

Wednesday, January 18, 2023 • Read 2 Kings 13

Questions from the Scripture text: In what year of whom (cf. 12:6), did who become king over what nation? Where? For how long? What did he do (v2)? In Whose sight? By following what? And not doing what? What was aroused in v3? Against whom? Into whose hands did He deliver them? For how long of a sentence? What did Jehoahaz do (v4)? And what did Yahweh do? Why? What did He give them (v5)? With what result? But what did they still do (v6a)? And what else (v6b)? What size army did the Lord leave them (v7)? What else weren't important enough to this account to be included (v8)? With whom did Jehoahaz lay down (v9)? Where did they bury him? Who reigned in his place? In what year of whom in Judah did who become king over Israel (v10)? How long did he reign? What did he do (v11) In Whose sight? By not doing what? But doing what? What else had he done that wasn't worth comparing to this continuation of traditional, man-made religion (v12)? With whom did he lay down (v13)? What was his son's name who succeeded him? What was done with his body? What happened to whom in v13? Who wept over him? What did he say (cf. 2:12)? What did Elisha tell him to take (v15)? What did he tell the king to do with the bow (v16)? Then what did Elisha do to the king's hands? What did he say to open in v17? What did he tell him to do? What did Elisha say about the shooting of the arrow? Now what does he tell him to take in v18? What does he tell him to do with the arrows? How many times does the king do this? What does Elisha think of this (v19)? What does he say that he should have done? What would the result have been? What will the king do? What happens, when Elisha finishes saying this (v20a)? What happened in the future (v20b)? What were some Israelites doing in v21? But what did they see? Where did they throw the man instead? And what happened? What did Hazael do for how long (v22)? But in what three ways did Yahweh respond (v23)? Because of what? What would he not yet do? Who dies in v24? Who replaces him? Then who is able to do what in v25? How many times?

What warning do the reigns of Jehoahaz and northern Joash offer us? 2Kings 13 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these twenty-five verses of Holy Scripture, the Holy Spirit teaches us that **sin is exceedingly great, but God's compassion is greater, and there is perfectly great grace in Christ.**

The greatness of our sin. Jehoahaz (v8) and Jehoash the northern (v12) did many mighty acts that aren't recorded here. The summary of their lives and reigns is that they did evil in the eyes of Yahweh (v2, 11).

More specifically, their failure to end the traditional, man-made worship of Jeroboam son of Nebat was, as far as 2Kings 13 is concerned, the story of their lives. Even worse, whereas Jehoahaz names his son after the good king from the north (v10), this very Joash names his son after that wicked one who had instituted the northern kingdom's holy days and liturgical ways (v13, cf. 14:23). Even after Jehoahaz's pleading in v4, and Yahweh's relenting in v5, there is that dreadful "Nevertheless" in v6. Even the Asherah in Samaria isn't as much of an offense as the Yahweh-worship calves, liturgy, and calendar in Bethel and Dan.

Though much goes positively for the northern kingdom in this chapter, if we miss the Lord's own assessment that human actors as entirely wicked, then we will miss just how great is the grace that the Lord shows the northern kingdom here.

The greater-ness of God's grace. It is against the backdrop of this wickedness that we see Yahweh listen to Jehoahaz in v4. And what reason does He Himself give for His relenting? "for He saw the oppression of Israel, because the king of Syria oppressed them." At the hands of Hazael and Ben-Hadad, Israel's army had been reduced to the few particles left in the air after threshing (v7).

The Lord doesn't note anything commendable in the pleading of v4, as He had done with Ahab(!)'s (cf. 1Ki 21:29). There is simply the fact that Yahweh cared about the misery that He saw. We get a little bit more detail in v23, which ties for us the character of God to the covenant of God: "But Yahweh was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence."

The "yet" there is pregnant. It will give birth to exile. But it also reminds us that there is another promise that was made in 10:30 to another wicked Jeroboam-follower (cf. 10:31). Mercy would follow and employ as savior even the father of the literal Jeroboam 2.0 because of a gracious promise made to a flawed servant whose own reign was judged evil (cf. 10:29, 31).

