

2 Kings 12

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[0 : 00] 2 Kings chapter 12. If you remember, last time we were together, we looked in the 11th chapter, of course, and we have seen the reality that in the 11th chapter, there was at least an attempt by the enemy, which is so consistent throughout Scripture, and that is the enemy trying to overthrow the plans and purposes of God.

Now, the enemy is not the queen mother, if you will, Athelia, it's not her. The enemy is actually the enemy of our soul who uses and utilizes people for his purposes and his plans, much like the king of kings does his.

And it is the great plan of the enemy to stop the progression of God's purposes, and it is a progression in which we are introduced to for the very first time in Genesis 3.15, where the seed of a woman would bruise the head of the serpent.

It is the continuation of that event in which we find that over and over again, God has a consistent purpose. He has a consistent plan. The enemy wrestles and fights and tries his best to thwart those plans and to change those plans.

We can follow that plan throughout the promises and covenants of God. We find it being laid out in the Edemic Covenant, or the covenant made with Adam.

[1 : 17] We see it in the covenant made with Noah. We see it in the Abrahamic Covenant, and then we continue it through the Davidic Covenant. Ultimately, we find the fulfillment and we find our place and purpose in the covenant of the Lamb, in the blood that was shed before the foundation of the world.

But the covenant of David was that a seed, the seed of David, would set up on the throne forever. Now, let's ensure, I know I haven't even read my text yet, but that's okay.

Let's make sure that we understand what God says before we read into it a little too far. In each one of the covenants, there is a singular seed in which we are looking for.

Now, it is played out among multiple seeds, that is, descendants. But the covenant to Abraham is that the nations would be blessed by the seed of Abraham.

That he would be a blessing to the nations. It is not a nation that's going to bless the nations. It is the seed of Abraham that would bless the nations.

[2 : 25] Now, later on, we find that we ought to pray for the peace of Jerusalem. We ought to support the people of Israel as God's chosen nation. Sure, but the blessing to the nations is found in the seed, singular, of Abraham.

That seed is Jesus Christ. We find later that the covenant given to David was that the seed, singular, of David, would set upon the throne eternal.

That seed, singular, is not Solomon. It's not any of the ones which follow. It's not any of this progression of kings, even the one we're going to read tonight. But that seed, singular, is Jesus Christ.

Over and over again, we see the enemy trying to stop this progression. Attempting to come to the place where finally, we find in the wilderness temptations, where the seed himself is in the wilderness and being tempted by the enemy.

Not by an instrument of the enemy, but by the enemy himself. He is led out by the spirit to be tempted by the devil for 40 days. We read of the culmination of his temptation in three temptations.

[3 : 27] But make no mistake about it, the entire time he is in the wilderness, he is walking through those temptations. After that, the enemy knows he has been defeated.

Now he is fighting a losing battle, and he understands that. He comes to us not trying to displace a seed, but trying to discourage the followers of the seed. Now, all of that to introduce where we're at tonight.

We have seen that though the enemy was working, trying to annihilate every seed of the royal lineage, one was spared.

He was a young child of the age of one when he was hid by his aunt in the temple complex. He is hidden and raised by a priest.

We now read of the beginning of his reign. But let me caution you. Don't get your hopes set too high on the wrong seed. See, we have to understand these things, or we get discouraged.

[4 : 34] As we read this passage tonight, you'll say, well, that sounds well. By the time we get to the end of it, you'll know what I'm talking about, because we have to reconcile it with the parallel passage found in 2 Chronicles.

But I want you to see the reign of Joash. The reign of Joash. I'll go ahead and give you the title. It's a testimony of a poor ending. A testimony of a poor ending.

In the Jewish scripture, the first verse of verse 12 is actually verse 21 of the 11th chapter. So let's read that. Joash was seven years old when he became king.

In the seventh year of Jehu, Joash became king, and he reigned 40 years in Jerusalem, and his mother's name was Zibia of Beersheba. Joash did right in the sight of the Lord all his days, in which Jehoadiah, the priest, instructed him.

Only the high places were not taken away, and the people still sacrificed and burned incense on the high places. Then Joash said to the priest, all the money of the sacred things, which is brought into the house of the Lord, and current money, both the money of each man's assessment, and all the money which any man's heart prompts him to bring into the house of the Lord.

