

“Jehu: The Executioner King”
Who’s the Boss? – A series on the Kings
2 Kings 9-10

Introduction: Take your Bible and turn to 2 Kings 9, 2 Kings chapter 9. Every text of Scripture is holy and glorious as every text proclaims God and calls us to worship Him. But our text this morning has had special impact in showing me a part of God’s character that I think we all give too little attention to. However, as we will see this morning, we should give it more attention, for in so doing we will be drawn to worship God as we see the depth of His character and the glory of his attributes.

You will remember that we are in a point of transition in the life of the Jewish people when we approach 2 Kings 9. The ministry of Elisha has been detailed for us in chapter 2-8, and we saw last week that this prophet brought grace upon grace to God’s people. This grace was followed by judgment, and this judgment will begin in the text we are considering this week. From chapter 9 through the end of the book of 2 Kings we see a nation with steadily declining leadership. There will be a few bright spots in Judah, but the course of idolatry and rebellion has been set, and God will bring judgment to the nation of Israel. Particularly in chapters 9 and 10 that judgment will begin through the anointing of Jehu. Jehu is a man that God himself told Elijah about back in 1 Kings 19. Elijah was told then that Jehu would be anointed as the king of Israel and that he would be an instrument of judgment upon the house of Ahab. So, here in chapters 9-10 we have the account of Jehu being anointed at the behest of God’s Word and we have the judgment upon Ahab’s house laid out in all of its gore. From this account in Scripture we see Jehu as the executioner King who will bring the sword of God’s justice to a particularly vile and wicked dynasty. But in seeing Jehu’s anointing and call to action and subsequent purge of the land we will also come face to face with a patient and just God. And it is this patient and just God that should stop us in our tracks this morning. We should be rightly provoked to linger long and gaze upon the glory of our Lord as it will be seen in his patience and justice.

Let’s read of this patient and just God in 2 Kings 9 verses 1-16. From here the text details for us the just execution of Joram, the King of Israel; Ahaziah, the King of Judah; Jezebel, the wife of Ahab and queen mother of Israel; seventy sons of Ahab’s who were living in Samaria; 42 relatives of King Ahaziah of Judah; and all of the worshipers of Baal. It is a gory and intense couple of chapters. Jehu proves himself to be the executioner of God’s justice upon a wicked dynasty. To put this all in context you will remember that the nation of Israel has been steeped in idolatrous worship of a false god for about 90 years. It was in 931 BC that Jeroboam first broke away with the 10 tribes and established the calf worship in the North. You will remember that he didn’t even allow any of his people to travel to Jerusalem to worship Yahweh God at the new Temple because he didn’t want any of them to be drawn to the rival dynasty of Rehoboam in the south. Jeroboam’s dynasty soon faced the judgment of God and was replaced by Baasha’s dynasty that was eventually replaced by Omri’s dynasty. It was during Omri’s dynasty that his son Ahab took the false worship in Israel to new levels as he integrated Baal worship into the normal course of life. Ahab even married the wicked Jezebel from the pagan nation Sidon and allowed her to kill the prophets of God and establish the prophets of Baal as the authoritative voice in the land. After Ahab’s death in battle his son Ahaziah reigned for less than a year before falling under the judgment of God. And then another son of Ahab took the throne, and that is the Joram of our text this morning. Joram was no different than the rest, other than that he didn’t worship Baal as much as the others, but he still was wicked in allowing the false worship to happen in the land. I say all of this to make plain to you that this has been happening for a long time among God’s people. Some 90 years of rebellion and idolatry. There has been a

faithful remnant that has remained true to the Lord throughout this, but the nation as a whole has abandoned Yahweh God. And yet God is both patient and just.

