

Kings and Prophets 14-11-21b

We pick up our study now in 2 Kings and we have reached the point where in chapter 13 verse 22 after the death of Elijah and this very fascinating last reminder as it were to the northern kingdom of the power of God that lies behind the promises of God and that's really I think one good way to sum up the meaning of that episode is God doesn't just make promises God backs up his promises with his power and with his faithfulness and we think that death is the ultimate showstopper for God death is a triviality as JKS used to saying death ain't no big deal God allows for it as as planned for it as the Lord Jesus overcame it and it is ultimately going to be cast into the lake of fire never to rear its ugly decaying head again but after that in verse 22 it says Hazael king of Syria oppressed Israel all the days of but the Lord was gracious to them had compassion on them and regarded them strike the arrows once the Lord had compassion strike the arrows again he regarded them strike the arrows again he was gracious to them not necessarily in that order because of his covenant with Abraham Isaac and Jacob one two three Abraham Isaac and Jacob and would not yet destroy them or cast them from his presence you may think that you're dead but when you are dropped on the promises of God you can arise and stand on your feet in the spring of the year and this by the way is also a harbinger and a foreshadowing of what is going to happen to the nation interestingly the closest analog to the widow's son that was raised by Elijah and the Shunammite son that was raised by Elisha and this man who is raised by Elisha posthumously when you think about the Lord Jesus of his miracles what is closest to those two boys being raised remember Elijah stretched himself out on the child three times three times count him and the widow's son was raised Elisha stretches himself out once and you remember what happened the child yeah it's you got the seven seals the seven trumpets the seven bowls the seven thunders and the seven sneezes that that rounds out the set of five I think but he stretches himself out once seven sneezes and that child was resuscitated but you remember Talitha Kumi who's present in the upper room with the Lord Jesus besides the parents Peter James and John one two three but it's a it's a little girl who is raised rather than a rather than a son but in all of these cases you have the idea of restoration of a life that has not yet run its course hasn't come to its fulfillment the the widow and the Shunammite woman those were boys this girl in the upper room is a young girl and they are raised to life and go on to live a full life this is a different picture than what you see say with the man who's being carried outside the city on a beer to be buried he kind of reminds you of this episode here where he's dead and the Lord Jesus goes up and touches him you remember that the the mother is bringing him out they're having a funeral possession taking him out to the graveyard and you wonder if this story wasn't in the Lord Jesus mind when he goes up there and he touches the the beer this the stretcher the carrying device and the young man wakes up to the shock and awe of everyone there I'm sure but you think about the nation of Israel that remember what Jesus said she is not dead she sleeps why are you weeping and wailing what is all of this commotion she is not and they mocked him and they said that's absurd and yet he restores her to life and there is a picture of the nation of Israel which seems to be in the spiritual sense even though you've got some Jews floating around in the vicinity

and you have a Zionist undertaking you have a secular nation of Israel that is not ultimately the fulfillment of God's prophetic word he does say that they are going to be regathered but if you read the passages that speak of that and if memory serves it is Ezekiel where Israel in chapter 22 is going to be regathered the prophecy of the regathering of Israel that many people think began to be fulfilled in 1948 there is that prophecy in Ezekiel but it is a regathering for judgment they're not coming back in faith they're not coming back because they're drawn by the cross of Christ if you turn just quickly to Ezekiel chapter 22 beginning at verse 17 Ezekiel says the word of the Lord came to me saying son of man the house of Israel has become dross to me they are all bronze tin iron and lead in the midst of a furnace they have become dross from silver therefore verse 19 this is Ezekiel 22 19 thus says the Lord God because you have all become dross therefore behold I will gather you into the midst of Jerusalem as men gather silver bronze iron lead and tin into the midst of a furnace to blow fire on it to melt it so I will gather you in my anger and in my fury and I will leave you there and melt you this remember Ezekiel's day we did the book of Ezekiel do you remember the river K bar and do you remember the the historical circumstance what has happened who is Ezekiel's contemporary Daniel 605 BC 598 BC and then 586 BC the three Nebuchadnezzar