

Wednesday, January 4, 2023 • Read 2 Kings 11

Questions from the Scripture text: Who saw what in v1? What did she hurry to do? But whom does v2 describe? What were her relations? What did she do? With what result? Where did she hide him and his nurse (v3)? For how long? What was happening during that time? Who sends for whom when (v4)? What does he do with them, where? What does he show them? Into how many groups does he divide them (v5–6)? Where will each be keeping watch? What does this enable two-thirds to be doing at any one time (v7)? To what purpose (v8)? What does Jehoiada turn out to be (v9)? What does this enable him to do (v10)? With what result (v11)? Then what does Jehoiada do (v12)? And what do he and the army do? And what do he, the army, and all the people say? Who hears this (v13)? Where does she come? What does she see (v14)? What does she do? What does she say? Whom does Jehoiada command in v15? To do what? To whom? What did he say not to happen? Where did they take her, by what route (v16)? What two covenants did Jehoiada cut in v17? Who went where in v18? What did they do to it? What did they do to whom? Whose officers are increased? Now who brings whom where in v19? What does Jehoash (Joash) do there? What do all the people do (v20)? What is the condition of the city? Why? How old was Jehoash at this point (v21)?

How did the Lord bring revival in Judah? 2Kings 11 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these twenty-one verses of Holy Scripture, the Holy Spirit teaches us that **the Lord brought revival in Judah through the daring and determination of a few, the designation of covenant, and the destruction of wickedness.**

The daring and determination of a few, v1–4, Athaliah doesn't grieve the son she lost. She piles up the corpses to make sure that she herself gets to take his place. She's a block off the old chips (Ahab and Jezebel). But a girl named Jehosheba has the daring to spare away Joash and his nurse. And the nurse and the priest Jehoiada have the determination to keep him hidden for seven years. That moment of daring by one and seven years of determination by two are used of God to bring us by the end of this chapter to the restoration of the nation of Judah from its intermixture with Ahab's house.

The designation of covenant, v4, 17. First in v4 with the captains of the hundreds, and then in v17 with all the people, Jehoiada leads covenanting ceremonies. The one in v17 is more explicitly a covenant with Yahweh, but that is probably implied in v4 as well. The language for "cutting" a covenant is used in both places, reminding us that it is only through atoning sacrifice that we can be in covenant with God. His redeeming us by blood is a purchasing by blood. It doesn't just save us from penalty; it obligates us to fealty. They have been bound by blood to be Yahweh's people. That means that they will worship only Yahweh alone, and they will have as king only Yahweh's anointed.

The destruction of wickedness, v5–21. Being in covenant with God requires action. Decisive, vigorous action. On the one hand, we rest from those things that are inconsistent with the covenant (such as obtaining or maintaining status by our own goodness or power!). But on the other hand, we must resume those things that are consistent with the covenant (such as, by God's goodness and God's power in us, vigorously doing all that He commands).

So the covenanting in v4 requires the slaying in v8 and v16. And the covenanting in v17 requires the slaying in v18. There's killing to be done in the Christian life as well. Having Christ's Spirit (cf. Rom 8:9) means putting to death the deeds of the body (cf. Rom 8:13). Having a new life that is bound to Christ (cf. Col 3:1–4) means ruthlessly executing whatever inconsistencies with heaven yet remain from your old life (cf. Col 3:5–10).

Proper revival doesn't just stop worshiping at the temple of Baal in the south; it gives the southern satellite the Jehu treatment from the north (v18, cf. 10:27). Often, people or congregations make the mistake of thinking that something that they have enjoyed in rebellion against Christ can be safely repurposed rather than ruthlessly expunged. But there are many former parts of life unto which being a covenantal purchase requires us to become pitiless killers. The Christian life is a vigorous thing. And to anything that isn't a wholehearted glorifying and enjoying of God Himself, it ought to be a deadly thing.

How does your calendar reflect that you have been purchased by blood? How does your spending reflect it? What is there in your life that you might be trying to tolerate or repurpose that really just needs to be ruthlessly expunged?