[5 : 48] Let the priest take it for themselves, each from his acquaintance, and they shall repair the damages of the house, wherever any damage may be found. But it came about that in the 23rd year of King Joash, the priest had not repaired the damages of the house.

Then King Joash called for Jehoadiah, the priest, and for the other priests, and said to them, Why do you not repair the damages of the house? Now therefore take no more money from your acquaintances, but pay it for the damages of the house.

So the priests agreed that they would take no more money from the people, nor repair the damages of the house. But Jehoadiah, the priest, took a chest and bored a hole in its lid, and put it beside the altar on the right side, as one comes into the house of the Lord.

And the priest who guarded the threshold put in it all the money which was brought into the house of the Lord. When they saw that there was much money in the chest, the king's scribe and the high priest came up and tied it in bags and counted the money which was found in the house of the Lord.

They gave the money which was weighed out into the hands of those who did the work, who had the oversight of the house of the Lord. And they paid it out to the carpenters, the builders who worked on the house of the Lord, and to the masons and the stonecutters, and for the buying timber and hewn stone to repair the damages to the house of the Lord, and for all that was laid out for the house to repair it.

[7 : 08] But there was not made for the house of the Lord silver cups, snuffers, bowls, trumpets, any vessels of gold or vessels of silver from the money which was brought into the house of the Lord. For they gave that to those who did the work, and with it they repaired the house of the Lord.

Moreover, they did not require an accounting from the men into whose hand they gave the money to pay to those who did the work, for they dealt faithfully. The money from the guilt offerings and the money from the sin offerings was not brought into the house of the Lord, it was for the priests.

Then Hazael, king of Aram, went up and fought against Gath and captured it, and Hazael set his face to go up to Jerusalem. Jehoash, king of Judah, took all the sacred things that Jehoshaphat and Joram and Haziah, his fathers, kings of Judah, had dedicated, and his own sacred things, and all the gold that was found among the treasures of the house of the Lord and of the king's house, and sent them to Hazael, king of Aram, that he went away from Jerusalem.

Now the rest of the acts of Joash and all that he did, are they not written in the book of the chronicles of the kings of Judah? His servants arose and made a conspiracy and struck down Joash at the house of Milo as he was going down to Silla.

For Jezeiah, the son of Shemith, and Jehoabad, the son of Shomer, his servants, struck him and he died. And they buried him with his fathers in the city of David.

[8 : 35] And Amaziah, his son, became king in his place. Tonight we see the reign of Joash, a testimony of a poor ending.

The prophet Ezekiel wrote in the 18th chapter, and we have it reiterated throughout Scripture, that it is not the beginning of the matter of man, but rather how he ends.

The prophet Ezekiel said that if a man is walking in unrighteousness and wickedness, and the Lord captures his heart, and he repents of his unrighteousness and wickedness, and then he will not be judged for that before he will end walking righteously.

He also declares that if a man is walking in righteousness, and then at some point decides to no longer walk in that righteousness, but in his end walks in wickedness, then he will be judged for the wickedness of his actions.

That his former righteousness does not outweigh the ending of his wickedness. Now this is not declaring to us a judgment based upon works, because these are matters of the Old Testament for sure.

[9 : 39] But they are also a testimony to us on this side of the cross, and on this side of grace, and on this side of mercy. Some of the earliest Baptist confessions of faith, even in our own nation, are those which declare that the church should have the right.

I know it's striking, and I know it's astounding, but the majority of the early Baptist churches, not really the majority, the central aspect of the early Baptist churches, and since we are in one, it is worth declaring, the central aspect within the Baptist churches was not necessarily the preaching, but rather the authority of the church to exercise church discipline.

As a matter of fact, the earliest confessions declared that the church had the right to discern if an individual was a believer, not solely based upon their confession, but based upon the testimony of their lives, and upon that testimony of their lives, to admit them to believers' baptism, and therefore introduce them into the church body.

And it went a little bit further, and it said, and even after that, if their actions began to be in conflict with their profession, then the church bore the responsibility to discipline that individual and remove them from the fellowship.