sponsored reappings of Judah and Ezekiel is captive by the river K bar and he gives this sequence of prophecies over many years and they're actually given in the book out of order and we noted those dates and saw that when we studied the book but this is Israel in captivity they're already in the land so here is a prophecy that says they're going to be regathered in Israel and God is going to melt them in a furnace and judge them when did that happen it has not yet happened this is a yet future judgment there are those who will try to argue that this happened maybe in 70 AD it certainly didn't happen anytime between the Ezra Nehemiah days where they returned to Judah and the time of Christ there was no such judgment because look at what it says verse 20 as men gather silver bronze iron lead and tin into the midst of the furnace to blow on it to melt it I will gather you in my anger in my fury I will leave you there and melt you yes I will gather you and blow on you with the fire of my wrath and you shall be melted in its midst as silver is melted in the midst of a furnace so shall you be melted in its midst then you shall know that I the Lord have poured out my fury on you so they are regathered and then judged and this is what is going to happen in the end days this is what Jesus refers to in Matthew 24 this is what Daniel refers to in Daniel chapter 9 where there is a temple there is sacrifice and offering there is a covenant made with the many for one week but in the midst that is cut off and then is the tribulation also known as the time of Jacob's trouble this is another prophecy of that same time if you try to say 70 AD the problem with that is Israel even after the scattering and the loss of their land has never come back to know that God has judged them when will they know that God is the judge not until the tribulation period not until the Lord Jesus returns at the end of that period and causes them all to pass under the rock then they will know that they have been melted in the smelting pot the dross has been separated from the silver and notice there is some silver there there are going to be the 144,000 servants of God there are going to be who come to faith and are silver in the midst of the tin and the lead and the rest of these substances so this is all end times prophecy so the judgment of God then being gathered in unbelief and God is still dealing with them even in faithlessness God remembers the promises remembers them deals with them for the sake of

the fathers Paul talks about this in Romans 9 10 and 11 for the sake of the fathers for the sake of the covenant they are not cast off they are not forgotten there is a remnant according to the election of grace this is according to God's plan to ensure that in those generations there are those who will come to faith so that the nation doesn't lose its continuity well back to this situation in 2nd Kings chapter 13 Hazael oppresses Israel but the Lord was gracious to them gracious why because they turned in faith repentance and obedience no he had compassion and regarded them because of his covenant with Abraham Isaac and Jacob now this is a powerful concept think about this does the northern kingdom of Israel earn and deserve God's grace compassion and regard no but he is gracious has compassion and regards them anyway for the sake of somebody else someone who has died right why is God gracious compassionate and and regardful of us because we have earned it and deserved it no for the sake of a covenant made with someone who has died we are in Christ and God's grace compassion and regard for us are in and through Christ to the extent that we seize and lay hold of our identity in Christ we lay hold of that grace compassion and regard that blessing if we count the blood of the covenant with which we have been sanctified as a common thing Hebrews chapter 10 there remaineth no more sacrifice for sins but a certain fearful expectation of judgment right that is what is happening to Israel in the days of the tribulation that is what is happening to Israel here they are oppressed by Syria and there is a clear choice being offered them here come the Moabite raiders in the spring here comes Hazael and the Syrian armies plundering pillaging burning disrupting creating chaos and yet the grace compassion and regard of God is available grounded in the covenant made with the fathers what kind of situation does this create choice do you want to continue to be oppressed do you want to continue to be raided you want to continue to be outside of blessing outside of God's gracious regard because he has not withdrawn as he will one day do he has not withdrawn the opportunity to return to me for why will ye die oh house of Israel it's a choice God allows the incursion he removes the wall of protection because that's what he promised to do what is the purpose of removing that protection what is the purpose of their suffering people say I just don't know if there's how can there be suffering in the world and be an all-powerful God there is a purpose in suffering all suffering there is