Sample prayer: Lord, thank You for cutting a covenant in which You have purchased us by the blood of Jesus Christ. Forgive us for how tolerant we are of fornication, uncleanness, passion, evil desire, covetousness, idolatry, anger, wrath, malice, blasphemy, filthy language, and lying—when for these things Your wrath is coming upon the sons of disobedience. Give us the courage, zeal, and ruthlessness that you once gave Jehoiada, whom You used to give that zeal to the rest of Your people. Indeed, give us not from a merely human priest, but from Christ, who is our life, in whose Name we ask it, AMEN!

Suggested songs: ARP119W "Lord, Let My Cry Before You Come" or TPH539 "Am I a Soldier of the Cross?"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Second kings 11. These are the words of god. When that fly of the mother of Eziab saw that her son was dead. She arose. And destroyed all the royal airs. Whichever the daughter of king's arm, sister of antisiah, took, josh son of an attire. Install them away from among the king's sons who are being murdered.

And they hid him and his nurse in the bedroom from a flya. So, he was not killed. To you is hidden with her in the house of y'all play for six years. Fall off. Rained over the land. In the seventh year, joy to scent and brought to captains of hundreds.

The bodyguards and the escorts and brought them into the house as yahweight to him. And he made a covenant with them and took an oath from them in the house of y'all playing. And showed them the king's sons. Then he commanded them saying, this is what you shall do.

One, third of you who come on duty on the sabbath shall be keeping, watch over the king's house. One third shall be at the gate of sewer. One third of the gates behind the escorts. You shall keep the watch of the house. Must have been broken down. The two, contingents of you who go off duty on the sabbath shall keep the watch of the house of Yahweh or the king.

But you shall surround the king on all sides, every man with his weapons in his hand. And whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes in, So, the captains of the hundreds did according to all the jehoid of the priest commanded Each of them took his men who were to be on duty on the sabbath.

And those who are going off duty on the sabbath. Then came to join of the priest. And the priests gave the captains of the hundreds. 1200s the spears and shields which had belonged to king david that were in the temple of yallway. In the escorts, stood every man with his weapons in his hand, all around the king.

From the right side of the temple to the left side of the temple, by the altar and the outs, And he brought out the king's son, put the crown on him and gave in the testimony. They made him king and anointed him, and they clapped their hands and said, Long live.

The king. Now, an apple, I heard the noise of the escorts and the people. She came to the people of the temple of Yahweh. Once you looked, there was the king standing by a pillar according to custom, and the leaders in the trumpeters were by the king. Multiple people of the land were choicing and blowing trumpets.

So that's a lot of tour, her clothes and cried out to trees and treason. And to hired of the priest. Commanded, the captain's hundreds of the officers, the officers of the army had said to them. Take her outside under guard and slay her with the sword. Whoever follows lay, with the sword, whoever follows her For the priests that do not let her be killed in the house of yalla.

So they seized her. She went by the way, of the horses, intense into the king's house. And there she was killed. Enjoyed and made a covenant between yahweh. The king and the people. That they should be always people. And also between the king and the people. And all the people of the land went to the temple of bell and tore it down.

They thoroughly broken pieces, it's alters and images. And killed Matan. The priest to dial before the altars With the priest pointed officers over the house of yahaway. Then he took the captains of hundreds, the bodyguards, the escorts. Letting all the people of the land. And they brought the king down from the house of Yahweh.

And went by way of the gate of the escorts to the king's house. And he sat on the throne of the kings. So, all the people of the land rejoice, In the city was quiet. So, they had slain at the liar, with the sword and the king's house. The hellash was seven years old.

He became king.

So far, the reading of god's. Inspired. And Inherent word. So the lord brings revival in judah. By the time, the passage has ended the Connection between the line of david and The house of ahab. Has been. Ended. Bill worship in the south which came by way of that connection with the house of ab from the north.