It's astounding, isn't it? Somewhere along the line, that began to disappear from the Baptist churches, and all of a sudden, we wonder what happened to our churches. That it was not a righteousness that was exhibited at one time in an individual's life, but one that continued to exist even unto the end that mattered.

[11 : 09] The reign of Joash is a testimony of such a one. He is the individual that was spared and hidden in the bedroom of a house that belonged to the priest, and then later brought to the temple in his seventh year, declared to be the king, rightful heir of the throne.

The crown was placed upon his head, the testimony, and the scroll was placed up in his hand. He was anointed king and presented. The guards were around him from wall to wall in the temple, and his place was secure.

But it is quite a reign, and we see its progression here in this one chapter. The first thing that we notice is there is the counsel that sustained him. There is the counsel that sustained him.

We are tempted to say that the reign of Joash is a good reign, and in a respect it is. It is a good reign at the very beginning. But don't read beyond the words.

Look at what the word of God says. It says in verse 2, while he was seven years old when he ascended the throne, it tells us, Joash did right in the sight of the Lord all his days, but don't stop there.

[12 : 19] Look at what it says. in which Jehoadiah, the priest, instructed him. That is, there was a period of his reign that was a display of rightness and righteousness.

And it was the very period of his reign in which the high priest, Jehoadiah, who had raised him as a surrogate father up until the age of seven, was his counselor.

We have declared it before, and we have seen it, that in the Old Testament there is no separation of what we call church and state. There is no separation of secular and sacred because God had called his people to live under a theocratic union.

That is, not to have a monarchy, but that God would be their king. It is a theocratic rule. God would serve as king of his people and they would be his subjects and they would rule accordingly.

So, when we have a king, now at seven years old, he didn't have much say in the matter because a seven year old doesn't really know how to make decisions, so we understand that he needed this counsel. But we are told that as long as Jehoadiah is his counselor, he is reigning and doing what is right in the sight of the Lord.

[13 : 28] Because, friend, make no mistake about it, it absolutely matters who we receive counsel from. If we learn anything from the Old Testament and even in all the scripture, it is this one great thing.

Who we have around us is essential to what we are. Joash did what was right in the sight of the Lord, politically, socially, in every other aspect of his life, as long as Jehoadiah, the priest, was his counselor.

It is the counsel that sustained the majority of his reign. He reigned for 40 years. He was only 47 when he died. He had a lengthy reign.

But for the majority of it, it was a good reign. It was a reign of righteousness. But we cannot attribute it to that man. See, here is the impact of the godly even amongst the ungodly.

In case we ever think that because we don't hold a certain position, we do not have very much impact or very much sway, look at Jehoadiah. In a time in the history of God's people where many people are falling away, many people are succumbing to the temptations of false worship.

[14 : 46] The northern kingdom is completely rampant with Baal worship. The southern kingdom up until the time of Joash's reign also had a temple built to Baal. It is one man who makes a grand impact on the nation.

And it is not the king, it is the priest. It is Jehoadiah who had married a lady from the family of David, but he is not king. He is not trying to be king.

It is here that we begin to see in other places in scripture that the ultimate reign and the ultimate one would be one that would combine both the king position and the priesthood.

So we need both king and priest. We find that in Jesus Christ. We don't just need an earthly king to make good decisions and we don't just need a great priest to make sacred decisions.

We need to combine the two rather than separate them. Here we see Jehoadiah given the counsel that sustains the rule and leaves it walking in righteousness for a season.

[15 : 47] One person had a great impact because by the time we get to the end of the chapter if we read it in connection and I'm not going to ask you to turn there I will encourage you to do it in other aspects with the 2 Chronicles passage because much of that we will refer to here we can see that one individual's counsel one individual's impact absolutely makes a huge difference.

Do not let the righteousness and the rightness of the early portion of Joash's reign tell you that he is a righteous person. We'll see why in just a moment but let it be a testimony to you of the impact of those who are walking according to the word of the Lord God.

Have good counsel around you. We need to have good counsel but it needs to be godly counsel. The second thing that we notice is not only the counsel that sustained him we see the concern that moved him.