Even the last great sign of Elisha's life came from the Lord's compassion upon a wicked king and wicked people, giving them a plural (v18-19, v25) deliverance (v17, cf. v5). He was angry over the incompleteness of the obedience to even such a simple command (v19), but there was great compassion from God even in this incomplete obedience of man.

The greater grace to come. That may have been the last great sign of Elisha's life, but Elisha wasn't done yet. Even when the living emblem of God's Word to His people at the time had died, the work of the Word through him wasn't done. There's a strange-seeming anecdote tacked on in vv20-21. Things deteriorate to the point that Moabites become more bold, and incursions become more common. Even burial procedure is hurriedly adjusted to clear out when marauders appear on the horizon.

But God's mouthpiece, though dead, still speaks (cf. Heb 11:4). God's faithfulness to His Word was bringing the severity of exile, but that same faithfulness would bring resurrection Himself into the world. What the bones of one prophet would display in a small (!) way (end of v21) would be dwarfed by an astoundingly greater display of the same at the death of The Prophet (and Priest, and King, cf. Mt 27:52-53).

Long after Elisha died, and the wickedness of Jehu's dynasty and Jeroboam's religion had been punished, the message of 2Kings was fulfilled. There was a son of David Who was the Word Himself, Who did only what was right in the eyes of Yahweh all the days of His life. And He went to the cross with the compassion of Yahweh, because through Him Yahweh was having compassion upon us. He raised up a Deliverer Whose deliverance was not just threefold or fivefold or more but as infinite as the worth of His eternally divine Person—just as Yahweh had graciously and compassionately planned from eternity and then promised in covenant with Abraham, Isaac, and Jacob. And all who trust in King Jesus will never be destroyed or cast from His gracious presence.

What merciful evidence is there of God's patiently bearing with your own life, your own family, your own congregation, or the church more broadly? What does this not necessarily mean about His evaluation of the conduct of any of them? But what does this remind you to see about Him Himself? What (Who!) is your only hope for deliverance that is full and forever?

Sample prayer: Lord, forgive us for when, like Jehu's entire royal line, we persist in the sins of those who have gone before us. Forgive us for how we fail to be moved to repentance even when You show extraordinary compassion as You did to the northern Joash. Forgive us when we give incomplete obedience even to the easiest of Your commands as with Joash and the arrows. But for the sake of the Lord Jesus, Your Son, our King, remove from us all of our guilt, count us righteous with His own righteousness, and then conform us to His righteous likeness, we ask in His Name, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH433 "Amazing Grace"

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Second kings, 13. These are the words of god. In the 23rd year of joe, ash, son of a hessaya king of judah. Jehovah has son of Jehu became king of over israel and Samaria. And rain 17 years. And he did evil. In the site of yahweh. And follow the sins of jeroboam the son of knee bat who made Israel sin.

He did not depart from them. Then the anger of Yahweh was aroused against Israel and he delivered them into the hand of hotsail, king of syria. And into the

hand, had been Haddad, the son of hatsal older days. So Jehovah has pleaded with yaha and you always listened to him for.

He saw the oppression of Israel. Because the king of Israel pressed them. Then Yahweh gave Israel, a deliverer or so that they escaped from under the hand of the Syrians. And the children of Israel dwelt in their tents as before. Nevertheless, they did not depart from the sins of the house of Jeroboam who made Israel sin.

But walked to, And the wooden image also remained in Samaria. For he left, the army of Jehovah has only 50 horsemen and chariots in 10 thousand foot soldiers for the king of Syria had destroyed them.

For the king of Syria had destroyed them and made them like dust at the crushing. Now the rest of the acts of her has and all that he did and his might were they not written in the book of the chronicles of the kings of Israel. So to her has rested with his fathers and they buried him in Samaria.

Then Joash, his son reigned in his place. And the 37th year of Joash, king of Israel. To him the son of Jehovah has become king over Israel in Samaria. And reigned 16 years. And he did evil in the sight of Yahweh. He did not depart from all the sins of Jeroboam son of Nebat, who made Israel to sin.

But walked in them. Now the rest of the act of Joash no that he did. And his might with which he fought against Amaziah king of Judah. Are they not written in the book of the chronicles? Of the kings of Israel. So Joash rested with his fathers. Then durable.