I. God is Patient and Just

a. Divine Patience

- i. Consider with me the patience of God. How astounding is it that God has put up with this in His people for this long? How astounding is it that God has not rained down fire from Heaven and consumed this nation? Who can comprehend a patient God who would put up with a people who witnessed the glorious display of his power upon Mt. Carmel when fire fell and the sacrifice was consumed, and yet they continued to worship Baal? Who can endure the sinfulness of mankind like this? Certainly this can only be described as divine patience. To be clear, the nation of Israel and especially the house of Ahab deserved the swift and complete punishment of God. Omri, Ahab and Jezebel, Ahaziah, and now Joram had led this nation into spiritual adultery by joining God's people with another supposed god. This Ahab and his sons had advanced the wicked pursuit of all things but the one True God. Jezebel herself had especially ordered the death of the prophets of Yahweh all throughout the land. Ahab had wickedly coveted after Naboth's vineyard, did a little poochy lip act and wicked Jezebel went into action by ordering the deceitful murder of Naboth and his sons so that Ahab could take possession of that vineyard. This is vile stuff in this royal family, and yet God patiently endures the many expressions of their sinfulness until his appointed time for justice to be brought. Now justice had been brought in part upon Ahab in particular in that he died in battle as the Lord had said, but there is much more justice to come.
- ii. But this longsuffering part of God's character is not an aspect that we often consider, and yet as we consider it we are drawn to worship this glorious God. The fact that God could watch the people walk away from Mt. Carmel with unchanged hearts and not pour out the fury of his wrath tells us that this God is much different than we are. The fact that He could put up with this pagan queen Jezebel running wicked havoc throughout his people and not unleash the flaming sword of justice shows us that this God of Heaven is a patient and longsuffering God.
- iii. We are not like this. In our existence, greater perfection produces greater impatience. So, for instance, Tom Brady is arguably one of the best quarterbacks that the NFL has ever seen. He rarely makes a mistake and his levels of success are almost unmatched. And so, over the offseason this past year Tom Brady lost most of his excellent receiving core so that when the new season started he was forced to throw the ball to a bunch of inept and inexperienced receivers by NFL standards. It was comical to watch the frustration build as Brady would make yet another great pass and his inept receiver would drop yet another ball. What do you think his reaction was? It certainly was not patience, but rather it produces ranting and raving on the field and on the sideline after the set of downs was over. You see, in our world, the better you are the less patient you have to be with others. And yet the exact opposite is true of God. The more perfect He is, the more this perfection is coupled with patience. Obviously God is completely perfect, but this perfection does not produce impatience, but rather patience, indeed divine patience!
- iv. This divine patience is described by A.W. Pink as "that power of control which God exercises over Himself, causing Him to bear with the wicked and forbear so long in punishing them." In other words, God is patient because God is powerful. He exercises control by his mighty power and the result is patience that is both foreign to us and glorious as we gaze upon it. His justice is great and powerful and unstoppable as we will

see in a minute, but his patience is an exercise of that same power. Because he is patient he sustains great wrongs against himself without immediately avenging those wrongs. So, in this text alone we are about to see his justice brought upon the whole dynasty of Omri as every last descendant is cut off by the sword of justice. But this has been over 80 years in the making. And over those 80 or more years God has endured one wrong after another from the descendants of Ahab. This is an exercise of the divine power of God.

- v. This connection between God's patience being an expression of his power is seen especially clear in Numbers 14 where God is fed up with his people's unbelief and he is ready to justly exterminate them and make a new nation out of Moses and his family. But Moses intercedes for the Israelites and among his many arguments for sparing the people he says this in verse 17:

1. ¹⁷ And now, please let the power of the Lord be great as you have promised, saying, ¹⁸ 'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.'
(Num. 14:17-18 ESV)
2. This slowness to anger and abounding in steadfast love, and forgiveness of sins, and eventual justice are all displays of God's glorious power. And glorious power it is indeed. Who of us, if we had the power at our fingertips to bring just vengeance upon the head of the one who sinned against us could resist pressing the red button and raining down the fires of justice upon the guilty? And yet God powerfully endures and suffers long from the sins of mankind.

