

(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)

So if you picked up an outline, you'll notice that we've Uh, moved on now from The, the israelites as A nation that was designed to be. A nation of grace and given a good law that would have made them imitators of god and in his mercy, and his kindness and his In his generosity.

We're now in. Little letter d on your outline there. Considering how they felt. And the, by the time the failure is complete. It's a failure, not only. Of israel as a church, but of Israel. As Uh, not just any sort of state, but specifically as a kingdom. We're kind of combining.

Back into the davidics administration of the covenant of grace. A little bit backwards will. Consider. What? The forever king was Supposed to be like, Uh, we're gonna we're gonna think about the northern kingdom. From the divided kingdom. First very briefly. Considering Samaria, which was the capital of the northern kingdom said sometimes it's called Samaria and that's related to the word Samaritan.

And then, Uh, sometimes they're called Ephraim with reference to the The biggest of the tribes in the northern kingdom. And sometimes they're just called israel. As when compared israel and judah. And they're really a, you know, perverted twist. You know, once the the kingdom is split in the days of reheme and the lord basically promises jerobone the son of kneebat that he could be another David.

Uh, not with the same promise that the christ would come through him. But that's the northern kingdom would have a relationship with god in the line of the son of knee back. That. The mirrored, the relationship. That the southern kingdom judah had with god on the line of David, the son of Jesse.

However, as you have been studying through, First and especially in a second kings, you've discovered the gerbo and the son of nibette's. Uh, legacy was instead. Uh, to be the anti-david. And he was the one who sinned. In a way that caused Israel to sin and they never escaped.

The religion that. Durabone the son of knee bat actually had borrowed from Aaron. Moses's, brother. And we won't go back and look at all that. So, Uh it's really a fork off of the main tree the the northern kingdom but they are an example. Of how bad things can be so that when you get to next week's reading in second kings and you have a has In the south.

What we're what we're doing there is we're seeing that even from the line of david, you can have someone who's as bad. As any of the northern kings and that's That's going to be. From a has onward, there's going to be a back and forth between Godly king and good king.

Until? The exile. Of the southern kingdom. End of judah. Anyway, some of this will make more sense. Uh, once we get the northern kingdom out of the way and we start to consider, How it wasn't, just the church who were israel, as a church that was supposed to be an example.

To the nations of the goodness, of their god, and the goodness of their law. And the goodness of his law. Uh, but the king very specifically. And even more specifically, the kings from the line

of david Uh were to image god as king and of course they failed to do so and that was anticipating Christ.

Christ, who would come as a king christ who had describe his church as his kingdom? And so forth. So, Uh, northern kingdom. Uh, just selected two texts. They're actually Texts that have to do or from books that i have to do mostly Uh, with the southern kingdom of judah, but do make reference Uh, to what has happened in the northern kingdom?

Uh, so isaiah chapter 10. Wow. To those who decree unrighteous decrees. Who write misfortune, which they have prescribed to rob the needy of justice. And to take what is right from the poor of my people. That widows may be their prey. And that they may rob the fatherless. What will you do in the day of punishment?

And in the desolation, which will come from a farm. To whom will you flee for health and where will you leave for glory? Without me, they shall bow down among the prisoners. And they shall fall among the slain. For all his anger is not turned away. But his hand is stretched out, still And so this disregard as we have read, About the lord's particular regard.

For the poor and for the followless. And for the widow, this disregard Is part of what has prevent the lord and then Amiss. Uh, four verse 1. Which, I don't know in my Youthful, immaturity was one of those verses that Uh, stuck out in my mind. As. A little bit delicious.

Uh, One of the things that was true for much of the divided kingdom period, was that just because of trade routes And then various alliances at different time with tire and siding. Uh, who as far as shipping trade goes, we're always very wealthy and then syria. Uh, he was as far as land trade goes, we're always very wealthy, the northern kingdom.

