are guilty and storing up wrath for yourself.**
    - i. A check you can't cash; a debt you can't pay; a hole you can't climb out of;
  - b. **You are offered an alternative to earning righteousness**
    - i. Option 1: God's paid the debt. // Option 2: You can pay it.
7. WHAT DO WE DO ABOUT IT? **Trust in the Righteous King and be declared righteous.**
- a. Explain Roman custom and why Jews were exempt from it from Shelley's book
  - b. *Romans 10:9, If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.*
  - c. This is where so many go wrong. They want to worship God on their terms. Light a candle to Caesar in public and a candle to God in private. It doesn't work that way.
  - d. Think of the messengers sent by Joram to Jehu. They are coming at him from the opposite direction and he invites them to get behind him and get ready to fight.
    - i. To follow Jehu means to stop charging him, get behind him, and draw your sword.
    - ii. It doesn't mean to stop moving and just sit there.
    - iii. It doesn't mean to say yes but then double cross him.
    - iv. It doesn't mean to just keep on running that wrong direction.
  - e. What do we need to do about this story? You have two choices?
    - i. Get ready for God to pour out on you the wrath that he's been storing up.
    - ii. OR - Let Jesus take the fall.
  - f. Jesus comes like Jehu to deal with God's wrath, but rather than pouring it out on us, he takes it on his own shoulders.
  - g. But the day is coming when Jesus will come back and this time he won't be riding on a donkey for peace, he will be riding on a warhorse
  - h. Where are you placing your hope?
8. Introduce Communion

## Discipleship Groups:

1. Do a discovery study (see blue rack card in seat backs) on one of the above passages or Titus 2:11-15
2. Discussion questions:
  - a. How is the wrath of God being inseparable from the love of God?
  - b. How might people tend to develop imbalanced views of God's love and God's justice? What does that look like?
  - c. Why is it important that God is both just and justifier // righteous and able to declare righteous?