b. Fitting Justice

- i. But this divine patience is coupled in our text this morning with fitting justice. God is patient in ways that are beyond even our understanding, but he is also perfectly just. As Moses quoted the words of God about himself from Exodus 34, so we cling to those very words that God is slow to anger and abounding in steadfast love and full of forgiveness, but will by no means clear the guilty. This is what we see in our text. The guilty are not cleared, but they are dealt with justly, and this justice that is brought is a fitting justice.
- ii. We see this fitting justice first in the death of Joram. The anointing of Jehu by one of the sons of the prophets propelled Jehu into action to wield the sword of justice that he had been given by the edict of the Lord. He wasted no time in driving his chariot with his brood of co-conspirators from Ramoth-Gilead to Jezreel. Joram had left the battlefield in Ramoth-Gilead because he had been wounded. While he was at Jezreel healing up, his good buddy from the southern kingdom, Ahaziah, came up to see him. The watchman in Jezreel sees the great horde approaching and Joram sends out two messengers to get the word from the approaching band as to whether their business is peaceful or not. Neither messenger comes back and so Joram makes the fateful choice to mount his own chariot and go see what it is that Jehu wants. The confrontation is short lived as within a matter of moments Joram has an arrow through his back that pierces his heart. Let's start reading in verse 22 and read to verse 26.
- iii. This is fitting justice as deemed so by the Lord. Ahab had mercilessly killed Naboth simply so that he could own his vineyard, and here on Naboth's land, Ahab's son's body now was cast. The irony is thick and the justice is fitting.
- iv. Then Ahaziah is also pursued and killed and presumably, though the text never tells us explicitly, this is because of his complicit dealings with the house of Ahab. Because he had partnered with evil rulers who worshiped Baal he too deserved the fitting justice of dying at the hand of God's executioner king.

- v. Then the real juicy part of the chapter is found at the end where we read of the final demise of Jezebel, that most heinously vile queen. When she received news that Jehu had hoisted a coup and killed her son and the king of Judah, what does she do? She puts some Maybelline on her eyes and some bling in her hair and waits for the right moment to taunt her executioner. Let's read starting in verse 30.
 - vi. This is fitting justice. It is gross and gory, but justice is rarely neat and tidy. This vile woman received her God appointed end and the justice she received was fitting, and this is a praiseworthy thing. God is the God of unimaginable patience, and of fitting justice.
- c. **No Contradiction, Just More Glory**
- i. Now, this may seem like a contradiction to our finite minds. How can God be both patient and just? After all, doesn't justice demand speed? Well, apparently God's justice doesn't demand speed at all. For right here in this text we have a longsuffering God who brings full justice in his time. The tendency of the human heart is to abuse this patience of God. Our natural response when we don't get in trouble right away for something is to continue to do what we did and much more.
 - 1. I remember from my days of living in the dorms at Clearwater Christian College that the heart of man is prone to abuse patience and longsuffering. The guys in the dorm would quickly learn what they could get away with with the various RA's and the lenience of any given RA was quickly capitalized upon by the guys in the dorm. This is just how the sinful human heart works. Lenience becomes license. In his ever accurate assessment of life the writer of Ecclesiastes described delayed justice and the human heart this way:
 - 2. ¹¹ Because the sentence against an evil deed is not executed speedily, the heart of the children of man is fully set to do evil. (Ecc. 8:11 ESV)
 - ii. But obviously God is not slow to anger simply so that mankind can continue on in sin. God is a just God and he will by no means clear the guilty. So, how is it that the patience of God and the justice of God don't contradict? Or, in other words, why is it that God is both unimaginably patient and fittingly just?
 - iii. Well, the Scriptures tell us in Romans 2 that God is patient and kind as a way to bring you to repentance.
 - 1. ⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? (Rom. 2:4 ESV)
 - 2. In other words, if God enacted immediate justice there would be no one left for God to show mercy to. He has powerfully displayed his ability to endure wrong and delay justice so that we can be brought to repentance and be the recipients of grace and mercy!
 - iv. The Scriptures go on to tell us in Romans 9 that this patient longsuffering of God puts on display the riches of the glory of God.
 - 1. ²² What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory-- (Rom. 9:22-23 ESV)
 - v. God as the Master Potter can move and act in whatever way He so chooses with mankind as is fitting with His very character. In response to evil, God often chooses to show merciful patience, and in so doing, even though justice is coming someday, He puts on display the riches of his glory, especially to those who will receive His ultimate mercy and be brought into His family. Just think of Jezebel. God chose to put up with her evil

ways and allowed them to continue. Jezebel was a vessel of wrath prepared for destruction, and God's patience put on display the riches of his glory for the vessels of mercy that surrounded her. The remnant who were faithful to God in the midst of Jezebel's reign of terror, were to look at God's patience with Jezebel and be amazed by His glory. They were to understand that there was no contradiction to His justice and his patience. They were to understand that God does not delight in the death of the wicked and that Jezebel's demise would come if she didn't repent. And yet, the remnant was to look at God's patience and see His amazing power put on display before their very eyes. As she passed by and flaunted her pagan idolatry and the heart of the Yahweh worshiper burned hot in anger against her, they were to remember in that moment that God is more powerful than they in that He is patiently enduring the current wrongs to one day bring ultimate justice.