a purpose in it this is what happens in a world disconnected from God when you're disconnected from God suffering and corruption is inevitable this is what is happening in the northern kingdom they have disconnected your sins you know your iniquities have separated between you and your God your sins have hit his face from you so that he will not hear well if you don't have a sense of need if you don't have a sense of appreciation and gratitude what does it say in Romans one they knew him as God didn't glorify him weren't thankful did not glorify him and they were not thankful futile in the imagination heart goes dark what happens there is no sense of recognition of need I am sufficient unto myself I have houses and barns and I'm gonna figure out how to fill them even more full O fool does thou not know that this night thy soul will be required of thee and you're not gonna find a handle to take your houses and barns full of grain with you you will stand as we shall all stand before the judgment seat of Christ it is our opportunity now to learn from these examples and recognize that we stand in covenant relationship to God through Christ and that covenant promises both blessing and judgment as I've said many times Bible doesn't call it the blessing seat of Christ

doesn't call it the awards banquet of Christ doesn't call it the medal and trophy ceremony of Christ it is the what say it judgment seat judgment most of us as believers are lining ourselves up for judgment because we do not heed scriptures like this has al king of Syria oppressed Israel all the days of Jehovah has but the Lord was gracious now verse 24 has al king of Syria died ah relief at last our bad president has gone out of office we've got a new president a new and glorious day is dawning and whatever your persuasion is Jimmy is gone Ronnie is here Ronnie is gone Billy is here Billy is gone George is here George is gone who is here who is after George one yeah yeah Bill then after Bill we had George two then after George two we had mr. Obama and now many people are saying you know all we need is for mr. Obama to go and you know happy times are here again ah contraire mon frere again something I have said many times you could put the Lord Jesus Christ in the White House and replace everybody in Congress with the 500 disciples that saw him resurrected and the country would still go directly into the dumper because the hearts of our people have not changed and they will not follow good leadership they will continue to elect bad leadership just as northern Israel continues to follow bad kings and the king reflects the heart of the people just as our elected leadership reflects our hearts so Hazael died everybody says ah at last something good will come Ben Haydad his son reigned in his place and Jehoash the son of Jehovah has recaptured from the hand of Ben Haydad the son of Hazael the cities which he had taken out of the hand of Joe has his father by war three times Joash defeated him and recaptured the cities of Israel we're on the men things are looking up it's an economic recovery it's the grace of God smiling on us it's all going to be fine now actually not in both second Kings and in second Chronicles the story is going to leave the northern kingdom basking in the glow of this reprieve from God's judgment and it's one it's just about their last one to return to the story down in the southern kingdom so in chapter 14 of 2nd Kings in the second year of Joyce we're backing up now we're backing up Elisha is still alive it's early now in the reign of Joash up in the north remember Jehoash is going to reign 17 years well we're going back to where he's only been on the throne two years and you have Amaziah the son of Joash king of Judah becoming king he is 25 years old when he became king he reigned 29 years in Jerusalem his mother's name was Jehoah of Jerusalem several times in Scripture and I haven't been real diligent to point this out but you get the mother's name if you notice the pattern you almost always find that in the case of a good King good Kings you will typically find the mother's name mentioned can you think why that might be do you know the name of Solomon's mother Bathsheba do you know the name of good King Amaziah's mother yes it is Jehoah Don of Jerusalem and the reason for that is a dutiful and obedient son reflects credit on his mother it's just a fact a dutiful child reflects credit on the mother so when you find these good guys many times you're going to find their mother's mentioned because she is a big part of why he became what he became and it's just God's way of doing tribute there's no other reason I can see for these mentions except to remind us that although many times the role of mothers raising their children in the nurture and admonition of the Lord goes unremarked the Bible remarks on it and so you have that notation here Amaziah does what is right in the sight of the Lord yet not like his father David he did everything as his father had done now what do we know about Joash if he says he did everything as his father what what Joash is this this is not the Joash we've been looking at in the