Was ordinarily much more wealthy than the southern kingdom? Uh, that's why in today's Uh, today's reading is you Pay attention children to The reading from second kings in the morning worship. Uh, try and See if you can listen for. How much silver? Uh, The king was able to raise to send to Assyria and how he raised it.

I'm gonna tell you how many talents. I do remember. Now i said an incorrectly in family worship this week. But, The number of talents that he got was. Uh, was raised by a certain amount and pay attention to what that is to. Of tax upon the rich, this idea that the government can quickly raise money.

Uh, by taxing, just the rich. Heavily. It's not a new idea. It didn't, you know, show up in america in the 20th century in the 21st century. Uh, About the northern kingdom was very wealthy. Uh, now listen to What the wealthy women who lived in luxury of the northern kingdom were called.

In Amos chapter 4. Hear this word, you cows of bashan. Who are on the mountain of samaria. Who oppress the poor. Who crushed the needy, who say to your husband's bring? Wine. Let us drink. And so the, the picture of course, is of those Uh, who are Very wealthy, don't care.

Whom they harm in their wealth. Don't have any regard. For god and his order, their bossing, their husbands around and they are Of course, self-indulgent. Uh, but that's in as you may remember in the book of Amos, How he? Um, How he's Condemning. The, the northern kingdom in that section, okay?

So, Let's come out to the southern kingdom and we're actually going to Uh, start. Uh, by considering What the Davidic king and the Davidic kingdom was supposed to be like, We look at. Second chronicles 9. In verse 8. We'll have the queen of Sheba having. The response. Uh, to observing Solomon that you're hoping for.

Uh, if you remember psalm 72, So we'll, we'll just Uh, We'll just take verse 8. We usually want to spend more time, but We're trying to finish. A little roman numeral one. Uh, today. And she says blessed me although your god Who delighted in you setting you on his throne to be king for.

The alpha your god. Because your god has loved israel. To establish them forever. Therefore he made you king over them to do justice. And righteousness. Now. Her response is something that we're actually hoping to see. And i think even though we we have Psalm 72 lower on the outline, Uh, to help us to turn there.

Now psalm 72 in in many of your bibles, you may have the super script translated, a psalm of Solomon But the psalm itself. Tells us who wrote it at the end. Uh, the prayers of david, the son of Jesse. Are ended. And, uh, and the psalm the Preposition. Uh, attacks to Solomon in the superscript.

It can mean four just as easily as it can mean up. So what is most likely with psalm 72? Is that david having received the promise from god and second samuel 7, you remember? When david wanted to Uh, to build a house for the lord. And nathan said, whatever is in your heart, do it.

And then god came to Nathan and As you know, not so fast. Uh you know, go back to david and tell him that he will not build a house. His son will build a house. And the answer is basically, you're not going to build a house for me. David, i'm going to build a house for you and he promises him.

His descendant. Who would be the forever king? Uh, The and who is king forever and ever children. Who is the great king forever and ever? Who is the son of david? According to the flesh. And declared to be the son of god by Uh, with power. By the holy spirit by the resurrection.

From the dead. So we really narrowed it down now. Just in case you were thinking of any other kings. The only one is risen from the dead so far. Declan. Jesus, jesus is the forever king. And so jesus is the one who's promised and second samuel 7. And yet david knowing about that promise rights.

This psalm for his son. And it's a psalm about the descendant. Who would be the forever king? But also the one who should be a model for all of the sons of David. Uh, it's It. You know, put yourself in solomon's shoes. Or sandals. Or maybe shoes, you know, she was rich.

Uh, you know, put yourself in solomon's shoes and, you know, david was your dad and the lord has promised your dad that from him. And now from you through, you would come the forever king and then your dad under the inspiration of the holy spirit, wrote a song. Uh, for you.

About the greatness of a king and what a king is supposed to be like, Um, Maybe we should have started with Psalm 72 and then we could have heard the Queen of Sheba as. Uh, as an echo of that. Uh, but give the king, your judgments of god, you're righteousness to the king's son.