- vi. You see, there is no contradiction in God's Divine Patience and Fitting Justice. They go hand in hand to put on display the riches of the glory of God. The reality is that in this sin-cursed world, God is faced everyday with the necessity to be patient with His justice so that he can save some by His glorious grace. Injustice is part of this world, and will be until that Final Day when the Judge of the living and the dead sits on His throne. Instead of bringing immediate justice upon a sin-stained mankind and effectively wiping us all off the face of the Earth for all of eternity, God has chosen to be patient so as to bring some to repentance and faith because he does not wish that any would perish. This divine patience and justice put on display then the riches of the glory of God.

II. Mankind is neither Patient nor Just

a. Impatient

- i. But mankind is neither patient nor just. Rather we are both impatient and unjust. Consider Jehu in this text. He is anointed as the king of Israel and he is given clear instruction about what he is to do. By the way, did you notice at the beginning of chapter 9 that the son of the prophet who goes and anoints Jehu says more to Jehu than was recorded as being said to him by Elisha to say? This is not a case of a prophet gone wild and saying whatever he pleases, but rather this is a case of narrative style. The narrator chose not to give the same details twice and so he simply waited to put in all the details of the prophecy until the actual time it was given by the son of the prophet to Jehu. So, don't look at this as problematic in the text, but rather as standard operating procedure for the narrator in Scripture.
- ii. But notice that Jehu wasted no time in wielding the sword. In those short moments between being anointed and walking back into the room with the other army commanders he had a huge choice to make about what to do with this prophetic anointing that proclaimed him king. Would he be like David and wait for God to provide the opportunity and the way to allow him to actually sit on the throne and bring the justice to the house of Ahab that was deserved, or would he take the bull by the horns and make this prophetic word start coming true? Well, he obviously couldn't hide the oil dripping down off of his hair and beard for too long and so he had to tell the other commanders what had just happened. But the text makes it clear in verse 14 that Jehu was going to waste no time in making this prophetic word come true. Obviously there was no great affection for the current king among the commanders because they were very eager to recognize Jehu as king. And so, the sword of justice given to Jehu through the prophetic word was not going to rest easy in his hand until he had done his job. From verse 14 of chapter 9 through verse 28 of chapter 10, we have one incident after another of Jehu bringing the sword of justice against those of the house of Ahab. First it is Joram,

and then it is Ahaziah. Then he strikes down Jezebel, and then in chapter 10 we read of how he lures the caretakers of the 70 sons of Ahab into beheading the sons and bringing their heads to Jezreel. The caretakers complied and the sons were executed and the heads were brought and piled into two heaps at the gates of the city of Jezreel. Then Jehu went out in the morning and gave a speech to all the people in verse 9. *Read 10:9-11.*

- iii. Then Jehu runs into 42 relatives of Ahaziah who are on their way to visit with the 70 sons who were just beheaded and these 42 relatives are also slaughtered. And then he makes his way to Samaria and strikes the decisive blow to the house of Ahab and kills anyone who remains there. But he was not done there. He was not only going to destroy the house of Ahab, but he was also going to rid the country of Ahab and Jezebel's religion. So he comes up with this ruse in verse 18 to say that he will worship Baal more than even Ahab did and he calls for all the Baal loyalists to gather at the Temple of Baal in Samaria because he has a great sacrifice to offer. Once all of the Baal loyalists are gathered from throughout the land, and Jehu double checks to make sure that no servant of Yahweh God is present in the Temple, he orders that everyone be killed and the Temple be destroyed. And this is done, so much so that the glorious temple of Baal is turned into a public bathroom. The temple to toilets program is complete. Justice has been served upon Baal worshipers. The day that the remnant thought would never come has arrived. The wicked queen mother is dead. The wicked line of Ahab is cut off. The blood of Naboth has been avenged. The blood of the sons of the prophets has been avenged. The Baal worshipers have been exterminated from the land and the temple of Baal is reduced to the most common and gross of uses. And so the text wastes no words to tell us in verse 28: "Thus Jehu wiped out Baal from Israel." Justice has been served, and it has been served with lightning quick impatience. Jehu was wasting no time and he was sparing no neck. He had a job to do, and when you are running a coup the quicker work you make of destroying the former regime, the better.
- iv. And isn't this where we all have been or even are this morning when it comes to bringing vengeance upon those who have wronged us? If we were given the opportunity we would be like Jehu, hacking away with the sword of justice at every opportunity we had. We have no longsuffering spirit. We are not slow to anger when it comes to the offenses we have suffered at the hands of another. We believe that it is our right to have justice brought against the one who has wronged us, and if we are given any sort of a chance to bring any kind of justice we don't hesitate. How different we are from God! How glorious His patience is when compared with our impatience. Jehu did not take great pains to be careful in executing the justice that he was called to execute. He did not pause in wielding the sword or brandishing the arrow. He took no thought of the seriousness of his job, but rather he was quick to anger and swift with vengeance.