I'm sat on his throne. And Joash was buried in Samaria. But the kings of Israel. Elisha had become sick with the illness of which he would die. Then Joash actually king of Israel came down to him and wept over his face and said, oh my father, my father, the chariots of Israel and their horsemen.

And Elisha said to him, take a bow in some arrows. So he took himself a bow. And some arrows. Then he said to the king of Israel, put your hand on the bow. So he put his hand on it. And Elisha put his hands in the king's hands. And he said, open the east window.

And he opened it. Then Elijah said, shoot and he shot. And he said, the arrow of Yahweh is deliverance, and the arrow of deliverance from Syria, For you must strike the Syrians that affect until you have destroyed them. Then he said take the arrows so he took them. They said to the king of Israel, strike the ground.

So, he struck three times. Stopped. And the man of God, God was angry with him. And said, you should have struck five or six times, then he would have struck Syria until you destroyed it. But now, you will strike serial only three times. Then Elisha died. And they buried him.

Then the raiding bands from Moab invaded the land in the spring of the year. So it was they were burying a man. Suddenly they spied a band of raiders. They put the man in the tomb of Elisha and when the man was let down and touched the bones of Elijah, he revived and stood on his feet.

And Haddad King of Syria oppressed Israel. All the days of Jehovah has. But y'all who was gracious to them had compassion on them in regard to them because of his covenant with Abraham, Isaac and Jacob. And we're not destroy them or cast them from his presence. Nowadayo. King of Syria died, and Ben Haddad.

His son, reigned in his place. And Joash. Jehovah has son of joy. Joash, son of Jehovah has recaptured from the hand of Ben Haddad's, son of Hatsyell. This it is which he had taken out of the hand of Jehovah has his father. By war three times. Joash defeated him.

And recaptured, the cities of Israel. So far, the reading of God's. Inspired and generated. Well, the first thing we see here again, And, This is sort of like sometimes in our school as you do, the recursive teaching. Uh, you get the same lesson, it feels like over and over again three times in every grade and you're several grades in and you're thinking, why do I need this lesson again?

Well. In academic school, you actually might not. Uh, it's quite possible to be. A seven-year-old who gets algebra for the first time and knows his algebra well enough at seven that Uh, when they give them the same thing over and over again, till the time he gets to seventh grade.

He didn't need it. I've known. People like that. But,

But, because Our hearts are not like our heads and they are bent against God. We need the lesson over and over again and this is one that we need over and over again. Is that God wants to be worshiped. Only the way that God has said to worship him and that this is so vitally important, not just because he's God, not just because he's holding, not just because coming to him in our way.

Is to come to him as if we are God, instead of him. Which is the height of idolatry. He being God is the one who decides how to worship. But because as we discover in the whole of the scripture, the way of coming to him is ultimately not merely the actions that he commands to be the mechanism through which we worship.

But all of those actions. Are designed to point to. Until the fulfillment even. When Jesus is the one who leads the worship, And to come to him by any other actions. Is the same. That's coming to him apart from Jesus Christ. And so, even those who trust in the Lord Jesus and his sacrifice and his righteousness.

When they come in any other way, than prescribe through the Bible they come in a way that is in contradiction. To the saving faith and to the glory. That. And to the glory that God has appointed for his son. As the point of history. That Christ would be glorified as the alone way.

Of atonement for sin and peace with God and pleasure in his presence. But we are hard-hearted and we say, what's the harm? And a little man-made worship. Well, there's one thing that God wanted at a Jehovah. Has the son of Judah. And the one thing was to stop doing something.

Stop. Worshiping in the way. Invented, but Jeroboam the son of Nebat. King of Israel and Samaria. The rain 17 years. He did evil in the sight of Yahweh. And follow the synagogues on the center. The son of Nebat who made Israel to sin. He did not depart from them.

Even the only other thing, that is recorded of Jehovah has here. Is that when things got hard, he pleaded with y'all way. He's a Yahweh worshiper. At least externally. Superficially. But notice the reason that y'all listens to him. It's not like he says about Ahab. When he says to Elijah.