Since his great counsel was a priest he had a concern that was born out of that counsel. When you are focused on the testimony and the scroll as he was at his anointing when your counsel comes from the word of God when your counsel comes through the people of God the concerns now begin to match the counsel.

He looked at the temple and said the temple needs to be repaired. This is a grand concern. The temple was in shambles it was in ruins it was declared here that the house was in desperate need of repair.

[17 : 20] We go read 2nd Chronicles the parallel passage we will find I told you this last time we were together the reason the temple was in need of repair is because they had looted the temple of the Lord to construct the temple of Baal.

They had taken the gold out of the temple of the Lord they had taken some of the timbers and stones out of the temple of the Lord in order to build a temple for Baal. Now go back to the 11th chapter you cannot go back and get the stones and timbers and put them back in the temple for one it had been desecrated number two they had burned it it was now a latrine it was a outhouse it was a place of filthiness as rightly it should have been but because the prior administrations had taken this holy temple and built something out of it which was so filthy and so unrighteous now the temple of the Lord stood in need of repair and Joash has a good concern for the temple so much so that he charges the priest now we also notice if you remember when he begins to reign it says so everybody lives securely in their own land and there was joy among the people and we see the testimony of this joy as he tells the priest now take the free will offerings and the census offerings and everything that comes into the temple of the Lord and repair the house so what he is declaring is that the census offerings that is people will pay their share there was a certain time in the nation of Israel when you reached a certain age you had to pay so much so you had to pay your census tax right so when they came in they would pay that census tax they would essentially redeem themselves with that money it was a price of redemption this attitude of redemption and this idea of redemption is always before God's people but yet we see that they would come into the temple they'd pay that census tax then there was the sin offerings and those things that would come with money and come with tax those things were given there then there were the free will offerings that would be people just being moved to the

Lord to bring in money to the house of the Lord and they were to take all this he says his concern is he wants the temple to match what it ought to be because the council was leading in the right direction now the concern is leading in the right direction you will be concerned about what the people around you are concerned about you will always be concerned about what the people around you are concerned about this is why by the time we get to the New Testament Paul tells us what fellowship has light with darkness if we surround ourselves with those who have no concern for the things of the Lord no concern for the house of the Lord no concern for the people of the Lord and no concern for the word of God then do not be shocked when you no longer have that concern either I'm not telling you you cannot interact with those people or you ought not reach out to those people or you ought not engage those people

I'm not saying that it says what fellowship that is fellowship is a very important matter in scripture in case you've missed it right it doesn't mean acquaintance fellowship means a coming together and a uniting as one so we understand this we are always most concerned about those we surround ourselves with so we see the counsel that sustained him the concern that moved him number three during this reign of joash we're still on the good parts by the way we have the cooperation that helped him now there's one grand problem we get to this cooperation there's one grand problem with joash's concern and I don't know if you caught it joash told the priest to repair the house of the lord he said here's the money take whatever money is there and repair the house of the lord we tend to miss it until we get to the latter half of the chapter

I'll just go ahead and paint it black and white for you repairing the house of the lord is not the job of the priest a number of years goes by and the repairs have not been done so joash calls in jehoadiah his great counselor the high priest and the other priests and he asked them why aren't the repairs being done we don't have the answer but we know the answer because the priests were not handymen they were to labor among the people of god for the glory of god and the sacrifices of god they were not called and we see the answer in just a minute to that work that was not their calling it seems to be an argument but it's really not an argument because verse 8 tells us so the priest agreed that they would take no more money for this purpose so what joash says is why aren't the repairs being done the money is coming in sufficient money is given but nothing is happening he says don't take any more money to do that now when you read on you will see that he did not cut the pay of the priest it says that in verse 16 that the money from the guilt offerings and the money from the sin offerings was not brought into the house of the