b. Unjust

- i. In fact, it would be pretty easy to read this account of Jehu and think that he was pretty justified in what he did because he was acting on the command of the Lord. And in one sense this is true. I mean after all, by the time you get to verse 28 of chapter 10, Ahab's house is totally cut off and Baal has been wiped out. Surely this is a good thing and Jehu has acted in right and proper ways. But verse 29 gives us perspective into what was driving Jehu. *Read verse 29-31.*
- ii. What the text is telling us is that Jehu was indeed an agent of God's justice and that this justice was pleasing to God. Jehu had indeed completed the job that God gave him to do, and in response to this God promised to establish Jehu's dynasty to the 4th generation – which will prove to be the longest dynasty to sit on the throne in Israel. Essentially what

God is saying in this is that Jehu is the best king that Israel has ever had and because of this his dynasty will last the longest. But these words of commendation in verses 28 and 30 are immediately followed by words of condemnation in verses 29 and 31. Jehu had indeed proven himself to be a good agent of justice, but had also proven that his motivation for the reform was a zeal for establishing his own throne rather than a zeal for Yahweh. For if he had been compelled by a zeal for Yahweh he would have continued the reform all the way to ridding the land of the golden calf cult that Jeroboam had established some 90 years earlier. But he didn't. As an agent of justice, he was himself condemned by his own unjust acts. Jehu puts on display for us that it is possible to be both the agent of God's justice and the recipient. For in verse 32 we read that in those days the Lord began to cut off parts of Israel through the vicious king Hazael of Syria. Extra-biblical sources tell us that Jehu made a treaty with the Assyrians, who at this time were vicious enemies of the Syrians, and then the Assyrians got caught up in a war that was far away from the land of Israel and so Hazael took advantage of the Assyrians distraction and began to pay Israel back for their treachery. But we know the rest of the story. What was really happening is that God was using the wicked sword of Hazael, as it was prophesied by Elisha in chapter 8, to bring just judgment against the nation of Israel.

c. Total Contradiction and Even More Glory

- i. You see mankind can be a total contradiction. He can be both an agent of justice and yet completely deserving of the sword of justice to be brought against him. In fact, this very idea dominates the prophetic books where they talk about the many great pagan nations that God uses to bring just judgment against his very own people, but who themselves are deserving of and will receiving just judgment one day.
- ii. We see this in our own culture when we hear of people like judges, police officers, and army commanders, who are supposed to be agents of justice, who are themselves getting into trouble with the Law. In 2009, two judges were removed from the bench, disbarred, lost their pensions, and were sentenced to 7 years in jail because they had pocketed \$2.6 million dollars from juvenile detention center operators in return for railroading teenagers who had petty offenses to serve extended sentences, thus ensuring that the Juvenile detention centers were able to secure a county contract and guarantee a steady stream of income. And this kind of stuff happens every day. Mankind is neither patient nor just.
- iii. And yet, God often uses unjust and impatient men to bring about his patient and just ways. And in so doing, God makes his glory known for what other instruments could God use if he determined to use only just and patient men to bring about his justice. There were no just men in Israel who were perfect as God is perfect. Unlike the doctor, God has no sterile instruments, they are all contaminated in some way, and in using them God displays His glory all the more. For in this we see God bringing about a perfect plan with imperfect instruments. We see him maintaining his own perfection while still bringing about the justice that his holiness requires. We see God maintaining purity and justice while working with impurity and injustice. Only God could do this. Only the powerful and all-wise God of Heaven could take a Jehu and use him to bring about justice without marring his own image in the whole matter. Though man is impatient and unjust, our ever patient and just God can use man to bring about his perfect plan.