northern kingdom this is little baby Joash this is baby Joash of let's restore the temple fame of now that the father is dead the son brings a bad word let's murder him in the shadow of the temple fame that Joash he was good so long as he had his mentor supervising him and guiding him closely but take that prop away you know take the hand out of the ventriloquist dummy and it collapses so he did like his father Joash however the high places were not taken away and the people still sacrificed and burn incense on the high places you can't buck the popular will the king ends up having to accommodate to the people now what happened as soon as the kingdom was established in his hands that he executed his servants who had murdered his father the king you remember that episode but the children of the murderers he did not execute according to what is written in the book of the law of Moses in which the Lord commanded saying fathers shall not be put to death for their children nor shall children be put to death for their fathers but a person shall be put to death for his own sin he killed 10,000 Edomites 10 LF's of Edomites in the Valley of Salt and took Sila by war and called its name Jock Thiel to this day then Amaziah sent messengers to Jehoash the son of Jehoahaz the son of Jehu King of Israel saying come let us face one another and keep in mind he does what's right in the sight of the Lord early in his reign he does justice to the murderers of his father but he according to the law spares the children he's not like Jehu murdering any relative that he can find destroying the entire house of Ahab and so on he says look I'm gonna punish the ones responsible but I'm not going to wipe out their families along with them so he is good to a point God grants him victory because he is obedient and because he is faithful and to the extent that he is faithful to that extent God blesses him in his reign and gives him these victories and these retakings of territory and so on but now he finds that his britches aren't big enough he begins to think you know what I can conquer anything look at my prowess and he begins to think that his victories are due to his own genius apparently because he sends up to the northern kingdom and says let's fight why would a king of Judah one tribe plus one and a half tribes you know one Judah and what's left of Benjamin down there why would he tackle this enormous territory the ten northern tribes and these you've got a lot of battle-hardened soldiers up there that have been fighting the Syrians and fighting the Moabites and fighting all the rest of them up there for years let's face each other in battle Jehoash king of Israel sent Amaziah king of Judah saying the thistle in Lebanon sent to the cedar that was in Lebanon saying give your daughter to my son as wife and a wild beast that was in Lebanon passed by and trampled the thistle does that story make any sense here's here's the quick way we don't really need to look at it in detail here's the thing whoever's whoever's has the son is the dominant guy my son is the prince the dominant guy if you want to enter into alliance with me you send your daughter to marry my son I'm the big cheese my son is the big cheese if you don't want the big cheese to roll over you and squash you then you can send your daughter and you'd better you'd better be providing my son with a really good-looking babe to marry so that he said he doesn't get upset and come stomp your country into a mud hole that's that's the idea that you are the suppliant you are the supplicant you are the inferior if you're sending remember when David took all those wives Kings surrounding Israel sent their daughters to marry David so that they wouldn't get stomped into a mud hole by the victorious conquering armies of Israel they sent their daughters to be married to the to the King that that's the idea

so when Jehoash tells this little story he says look thistle boy you're you had better instead of saying let's face each other in battle you'd better be finding a good-looking babe to send up here so I don't come down there and make you disappear something bad is going to happen to you ie a wild beast passes by you know any small accident a wild beast isn't going to do anything to a cedar right the cedar can withstand any any beast not so the thistle this the smallest incursion in the thistle is gone you have indeed defeated Edom and your heart has lifted you up glory in that and stay home you might say you know in Hebrew in parentheses the Hebrew word for pipsqueak stay home small fry why should you meddle with trouble so that you fall you and Judah with you but Amaziah would not heed kind of reminds you when Joab is fleeing and Asahel is chasing him and and I'm sorry not Abner when Abner is fleeing and the brother of Joab Asahel is chasing him Asahel is a young fleet of foot guy wants to make a name for himself feels like because of his youth and energy he can take old Abner and cover himself with glory and Abner turns around and says look I don't want