Bill worship in the south has. Been indent. The. People are coming into now again. Um, reaffirmed the covenant to actually The language is cut as if it was a new covenant. So So badly had the previous one violated. They are covenanted again to be the lord's people. The people are rejoicing in the city is quiet.

And a son of david, still sits on the throne. It's pretty amazing. Considering what the condition? Of land when the passage starts. One from the house of armory sits on the throne. She's not even. From david at all. In fact, she has murdered everyone she could find from the line of david.

Um, The land. Of course, lives in. Fear and disquiet. Uh, murder and force of power are the only method by which The land is ruled, is filled with idolatry. And the worship of bail and therefore, wickedness. Since goodness and godliness, can come only from the lord himself. And so it's an amazing change.

And what does the lord? All right, use For that change. What does he well how does he bring that change about When the first thing he uses his daring and the second thing he uses, Um, is Designation or commitment. Um, In the third thing, he uses is Destruction. First, the daring this happens in part of Two.

Well, one. Uh, one girl. One woman. And a high priest, maybe two women, not sure how old Jehoshiba is. But, Jehoshiba, who is daughter. Of king joram. And therefore, actually, Um, Connected to and from The line of ahab. Himself and it's in a mixture with the south yet. The lord That gives grace.

To she who by all earthly rights should have been a sinner and that's Great encouragement to us. I grew up whenever I heard this passage referred to in jehoshiba referred to, it was all about how daring and courageous she was Oh yes, she is daring and courageous, but because of the family, the that she comes from, we see where that daring encourage come from.

That comes from the grace of god. And so that gives great encouragement. Uh, to Whoever they may be that. There is grace that can make even then. To be courageous and act and Um,

Someone who takes action. I, Grab the word just now in the morning. But someone who is courageous and decisive. And so forth. She's daring. She grabs a baby. It steals him away from the king's sons. Apparently, Um, She hides. Him and his nurse in her own bedroom. And so you can see afterlaya and And the those who are helping her with the murders.

Going. Door to door among the residences of the royal family. And, And Jehoshiba is putting herself. A great risk. And then, The nurse and jehoshiba. And Apparently jehoyada, since he now makes her appearance and it would be very difficult without the high priests to hide someone in the house of yahweh.

Um, the hide him. In the, in the house of yahweh, enjoy the Not just for seven years hides him, but during that seven years, It comes up evidently with this plan of what he is going to do. Once. Um, joe ash can do things like Speak and read. Um, So there is the daring.

Here. And it reminds us that the lord may use the courage of just a few the Gracious work that he does in the heart of just a few to bring a great change. Over a small. Amount of time. Indeed. This is especially true among those who keep the lord's day.

One of the great texts in the subject. Um, in all the scriptures and In isaiah 58. Which describes the people of god as a people, whose wall is broken down. And asking who will stand in the gap and the wall that was broken down. Well, it was the one between the lord and the people.

They were still very religious. They just expected the lord to be impressed with how miserable they were making themselves with his religion. And, The lord, of course, was not pleased with their religion and they were Um, Proud and arrogant before him thinking that he should be impressed with whatever religion, they are impressed with.

Uh, not unlike days that we live in. And yet, he described. The one who stands in the gap. Uh, as one who calls the sabbath of the light and Receives from the board. The Instruction to control how he thinks how he speaks, what he does, where he goes. Etc, on the sabbath.

And by the delighting and the sabbath. He would learn to delight the lord and you take that at the end of Isaiah 58. With the verse, just a verse or two before

that about the one who stands in the gap. And you see that, the lord really is saying that he may use.

The courageous decisive. Activity of just a few. To bring a great restoration. To his people. And so we have great hope and This is the wonderful thing when we hope in him. We have a hope that whatever he does with it. We are content with because it is He?

We trust us wisdom. But we also know that he can do whatever he wishes. To do with it. And so the daring and determination of the fuse. The first thing that we see here, then we see the designation of the covenant or A commitment. Uh, certainly the waiting until he is seven.