III. Therefore:

- a. So, how should we respond to this patient and just God?
- b. Don't Presume upon His Patience

- i. Our first response should be to quickly deal with our own sinfulness. In other words, don't presume upon God's patience. As Romans 2 said, God is being patient so that we will come to repentance. God's patience in not raining down upon us the fire of justice this very moment is not so that you can continue on in your rebellion against God, but so that you can repent and turn to God in faith. In fact, the text goes on to say in Romans two that:
 1. ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. (Rom. 2:5 ESV)
 2. You see if we continue on in sin and presume upon the patience of God, we are actually storing up more wrath for ourselves when the day of God's wrath comes and his righteous judgment is revealed. God will not always delay his just judgment of sinful mankind. His day of wrath is coming, and so today is the day of salvation for you.
 - ii. You see, we all deserve the righteous wrath of God because we have all sinned and therefore we will all fall short of His glory. And just like Ahab and Jezebel, at some point our sins catch up with us and God deals justly with us like we deserve. So, who will be judged for your sin? The house of Ahab cannot stand in your place and take your judgment. Jehu cannot stand in your place and take your judgment. They have their own judgment to face. The fact is, that there are only two options when it comes to the judgment that your sins have earned. Either you can face that judgment or you can cast yourself in faith upon the finished work of Jesus Christ on the Cross of Calvary. You see, it was on that cross that divine patience and divine justice perfectly met. It was on that Cross that Jesus bore the just judgment for the sins of many. Will he stand in your place on that day of reckoning? If you have never turned from your rebellion and run to Christ's finished work on your behalf to save you and give you eternal life, then may today be the day of salvation for you. God's divine patience has delayed that judgment until today. It may not last past today, so come to Jesus in faith today!
- c. **Seek to Imitate God**
- i. For those of us who know forgiveness of sin and freedom from eternal judgment because we have placed our faith in Christ alone, we are told in the New Testament that this identification with Christ has drastic ramifications upon us. Because we have been shown mercy and grace and have been shown forgiveness, and because we have new life in Jesus Christ, we too are to be patient and just. We are to seek to imitate God.
 1. ¹² Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³ bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. (Col. 3:12-13 ESV)
 - ii. How easily impatience comes! How quickly we are to seek vengeance against those who wrong us! How quick we are to declare our innocence and another's guilt! And yet, we are called to imitate God. We are to be patient with others and bearing with one another. In other words, God knows that we will be sinned against and that we will sin against others. Part of walking in this new life that we have in Christ is that we now are patient and longsuffering. We should gladly and patiently bear the pain of the wrongs of others as we seek their sanctification. We live in an unjust and sin stained world, and so therefore patience is a must. The context of Colossians 3 points us to expressing this patience especially within the body of Christ. As the church we are identified with Jesus Christ. We are his body and we physically represent him in this world. Therefore we

must seek to tell the truth about what he is like by being patient and longsuffering with one another. This does not mean that we don't deal with sin and error in the body, but that we deal with it gently, patiently, and full of forgiveness – just like God has done with us!

- iii. And may I remind you that you are a poor judge of what justice and right vengeance actually looks like, especially when it comes to avenging those wrongs that have been done to you. You are a poor judge because you yourself are inherently impatient and unjust. So, I urge you with the Scripture:
 1. ¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." ²⁰ To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." ²¹ Do not be overcome by evil, but overcome evil with good. (Rom. 11:19-21 ESV)
- iv. God may ask you to bear some injustice your whole life without seeing the vengeance that is deserved brought upon the person who has wronged you. Is your faith in God strong enough to handle this? Can you entrust this thing to God and allow Him to be in charge of when this wrong is made right? Can you leave this thing to the wrath of God to be dealt with in his time and in his way? Most certainly it will be longer than you like, but when left with the perfectly just God you can be assured that it will never go too long. Justice will have its way and the righteous God will one day bring all who deserve His vengeance under that just and eternal condemnation.

Conclusion: So, I wonder, what wrongs have been done against you that you are harboring deep in your heart, just waiting for the chance to avenge yourself? This is ungodly and sinful. We are quick to hide ourselves in Christ's substitution to bear the judgment we deserve, but we are quick to cling to the just judgment that others deserve. How about this category of patience with others. We are quick to relish God's longsuffering, but we are equally as quick to seek instant justice when we are dealing with others. Oh, may God help us to grow in His grace and tell the truth to others about who He is as we seek to imitate Him. Let's pray.