He will judge your people with righteousness and your poor. With justice. The mountains will bring peace to the people, and the little hills by righteousness, he will bring justice to the poor of the people. He will save the children of the needy. And will break in pieces, the oppressor.

They will fear you as long as the sun and moon endure throughout all generations. These will come down like rain upon the grass before mowing like showers that water the earth. We've sung this. Plenty has identified as the promised seed of genesis. Um, 15. Uh, In verse 9. Uh, the he's the king whom the nations or To.

To recognize and we have shiba mentioned. Very specifically in verse 10 and in connection with what we just read in second chronicles 9 Uh, but still again verse 12, he will deliver the needy, when he cries the poor also and him who has no helper, he will spare the poor and the needy He will save the souls of the needy.

You will redeem their life from oppression and violence. And precious shall be their blood. In his sight. And so, what we see is that in the thinking about the kingdom and especially the kingdom, as it comes from david, there's something very similar to what we saw when the lord was establishing israel as a church and a nation that what happens with those, who are poor and needy, those who would ordinarily be taken advantage of those, who would orderly have no health in other nations, the law that was given.

To israel when it was being constituted as a nation at Sinai. Was designed so that all the other nations could look at israel and say there is no nation like this. That has a god so near it that has laws so good. It is better to be, you know, a widow orphaned stranger slave in israel.

Than it would be to be nobility. Anywhere else. And so, So, there was that at the beginning in the establishing or constituting of the church at sinai. Well, now, when we're thinking about the, the kingdom period, and david having received this promise about his son, who would be the forever king and is is writing under the inspiration of the holy spirit, a psalm, The, that describes the kingship of jesus.

You have the same thing, don't you? That one of the ways in which the glory of god, the grace of god, the goodness of god is going to be displayed to the king is especially through his leading, his people in righteousness. And part of that righteousness is a special regard.

For the poor and for the needy. Now, one of the things that god has done in his church for the last 2000 years, to To help us have a special regard of for the poor. And the needy is he is built his church, largely out of the poor and the needy This is one of the things.

That you see very quickly. Uh, in Uh, in the jerusalem church, there are those Who have lands and so forth. But there are many who are needy and we'll we'll get back to acts again, but you can remember. I hope it's not been too many months. Since we were earlier in, in the book of acts, Uh, but this reality was one that when they started fighting, you remember pastor McGraw's?

Sermon from first Corinthians 2, this past week, right? And he was giving them the glory of the triune god, as the one who gives himself to us. And he's the only one who could come up with such a plan. The only one who could accomplish such a plan and the only one who could teach us about, Such a plan, right?

The the father purposing at the sun, accomplishing it, the spirit applying to us, by, by teaching it to us. Why was he doing that? Because the Corinthians instead of being amazed at the glory of god and desiring that father son and holy spirit would be magnified in his church.

Whom did they want people to think well of Themselves right. This is each of our problem, you know, whether it's Uh, children who are trying to outdo one another to show off or or weird youth social dynamics With a triangulation of friendships or even. Uh, you know, families trying

to look At least 93 percent better when they get to church than they were two minutes before they left for church from home.

All of this desiring that we would be the ones who who appear glorious. It's a mistake that comes from not seeing that. It's all about the glory of the triune god who is redeeming us. And so the apostle is able to point out to the Corinthians, you know, god intentionally didn't pick the great ones of the world.

To make his church out of He chose the lonely. He chose the despised. And this does two things, one It reminds us again of what we will be like when we imitate him. That we will have a special love for the unloved. A special regard for the for the disregarded.

That the orphan and the widow, you know, better to be an orphan, a widow, a stranger, you know, a Yeah, and isaiah 56 eunuch who In the time of the suffering servant, who is the lord, jesus the eunuch to keep the sabbath. You know, they have greater family than you know, the people who have, you know, the biggest best families and they have a name that's better than sons and daughters.