Has to do with his being able to covenant before. Yahweh? And his receiving, this copy of the testimony. Verse 12. The the king was supposed to write for himself, make a copy of the testimony. For himself. And, And the The timing seems to be related to this fact that The jehoyada knew that it wasn't just necessary to put a son of david back on the throne.

It was necessary to be conscientiously. Uh, covenanted with god to be his and that this was even from the book of Deuteronomy. A significant. Aspect of the kingdom. That before the people had ever asked for a king in their wickedness, God had determined to give them a king from his righteousness.

Uh, because the kingdom of course, and the king would look forward to king, jesus. And so, there's the great difference between that which comes At, in the initiative of Uh, men at the initiative of the church which you see embodied in salt and how disastrously that ends. And then the lord saying now i will give you a man.

Um, Who is after my own heart will obey all that. I command. And gives them and david, the sort of king. That deuteronomy had required sort of king who had received a copy of the testimony who would make right after his own hand. A copy of the testimony understanding that, the law of god, as the contract between the lord and his people, and between the king, And the people.

And so there's commitment here. Even before we get to that commitment, joy to makes a covenant with this probably priest army. Um, There are. There are. Royal. Uh, guards as it were for the temple. That that he divides into the three divisions and he makes a covenant with them and takes an earth with them.

In verse 4. We have lots of things that we are under duty before god's to do. And yet the lord knows. That there is both on the one hand, natively the weakness of our flesh, that needs to be overcome and then positively imitation of his faithfulness. That is a blessing for us and brings glory to him.

But when we make, Commitments and we covenant ourselves. We do both. We help ourselves against the weakness of our flesh. By giving us another reason, another support another instrument That helps us to do what we ought to have done anyway. And so there's that but we also have another way or opportunity to glorify God and image him.

But the faithful keeping of the vows that we have made before him. And so, you see, Often in scripture, especially in the psalms To. Make vows book to under god and to keep them. And i hope you are in the practice of doing this and the public worship that we don't only make the public vows.

Uh, for instance. When someone is, Being recognized as one of him, the Lord has added to the membership and we and we take those vows, we make those promises. And then everyone stands to make their promise and And then we Bind it. Um, or signify the that we have been bound by the welcoming, that whole kind of Vowing that we do which oweds and vows Are a part of public portion, that's fine.

But i hope you are in the habit of when you hear something that, you know, you ought to do and haven't been doing. Or something that you ought not to do. And you have been doing That you Lift up your heart and have a dealing with god in that moment and make that commitment to him.

And that you especially enjoy the cup of the new covenant in his blood at the lord's table and see again the lord affirming to you. All that he has committed himself to do from before the world began and And further bound by the blood of jesus. That god doesn't have to swear.

God doesn't have to make vows. His word is always. Yes. And amen. But even swears. To abraham by himself. Uh, And swears. To the lord jesus, by himself, in particular in psalm 110 Because there is nothing else for the lord to swear by except for himself. And so the lord makes vows not because they're necessary, but as a display of his faithfulness and that teaches us the other part, Of why?

We make vows why we enter into covenant. Um, but there's commitment that is needed. In reformation. And in renewal, And in revival. This is part of how god intends for us to use his means, yes. It depends on his grace and we use the means of his grace. In order to to, seek from him, that which he alone can do in our lives.

But here's something else now, Here is something else now that we see. Uh, that he uses when he's bringing. Revival and renewal and restoration. Uh, the making of commitments, the designating Of. Of a covenant. As he does here. And then the destruction of wickedness. You can't commit yourself to something new while leaving in place, the things which are old.

In order to put on, Uh, the Uh, christ and the fruits of the spirit. And those deeds that belong to heaven, you have to put off. The old man and the works of the flesh and those things that belong to darkness and hell. Uh there is killing, that is necessary and sanctification.