to hurt you and I really don't want to get in touch with your brother Joab turn around and go home and Asahel will not listen and so Abner pulls the old fox trick he doesn't have to beat him with athleticism and superior strength he stops and holds his spear and the butt of his spear goes right through Asahel uses Asahel's speed against him and the spear comes out his back and he ends up slowly dying in a puddle of his own innards in the middle of the road so grotesque that everybody on both sides when they get to that point they just kind of stop there's a scene there where there's people from both sides kind of standing around gasping at the sight of Asahel slowly dying in this awful state and there's there's a reminiscence of that here Amaziah would not heed therefore Jehoash king of Israel went out he and Amaziah king of Judah faced one another at Beth Shemesh house of the Sun which belongs to Judah notice who is you know if you're gonna pick the turf let me ask you this if we had to go to war say with with any European country fill in the blank would you rather fight them here or over there where do you want to fight the war I want to fight there because they can clean up the mess that's the stuff that's going to get wrecked and destroyed and all the civilians are going to suffer right if you can pick the ground if you're in the position of strength you're gonna fight it on the other guy's turf and mess that up where's this battle fought Judah why because Amaziah is a fool Judah was defeated by Israel and every man fled to his tent it's always interesting to me we've seen this phrase two or three times now every man went to his tent are they actually still living in tents isn't this sort of a settlement period in in Israel but you still have this phrase and if you do a concordance I don't have time to give those passages to you but I've noticed now several times you know every man went to his own tent and this is the settlement period where people are living in you know brick homes and have gardens and courtyards and things like that it's just interesting every man fled to a sense like you know everyone went to his castle man's home is his castle well your tent is is your domicile they don't actually villages are not just big tent cities every man fled to his tent then Jehoash king of Israel captured Amaziah king of Judah the son of Jehoash the son of Ahaziah at Beth Shemesh and he went to Jerusalem broke down the wall of Jerusalem from the gate of Ephraim to the corner gate 400 cubits just wrecked the place he took all the gold and silver all the articles that were found in the house of the Lord and in the treasuries of the king's house and took hostages and returned to Samaria basically enslaved some people

this is what happens in 605 when Hananiah Mishael Azariah and Daniel are taken to be their princely hostages so to speak well that's what happens here in a sense now the rest of the acts of Jehoash which he did his might and how he fought with Amaziah king of Judah are they not written in the book of the Chronicles of the Kings of Israel and that's what you have you have a similar account over in chapter 25 of 2nd Chronicles the rest of many of his of his acts and beginning in verse 17 you have this story told again Amaziah the son of Jehoash king of Judah lived this is verse 25 by the way of 2nd Chronicles 25 2 Chron 25 25 Amaziah the son of Jehoash king of Judah lived 15 years after the death of Jehoash the son of Jehoash king of Israel now the rest of the acts of Amaziah from first to last indeed are they not written in the book of the Kings of Judah and Israel after the time that Amaziah turned away from following the Lord they made a conspiracy against him in Jerusalem and he fled to Lachish but they sent after him to Lachish and killed him there sounds an awful lot like his father doesn't it and you remember when it said he was just like his father not his father David his father baby Jehoash they probably always called him baby Jehoash they sent after him to Lachish and killed him there they brought him on horses and buried him with his fathers in the city of Judah the rest of the acts are recorded there's a lot of things we don't know but they were recorded observe interpret apply there are many things that go unnoticed or go unaccounted in this life but they are recorded there is a judgment coming and if you read Romans chapter 1 if you read Romans chapter 2 if you read Hebrews chapter 6 if you read Hebrews chapter 10 both sides of our opportunity are indicated Paul talks about it as well if any man's work survives the fire gold silver precious stones that reflects shiny things reflecting the glory of God would hay and stubble it is only fit for burning but notice at the judgment the wood hay and stubble of the life is there how did it get there why does God drag the wood hay and stubble all the way forward to the judgment so to speak the rest of the acts are recorded what is said and done and thought in secret is shouted from the housetop as it were now I don't know about you I don't want my failures and my