Do you see how Ahab has humbled himself? No, it's not anything to do. Jehovah has y'all play listen to him for. He saw the oppression of Israel. And that's the that's the only reason. In fact, after immediately after saying, he gives them a deliverer and the deliverer is his son.

We'll get to that in a moment. He says, nevertheless, they did not depart from the sins of the house of Jeroboam would make Israel to sin, but walked in them. And the wooden image also remained in Samaria. So used. Golden cows in Bethel and Dan. And he used the discount Duraboa worship in the capital city.

In Samaria.

That's all he did. I mean, the only other thing he did was get so battered by Hattul. That what was left of the army is like, the bits of dust that are in the air when you go to the threshing floor and you beat the grain and there's a little bit of chaff flying around in the air.

So, his whole reign is, He did not depart from the sin of Jeroboam. The son of Nebat and even when he was pleading with God, pleading with Yahweh, he did not depart from this sin. So that there was no see how he is. Humbled himself. And he got so defeated.

The military might of the northern kingdom was reduced to chaff blowing around in the air. Now, the rest of the account has all that he did and his might. Are they not written in the book of the Chronicles of the Kings of Israel? He reigned 17 years.

And the only thing that is recorded. Is that he didn't stop man-made worship? You could not come with the excuse. I didn't invent it. It was hundreds of years worth of tradition. It was supposedly celebrating your name. Oh, Yahweh. It was supposedly celebrating your works of redemption of Yahweh.

None of those excuses. Could be made the one thing God wanted out of him. Was that he would stop that man-made, Yahweh worship. That had been in place for hundreds of years before he came onto the scene. And so we see the greatness. Of the sin. That may be. And we ourselves, then our responsible continually.

To evaluate ourselves before the Lord. What have I? What if I brought to you in worship, that is from me. Whether it's in the actions of worship, or as is, differently the case every week. Am I coming in my own strength and my coming with pride over how I'm not doing the traditional worship.

Am I coming hoping that how? Well I do it. Uh, will be the worthiness of the worship. We must come only with Christ only with the goodness of God. Not just reforming, but giving him the credit for all the reformation. That we would be overwhelmed with the goodness and the righteousness and the power and the mercy of our God, every time we come before Him, and that we would come knowing that Jesus is all of these things.

And if we do not, then whatever other reformation we make, however, other. Uh faithful. We are even if we do mighty things that other men would record about us,

The story of our life. Before you go away might be. We did evil in the side of Yahweh. His son also. Named after Joash king of Judah. Yahweh worshipers ostensibly now in the north and in the south both. With incomplete. Reformations Joash of the south did not. Did not.

Get rid of the high places and he was lazy about the reconstruction of the temple and he paid more attention to brick and mortar than he did to the public worship. Uh, so that the materials for the right worship of God, we're not reproduced. And then when he got in a little hot water, he Uh, he sent Uh, all of the he got into what was left of the materials for the public.

That was what happened in the south. What happened in the north? The all-play worshiper, but he didn't get rid of the worship of Jeroboam and the son of Nebat. And he made friends enough with the off-way worshiper in the south. It looked like a golden age in the religion of the northern kingdom and of this southern kingdom.

But that is not the Lord's assessment. And so we are not before God to say, oh well, look at all the reformation in the church. We are in a new happy age. Unless we are assessing it biblically. And of course, Amaziah actually does. What is right? In the site of Yahai.

But not like his father, David. When we get to chapter 14, But things declined so much under Joash and the north. Remember in the south, you know, when when there was this agreement with one another, you had the Jehoshaphat naming his kid Jehoahaz. Uh, after the Joram of the north, and now in the north as they're like-minded, you have the Uh, Jehovah has naming his kid Joash after the king in the south. But things are so declined in the northern kingdom, that we read about northern Joash, he had war with Amazon.

King of Judah in verse 12. So things decline can decline very quickly. After reformation that is merely superficial. So this you see the greatness? Of their sin. That was the only thing that's recorded right? Jehovah's, son of Jehovah has becomes king over as around Sennacherib he reigns 16 years.