It's not all vivification It's not all. Finding more and more and growing, more and more. In the life of christ, and the mind of christ, the character christ's actions that imitate Christ. The sanctification includes mortification lethal combat. Putting to death. The deeds of the body putting to death the members that are on earth, Um, The counting yourself, dead to sin.

So there are those Uh, vigorous active killing words. People are sometimes shocked. Uh, by things like killing anybody who follows athalaya? And dragging her out of the temple by the horsegate into the palace so that she can be executed there. And the destruction of the temple of bail and the killing of the high priest of bell.

The owl. Named mattan. They're shocked by those things. How much more shocked will they be at the judgment? When there are even those who said, lord lord, You know, they say they had a professional faith, jesus christ is lord. And they had some semblance of of doctrine that makes a difference in what you say and what you do in your name did we not prophesy in your name?

Did we not do? Many mighty works and so forth. And they will be cast into hell. And people are shocked. At the slaughter. Of this murderous. And the sponsor of the worship of bail, who didn't just murder the royal family, but spiritually murdered and entire generation of the people of Judah.

And the tan with her. No. We should be shocked at how weak. And, Lukewarm and lazy is our attitude towards our own sin. That which easily entangles us that which would have sunk us into hell itself, was a form of eternal self-merder before the lord jesus. Gave himself up to bear hell in our place.

Just like yesterday, we were talking in the That catechism lesson about the first way to preserve your own life is to believe in jesus. Well, we should be ruthless. With that old man and what remains of him. And in the more direct parallel, the church should be ruthless. With whatever needs to be destroyed.

In order that that which god has instituted, god has commanded would be followed. You destroy. The house of a hat. In order to restore the house of david to the throne, you destroy The temple and worship of bail, you don't leave it up and repurpose it. Although if you're going to repurposing it as a latrine like jig, we did in the north as about as well as you can do.

You destroy the high places, you don't just Repurpose them. For the, for the worship of yahweh. Now instead of Uh, you know, nature worship of male worship or actual worship. Similarly, with our own sin. And even with, Places that we have often gone and sinned. That the place. Itself where the activity itself?

Might not have been in and of itself, sinful. But it belongs to a period of our life, a practice in our history. That was against God. And so we ruthlessly expunge it from our life. There is destruction. Of wickedness. That is a component of A genuine. Holy spirit war.

Of revival. Those who are being revived. Do not say well isn't it okay if i keep this as part of my life? Because it really could be no. You are going to replace that entirely with something far better that belongs to heaven. And the cataclysmic change. In your life.

In your habits and how you spend your time and how you spend your money, and where you go and what you allow yourself to look at or what you're allow yourself to see that change will be to you. As it were, when you look back a monument. Of when god.

Raised you almost from the dead again. And brought your back from the back sliding. And you put on a holy armor. Of the holy spirit. And you went to war. Would you killed sin because it had been killing you? And everything associated with it.

So what did the lord use in second kings 11? He is the daring and determination of a few. Praise god. One with god is always in the majority. He is the designation of a covenant. In which we learned. Importance usefulness. Of these, holy vowings and commitments. That he teaches us to make in his word.

And he uses the destruction of wickedness. The shocking violence. Upon the enemies. Of god and his people and his worship. Is instructive to us here. And the more shocking it is. The more we need the instruction. Let's pray and ask the lord's to bless us to us in our life.

Her father in heaven. How we thank you for how freshly and how Exactly. Appropriate and specific. To our own circumstances, our own hearts, our own life. Uh, your word keeps proving itself. We bless your name. Oh god. For the way you have made your word living inactive. And especially how.

Not only the word itself but the work of your spirit and it's for that that we ask now. That each member of this family would walk. In these words, according To this light and lamp that you have given. For our path and for our feet. So we pray for the ongoing work of your holy spirit.

Then you would help us. Oh god. To put away. All that is. Worldly and fleshly. And satanic. And that you would grant to us instead to put on That which is heavenly. And from, From your spirit. From the new nature that we have in christ and from you yourself in your spirit, grant it.

We ask in jesus name. Amen.