[23 : 02] Lord it was for the priest those two offerings were the very things that the Lord God had declared would provide for the priest so he didn't cut their pay it's not like it's disciplining him getting upset he just removed the funds that he was giving them to do the repairs and he redirected it to where it should have went the first time because it says so the priest agreed okay we won't take any more money and we won't do the repairs it probably was a good meeting it probably was a I'm glad that burden is off of our shoulders type of meeting that's not their calling anyway it says they agreed and nor the damages of the house they wouldn't take the money nor would they repair the damages of the house then we read Jehoadiah who is the priest who had just been asked why it didn't happen took the chest bore the hole in the middle of the chest put it in the temple and the free will offerings kept coming in the priest said we're not going to be responsible for the money anymore we're not going to take the money but we're going to put the money there when it was full they would take a priest and the scribe would take it they would count it out they would bag it up they had the money and then here's the cooperation they gave it to the carpenters stone cutters and the hewers of timbers all of a sudden those whom the Lord had gifted to do the things that needed to be done were being utilized so one of the beautiful things in scripture is that we find a whole array of individuals being utilized and used for the glory of God priests can't cut stones nor hew timbers nor would you want them to if you wanted the temple constructed accurately that's not their calling but they went and found those who could do it and they did it joyfully they would bring the money the money was coming all they needed to do was to utilize the giftedness that had been provided if you remember when the temple was constructed at the very beginning it is an amazing array of individuals that we find that

God is using he is gifting craftsmen and artisans and he's doing all this grand work every time we see the glory of God on display and we see that because God it is there because it declares the glory of God right it is there because it manifests his revealed presence in a place much like church buildings we don't have to get too caught up in the buildings the buildings are a display of the sovereign that we worship but the buildings are not what we worship we don't have to have a building but the building can be a grand tool for that and if we do have a building and the Lord has entrusted us with a building it's one of my great convictions that I believe that that property and that church grounds ought to be a testimony to a community that those people truly worship the Lord God why because they see the upkeep and the maintenance done on the building one thing that we talk about that in building grounds and I know it's an ongoing thing especially with a building this old and

I know there's still work going on and it's doing a fantastic job we're always having to do something why because we want to have a perfect building no because when somebody walks up to the building their perception of our worship is first seen in how we maintain what God has entrusted to us I believe that with all my heart when the temple was in disrepair the priest couldn't do the work but God had provided the individuals who could there were carpenters and masons and stone cutters and hearers of tempers and these were being employed for the glory of God and the repair of the temple so much so that they were given the money and those they were given the money to would turn around pay the carpenters and there was no accounting of what was going on there had to be no reckoning why because every man dealt faithfully every man dealt faithfully here's the cooperation is when God is moving people of differing gifts with differing responsibilities towards one goal and one calling it is a wonderful purpose the grandest display of that that we will ever find is the church it is the church that is being built up together one with another of differing gifts and differing abilities for one purpose and one glory and dealing faithfully with that which we have been entrusted with there would be no accounting or reckoning of accounts because each one dealt faithfully so we see the counselor that sustained him we see the concerns!

that moved him we see the cooperation that helped! and by the way the conflict has nothing to do with Hazei and has nothing to do with his two servants you say well pastor it says right there in the text right it says then Hazei king of Aram went up and fought against I know see something happens here between verses 16 and 17 not only the passing of a number of years but something happened something significant and this is why when you have portions of scripture that tell the same story you need to read both portions so that we don't twist scripture make it say something that it shouldn't say if you ever want to take it in context I said this before that if God says something once we stand up and pay attention if God says the same thing twice then he wants us to pay attention if he repeats himself over and over and over again then it is very becoming of us to have stood up and paid attention we see a number of things repeated in scripture we see a number of these accounts and we ask ourselves why do we have two books which tell essentially the same stories the same reason we have four gospels why do we have four gospels that in some instances seem to be in disagreement with one another but in closer inspection they're really not in disagreement they are completing of one another we see that the gospels bring a full picture of all that went on the grandest of those is when

Christ landed off the seashore after walking across the water gets in the boat land on seashore he meets the demoniac in the tombs remember that the individual who had a legion of demons that was in him one of the gospels tells us that there are two there it seems to be in contradiction but the reality is it's not in contradiction because if there were two then surely there was one the authors who write the gospel focused on the one are only looking at the one individual they do not say that there were not two they actually two that were around those tombs see we see the full picture and we see the fullness of all that God is showing us much like Joash we can fill in the gaps of what happened between the repair of the temple house and the coming or the imminent coming of Hazael king of Aram something happened and it was a great conflict but it was not the conflict over this king of