Just one year less than his daddy. His whole reign is. He did evil on the sight of Yahweh did not depart from all the sins of Jeroboam son of Nebat, who made Israel to sin. Note that phrase all the sins. It's not just the use of the calves. It's the alternative priesthood.

It's the alternative calendar. It's all of the man-made worship. Now, the rest of the act of Joash and all that he did and his might. It goes immediately from verse 11 into verse 12 into the summary formula and this is writing about somebody. Who was the deliverer promised? Uh, in Um, Or described in verse 5, not promised described in verse 5.

And he did three times defeat Ben Haddad, son of Hatfield, but that doesn't even make it into the verse 12. All he did in his might, with which he fought against Amazon king of Judah.

So, the greatness of Our. And how great then must be the atonement of Jesus Christ. A great must be the worth of his person. The perfection of his righteousness, the completeness of his sacrifice. That even for sinners. He might make atonement and we might have peace with God through him and pleasure in God.

Forever from him and with him. And so you see the greatness of God's grace and we already hinted at this. Why? Why did you all hey listen to Jehovah has?

And we have already seen this. Why? Did you all hey listen to Jehovah has? Verse 4. It was not because of how Jehovah has had humbled himself. It was four. He saw the oppression of Israel. In other words, The tears of Elisha, the prophet, as he stood in front of Hattul who was just then a general in the army.

You remember when he went to To anoint him. And and he was crying and happy. All said, why are you crying like that? And he said, because i see all that you're going to do. To the lord's people. It was to the lord's wicked people. Under a wicked king.

And yet the man who was the mouth of god, reflected the compassion of god as streams of tears, came from his eyes. And now the god of whom he was a reflection is telling us that he is an accurate picture of him. That as the lord looks at evil.

Jehovah has, who is reigning over evil israel that deserve every bit of what Hatfield is doing to them? It's still matters to him. He still pitties this wicked people particularly because he has put his name on them and they are the children. Of fathers to whom he has made promises.

You see that? Towards the end of the passage. Yahweh was gracious to them verse sorry verse 23. You always was gracious to them and had compassion on them and regarded them because

Again, it's not because of Uh, of their repentance. It's because of something in god. Not something in there. In. In verse 5, it was Uh, or in verse 4, it was the compassion and verse 5. It's the promise. It's the covenant. Verse 23. Sorry, in verse 4, it was the compassion in verse 23, it's the covenant, you always gracious to them and compassion on them and regarded them because of his covenant with abraham, Isaac and jacob and would not Yet.

Destroy them. Or cast them from his presence. There was still hope for repentance. There was still the possibility. That. This god who is having compassion upon them even in the midst of the wickedness, that would eventually bring the exile. And bring that that great tragedy in the midst of the covenant.

The promises to abraham, Isaac, and jacob. Don't go away with a Syria in the north and they don't go away. With Babylon in the south, those are, those are tragedies in the midst of the covenant. They're going to be fulfilled at calvary, they're going to be fulfilled in jesus, they're going to be fulfilled in jerusalem and judea and Samaria, south and north, and then all the earth as children of Abraham are gathered in from all the nations.

But there is this. To us, hypothetical conditionality. Where in the way that god has ordained to do things. They do depend on what we do. What we do matters. And so god in his compassion upon them is not yet destroying them, but he will. Exile them from their for their sin.

And there's real conditionality even to the point of Elisha saying as the mouth of god, To northern joesh. If you had kept striking, With those arrows. You would have destroyed syria. But he who Knows theologically in his head. That elisha is the chariots of israel and their horsemen. And his father, his father verse 14.

Just like a light jah had been the chariots of israel. And it's horseman. When Elisha saw Elijah being taken up into glory. To him ahab at one point said my father. My father, my father, shall i kill them?

But this man who knew theologically, That yahweh is god and that a life says the mouth of of god to him and that the word of god is what protects the northern kingdom, and that he should obey You notice the staccato here. Elisha said to him, take a bow in Samara, so he took himself a bow.