And so, Uh, so he fills the church with poor so that we have to love one another. And then he also reminds us that that we are to image him. So this was true, not just of of israel and it's beginning. At sinai, but also, Of the kingdom and especially.

Of the king. Uh, You know, probably. Let me just read for you again having Uh psalm 72 now in the back of your mind. Second chronicles, 9 verse 8 blessed. Be all the way your god. Who delighted in you setting you on his throne to be king for yahu your god because your god has loved Israel to establish them forever.

Therefore he made you king over them to do justice and righteousness. Now, that's kind of a one-off. Yeah, outside of solomon outside of Really josiah as far as. Uh, doing justice and righteousness for the people, with a particular care for the poor, Uh, The way that Psalm 72 describes the anointed ones.

Uh, the descendant of david's care for the poor, there isn't a whole lot of that happening. During the during the kingdom period of the old testament. And one of the reasons is, as i hope you have gotten the, the idea by now, where we are, it's still going to be pounded into us for a little bit longer.

Um, you know, one of the reasons why the lord is so patient with the Uh with israel is because we are so dull that that we need you know, we do better with 51 examples than we do with three examples. Uh, there aren't 51 kings in the two kingdoms.

That was A number out of thin air. Um, But one of the things that i hope that you've seen, where we are, You know, almost to the point where the northern kingdom is about to be exiled and second kings is that we need jesus to be the king. There is no mere man who can be the sort of king.

Uh, that we need.

So, Having mentioned josiah. And josiah is as good as it gets until jesus as far as kings go. Jeremiah 22.

Now, he's He's writing to. Saloom. Are you speaking to shalom? The son of josiah. He says, so you rain because you enclose yourself in cedar Did not your father, eat and drink and do

justice. And righteousness. Then it was well with him. He judged the cause of the poor and the needy.

Then it was all. Well, then it was well with him. Then it was well, was not this knowing me, says y'all playing. Yet your eyes and your heart are for nothing but covetousness. For shedding, innocent blood and practicing oppression. And violence. And i just noticed that i did not put.

Uh, the reference dim. It was of Josiah. That the Lord said never before, or after Josiah was their king like him. Uh, who sought after the Lord is God, with all His heart and soul and strength. That should be. Towards the end of second Kings 23.

Okay, so just he doesn't mention the care of the poor and second Kings. That's why we took the The Jeremiah passage. All right. Yeah, second Kings, 23 verse 25, i guess it's right in the middle there. Now, before him, there was no king like him. Who turned to Yahweh with all his heart, with all his soul and with all his might according to the law of Moses nor after him, Did any arise like him?

So, One of the things that we're doing is we see Israel judged now, not just as a nation and a church, but also, as a kingdom, is that God's purpose for them, in the display of his goodness and the display of his holiness, which was supposed to be reflected?

And what kind of people they were? And then when he gave them kings, it was supposed to be reflected in the characters of the kings that he gave them. They had they had never done so. In fact, all of Israel's. Officers, ultimately failed. We see the profit priest and king.

The prophets priests and kings of Israel. Uh, come under this condemnation. Ezekiel 22.

It'll begin in verse 23. The word of Yahweh came to me, saying, son of man say to her, you are a land, that is not cleansed a rained on, in the day of indignation, So, even the chastening the wrath, That the Lord, pours out on his people doesn't ultimately cleanse them.

Uh, the conspiracy of her prophets, okay. So prophets In her midst is like a roaring lion tearing the prey. They have devoured the people. They have taken treasure and precious things. They have made many widows in their midst. Okay, so injustice oppression.

Using people in order to advance themselves and their property. Well, So much for the prophets. How about the priest? It's verse 26. Her priests have violated my law. And profaned my holy things, they have not distinguished between the holy and unholy. Nor have they made a nor have, they made known the difference between the unclean and the clean and they have hidden their eyes from my sabbaths.