[30 : 29] Aram because if we read it here we say why did he repair the house of the Lord and then all of a sudden go empty the treasuries of the house of the Lord and give it to this king because hasn't God promised that if his people would walk faithfully that no king would be able to stand against them hasn't God promised that no nation would be stronger nobody would ever displace them yes so something had to happen if he is doing what is right in the sight of the Lord his God but it doesn't say that it says he's doing what is right in the sight of the Lord as long as he received counsel from Jehoadiah pay attention to the words because what happened after verse 16 is Jehoadiah dies you can read about it in 2nd chronicles as soon as Jehoadiah dies the true character of Joash is revealed I told you who your counselors are really matters following the death of

Jehoadiah Joash reintroduces the worship of Baal he begins to forsake the Lord his God who is really not his God he had been held in check by the counsel of one individual one person makes a great difference he began to pursue once again the worship of the false god Baal and in that pursuit he ended up being warned over and over and over again because God does not give up on us it is actually the son of Jehoadiah who is prophesying against Joash and declaring to him that God will judge him for his unrighteous deeds and that God would bring a king of another nation in for judgment Joash gets so upset he orders the murder of Jehoadiah's son he says if he won't be quiet just kill him and they do now all of a sudden this foreign king has the of

Aram is coming into land Joash sends out some of his troops and they lose so much so is he fearing that he went to the mill which is referred to which is a stronghold evidently he was fearful of his own life so he went to the stronghold that David had built to hide out there side notes also the very place that when Jerusalem fell in 80 70 that multitude!

of people put themselves there and they stayed there for a number of days until eventually the vats ran out of food and why is that important to us because that is also probably more than likely where the Dead Sea scrolls you know the oldest portions of our scripture made their way through that that's how they got down to that region so pretty important stuff but Joash here his conflict was not with a foreign king his conflict was with the Lord God he was not walking in faithfulness he was not walking in righteousness though he had begun well his ending is miserable so much so we see that being fleshed out in that when this king of a inferior nation who had traveled so long was going to make his way notice in scripture he's going to go up to Jerusalem right doesn't matter where you're coming from geographically anytime you go to Jerusalem you're going up why because that's where the presence of the Lord God is you're always going up always going up always going up so he's going up to

Jerusalem he decides he's going to go there Joaz shares about it so he goes and empties the temple of all of its valuables and pays a high price of robbery to keep him from coming so what good is the temple when it doesn't have anything that reflects the glory of God in it he goes and hides out at the middle and two of his own servants conspire against him and kill him now the reason they kill him is because he had killed the son of Jehoadiah see when we read the text here we say all those!

[34 : 47] servants are so wicked they are the for his sin they die for their sin of murder and conspiracy at the hands of Joash's son but Joash's son also removes the worship of Baal and tends to go a little bit more but we're getting ahead of ourselves on the path of righteousness see for all the good the counsel the concern and the cooperation really the one thing that we know about Joash is he didn't end well second chronicles tells us that they did take him back to Jerusalem and bury him but they did not bury him in the throne or in the graveyard of the kings you know who was buried there Jehoadiah the council Joash was buried in the city but he was not buried in the tombs of

David why because his ending was very very poor my friend it really does not matter it really does not matter how well we begin as Paul would say we press on towards the goal of the upward calling and we want to end well we want to end well here is a testimony of a poor ending where the battle he lost was not a battle with a foreign king or the battle with some conspiring servants but really for all the great counsel for all the good concerns for everything that he had in his life he never really got it he never really got it it was just something he was doing until he could finally become himself and he went right back to bell worship and in case we think he was influenced by his parents or even his grandmother remember he was a year old when they took him and raised him in a godly home the heart of all men is desperately wicked there is none righteous no not one that's why the seed we're looking for is a singular seed who is

Jesus Christ the perfect one who will reign eternally upon the throne of David and serves as the great high priest making intercession for us but until that time in scripture we see this one the reign of Joash and a testimony of a poor so Thank you.

Thank you.

Thank you.

[39 : 01] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[41 : 31] Thank you.

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Thank you.

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[44 : 01] Thank you.

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