In some arrows. Put your hand on the boat. So he put his hand on the bow. Puts his hands on the king's hands. Open the east window. He opens it shoot. He shot. And he says the arrow of yah always deliverance. And it's the same. It's from the same route as the deliverer that is described in verse 5, which is how we know that joash is the deliverer that was promised

And he says the arrow of you always deliverance. The arrow of deliverance from Syria for. You must strike the Syrians at affect until you have destroyed them. Then he said take the arrow so he took them. They said to the king of israel, strike the ground. Now, it's obvious that this is something that isn't all.

Moment command. Because the the king, does it three times? He understands what is being told to But the prophet does not say stop striking. It's like that. That first. Exercise that i'm emotionally scarred about from fifth grade. When you had to write the directions for the peanut butter and jelly sandwich and you had to be super detailed and i didn't say to open the jar.

I said to put the spoon into the jar and when it came time to have your instructions, graded, And everything was in front of me and i was told to follow my instructions. And i got to put your spoon in the jar. And i started to open the jar and the teacher said, nope.

Don't open the jar. Didn't put it in your instructions. And i tried to put the spoon. Of course, i couldn't put it through the top of the jar. If i strong enough, i mean if it was made of plastic anyway, He's being instructed at that level, isn't he? Yeah.

Take the era. Take the air. Put your hand on your. Put your hand on here. Yeah. Strike you didn't say stop. But he stopped. There's a picture. Isn't it of the incomplete, obedience of the rest of his life.

And the prophet says, If you had kept striking, you would

You should have struck five or six times, then you would have struck serial till you destroyed it. There is under the sovereign providence and plan of god, the genuine usefulness, the genuine instrumentality of what we do. And if we don't do it, we have ourselves to thank For the misery of that comes from our failure.

Even though if we do do it, we have god to thank For the goodness, that comes From grace produced grace sustained, obedience. If he had struck the ground five or six times of the arrow, and he had defeated Ben had six times and Syria was destroyed and could no longer afflict the northern kingdom.

We would not say, Praise be to joash the northern who struck the ground enough times and defeated Syria enough times. Would we? We would say look at the amazing grace and mercy of your way, who had compassion even on a wicked people and the deliverer that he raised up, he not only raised him up but sustained him for six, defeats have been Haddad king of Syria until there was no syria and they had no king and there was no Ben Haddad.

But there's genuine instrumentality, isn't there? To us, it feels like hypothetical and conditional, but it's a real thing and god shows it to us. What you do makes a difference because god has ordained to make the difference through it. And if we do not do it, We should accuse and condem ourselves.

If the lord calls us for every one of you, To be converted and reformed and walk with him. And Mary. Well, And rear children better than i have. And He blesses, the The, the work of your hands and your spouse's hands. Uh, not only materiality, but especially spiritually with your children and my, my grandchildren, drew a better job.

Rearing their households before the lord leading them in worship at the beginning and end of every day. So that nobody ever has to have an argument about covenant theology again because they don't they live in a house. That worships god at the beginning and end of every day and that all of the stuff in the middle is the the worship of god.

And the life just like in the worship of god and the assembling And so a covenanted house with god, is is something that is, of course it is. They don't sit around and argue about covenant theology on lord's day, afternoons, with a bunch of sophomoric. Rubbish, people don't know that what they're talking about and what they do know they talk about with pride and have no idea.

If the lord so blesses that those are just Ancient memories from a sad dark time in the church, by compared to the light of life and reformation that the lord will have brought We will not say. Oh, great. Grandpa did such a great job. We'll say praise. Be to god.

Who is so merciful. Even to a sinner like great grandpa. That god has done this. But if you apostatize, If you grow up to decide that, you're not sure that the bible is true. And you're not sure that jesus is god. And it all turns out to have been superficial.

Will not say, Or i would not be writing saying god, forgive me and prevent me. If i do say I don't know what happened. I raised them, right? I'll say this is exactly what i deserve. For all that was lacking. All that i should have done that. I didn't do.

All that was. Incorrect. And in sincerely done. And then completely done that. I should have done that. I did to

And so, it's very important that we see the The reality of. The, the conditionality and the necessity of doing what god says to do. Even though we would never give ourselves credit for it, and we would always accuse ourselves. For having failed to do it. But look at the mercy of god.