shortcomings and my sins shouted from the housetop I don't want them on the great drive-in movie theater screen for God the angels and the assembled hosts of the body of Christ to view and guess what they won't be you know why because if we confess our sins he is faithful and just to forgive us and to cleanse us from all unrighteousness those things that are brought forward at the judgment are those things that were never addressed never remedied not only sin but human good the things that we do in the energy of the flesh our salad like Cain that we try to bring an offer to God it isn't a sin it's it is just an arrogant substitute we want God to meet us on our terms instead of coming to God on his terms that's the whole difference between Cain and Abel in the rain and Cain wanted God to meet him on his own terms God had said to establish the picture and to teach the principle you will slay an animal and bring that animal before me Cain said well that seems awfully cruel why don't I bring the fruit of my labor I've worked hard and and I want to bring these vegetables before God I want to bring these fruits of my my crops my cereal grains nothing wrong with cereal grains nothing wrong with raising crops man's been doing it ever since God told Adam that he would earn his bread by the sweat of his brow however when you come to God we have to meet God on his terms not ours and it is the shedding of blood that symbolizes remission it is the shedding of blood of Jesus Christ that symbolizes the payment of our debt that represents that work accomplished in that price

paid that we could never accomplish or pay and that is the picture Israel is constantly called even though they're in a relationship with God if they are going to come to God and fully enjoy his grace his compassion and his regard they have to come to God on God's terms according to the covenant provisions and when we do that it is gold it is silver it is precious stones it is of eternal value it lasts and survives the fire in fact it is purified by the fire and made even more bright gold refined in the fire is what we're going to be seeing before long in Revelation chapter 3 buy for me gold refined in the fire wood hay and stubble it is all in the books so how should we then live well I want to eliminate the wood hay and stubble I want to get rid of those things that I don't want flashed up on the screen and shouted from the housetops I will go before God and I will claim his grace I will acknowledge his compassion I will cultivate his regard in separating me from my sins as far as the East is from the West in cleansing me in purging me with hyssop and washing me white as snow in making me acceptable in the beloved acceptable in Christ called in Christ raised up in Christ lifted on high in Christ qualified in Christ glorified in Christ enabled and empowered in Christ and that makes the judgment seat of Christ it's just like when you are really good in a class and test day comes and you're just waiting for that pitch to come across the plate because you're gonna knock it out of the park if you ever had that it didn't happen to me very often but there were a few classes that I was really good at and what test day came I couldn't wait because I knew I was going to ace it and it is such a good feeling to go in pretty sure you're gonna ace a test you take the test and come out saying I flat aced that thing and you get it back and yes you did and you don't fear exam day somebody else walking into the same exam for the same class is sweating bullets is nervous and shaky goes in flunks it fails the course and it's it's a day of utter misery it's the very same event for one it is a day of glory and vindication and reward for hard work for the other it is dismal dark gray depressing it is a day that will live in infamy same day think about it the judgment seat of Christ what kind of day is it going to be we choose because just like for northern Israel God is present he gave them this last great message through Elisha remember Elijah didn't leave a last great message did he sons of the prophets saw the fiery chariot then Elijah is gone Elisha leaves this last note of encouragement there is life from the dead there is life in the old covenant that you have forgotten that you're trying to bury and put away that covenant has power that covenant has life and that's what we have in Christ let's close here in a word prayer father thank you for these wonderful passages of scripture that transmit in a supernatural way your plan and your purpose your love and your grace your presence and your power from ancient times to the present you are ever the same you are merciful you are loving you are not willing that any of us should perish but that all of us should come to change of mind into that close walk with you that results in the reflection of your glory and the receiving on our part of wonderful blessing and wonderful opportunity we pray that God the Holy Spirit will impress these things on our hearts so that the Lord Jesus will be glorified in all that we say and do we ask it in Jesus name Amen