Who even for this people? Who are the example, Of how not to do reformation. He has compassion on them. That is tied to the tears streaming down Elijah's face in front of hassail a couple chapters ago. He has covenant with them that cannot be broken as he has sworn himself.

To abraham and Isaac. And jacob. And he gives us just a hint. Of the one who will come and keep our side of the covenant. Stop playing. Elisha goes into the grave, he stays in the grave. But even in the grave. His role as the mouthpiece of god. Has a lasting effect.

The words that the man spoke must still be true. The mercy that the man preached must still be true even his bones which have no soul with them. Are still being honored by god. We don't know. When verses 20 to 21 take place. It might be the first spring after Elisha was buried.

It might be decades later. The whole thing is, is out of order, right? We're back with jeho, has in verse 22. Uh, so we we The joash stuff northern drowess stuff from earlier in the chapter happens after verse 22, etc. But at some point, israel isn't such a low place that they see some Moabite marauders and they cancel a funeral.

Uh, and quickly remove. Uh, the rocks from Elisha's grave to throw the body in there. Because they don't have time to dig a fresh one. And the man. Touchless bones and he springs to life. And how shocking that, what do they do with them now? They they got this guy who was a, who was a corpse a moment ago and they're they're in a hurry to run from Moabite, raiders and now he's been a resurrected And you, you have all these questions.

But they're not answered because the point is in the resurrecting power of the word of god. And we have lots of questions, don't we about matthew 27 and verses 52 and 53. Because it tells us in the in the middle of jesus crying out and he dies and the temple of the curtain temple of the curtain.

The curtain of the temple is torn in two from top to bottom And the graves open and believers from all over jerusalem come out of their graves and their scene. And we're like, Well. Is that all the holy spirit is going to tell us about that? I mean did they like live with their families again and like resume their lives the way lazarus did until they died again it was it like a couple of hours thing and then they all kind of returns to their graves and put the rocks back on to them and Lay down and died again.

Is that all the holy spirit's? Yes, that is all the holy spirit's gonna tell us about it. Because the main point. Is that the word that was in the mouth? Of Elisha. Has come as a man in jesus. And his death could do from a distance and to a multitude.

What happens to that man who was thrown into Elisha's grave sometime after he died? Then we have all these questions and maybe we'll find out in glory and maybe we won't. But you see how there's a hint, something greater to come. There is a greater word to come. There's a greater prophet to come, there's a greater resurrection to come.

And that is in the lord jesus christ.

And so we see here in this chapter, the greatness. Of our sin. The lord grant to us, fuller repentance. The greatness of his grace. May he give us always to remember. His compassion, how he pitted. How his perfectly seen even in jesus as weeping over jerusalem, that was about to murder in The greatness of god's grace and his commitment to his covenant that cannot be broken.

And has been perfectly kept by christ. But even the greater grace, that was to come. That all of this pointed forward to jesus. And that there is still a greater resurrection to come, isn't there? Because we know what happens. In the last day. When the graves are opened, And the unjust resurrected, too.

And they are cast body and soul into hell. But the righteous are resurrected and they do stay with him forever. And they are perfect and holiness. And they are perfect and happiness. And the lord still holds that before us, As further incentive. To turn from our sin. To know his compassion.

To hope in his grace. And all of it. Especially in christ. The lord granted to us to know him that way in the day-to-day of our life. And to know that what we do matters, So that we may follow his word. By his grace, let's pray.

Father, thank you for this chapter. Thank you. For the help of your spirit and understanding it. And now we ask our god that your spirit would continue to help us continue to help our understanding. We know that we have not exhausted the teaching. Of the text. But we pray o, lord for increased faith.

Increased conviction about what we understand. Turning from our sin trusting in you. Increased knowledge of you and your holiness but also your mercy and your compassion, your faithfulness to your promises, your power to sustain us, in grace, your power, to make what we do bear fruit. Oh, lord. We need faith from your holy spirit.

Give us to trust in christ and conform us more to him. Through the renewing of our minds, we ask so that we would Not be conformed to this world but would offer our bodies. As living sacrifices by view. And in response to your mercies. Let me ask it in jesus name, amen.