So that i am profaned among them. Now, this is something that we're going to see as we go along. Again, the connection between the mercy of God, and the sabbath, this is one of the reasons why the loss of seeing the Lord's day as a gift from God to us in, which he gives himself to us and he gives us a day of delighting in him.

A day of of turning away. Not only from our work but from our lesser pleasures. Also a day in which, Turning away from our work and our lesser pleasures freeze. Uh, those who are what we would call, or maybe we don't use that phrase anymore. Uh, service class. You know, those whose jobs Of, you know, for instance, Of.

You know, especially on this day, there are a bunch of people who work in food prep. Who because of the the desecration of this day, even by many who profess to be Christians are

slaving harder today than they do almost any other day of the year. Uh, because today is, you know the the great high day.

Of american religion. Uh, and I don't mean christianity. Yeah, hopefully you guys don't even know, i didn't know who was in the Super Bowl until I was at kroger this week and i saw chiefs and eagles, mylar balloons and i was like, oh, that's weird. Okay. But but think about the people who live paycheck to paycheck, who have the lower paying jobs, they're in the service industry.

And the, the keeping of The, the failure. Of the land to keep the sabbath as harder on them. And this is built into the way the Lord gives us the forth, commandment isn't it? You know, neither your man's servant nor your main servant, even even the beasts of someone who keeps the Lord's day.

Is better off than the beast of someone who doesn't. Um, Okay, so the profits have failed the priests to build. What about the princes? Or, you know, this is Uh, the The nobility in the civil state or in the civil sphere. Her princes and her midst are like wolves.

Tearing the prey to said blood to destroy people and to get dishonest game. Her prophets, plastered them with untempered mortar, seeing false visions, and divining lies for them saying thus says the lord. Y'all way. When you always had not spoken. Okay, so This is closely related, the idea of the plastering.

Those you say peace, peace, where there is no piece. Uh, you know, jesus. Also uses the image of whitewashed tombs and preachers of wicked people. Uh, If they do, not fear the lord, They want to stand up and speak what they call grace, but it's not grace. It's not grace, that gives spirit, it's not giving anybody spiritual life.

It's not calling them to repentance. It's not instructing them in walking in obedients. But grace, unites to christ. Grace brings the power and goodness of the triune God to bear in a person's life. So that they become more like their redeemer. Yes grace forgives but grace doesn't take sin lightly and it doesn't And it doesn't.

Make it more, okay? To continue sinning. Well, that kind of preaching. Uh, Is not new. In the new testament. Verse 29. What was the result of of this false preaching? The people of the land have used a oppressions committed robbery, mistreated the poor and the needy The wrongfully oppress, the stranger.

So i salt for a man among them who would make a wall and stand in the gap before me and behalf of the land that i should not destroy it but i found no one now. Keep that in mind when we get to Isaiah 58 Which probably we're not getting to today.

Um, So i sought for a man among them who would make a wall and stand in the gap before me and behalf of the land that i should not destroy it but i found no one. Therefore, i have poured out my indignation on them. I've consumed them with the fire of my wrath.

I have recompensed their deeds on their own heads Says the lord yahweh. So Failure. To. Honor and delight in the lord to enjoy his worship as a gift from him was connected with, you know, viewing viewing his law as oppressive was connected with being oppressive towards others. In fact.

Let's go ahead and skip down and we'll take isaiah 58 again next week. Because it's really in the section of the difference that jesus will make when he comes as king. That's what you're doing in the last third of the book of isaiah, Uh, Now. Uh, many of you children will be ahead of

many bible scholars by just knowing that the entire book of isaiah was written by Isaiah the prophet Uh, but the difference between what israel is like, in the first two thirds of the book and god's condemnation of that.

And what jesus, as the one who is what? Israel always ought to have been the servant who suffers for the sins of the people but is righteous and brings in an age of righteousness and god's mercy through jesus. The difference between the first two thirds of isaiah and the last third of Isaiah is so big.

That anybody who doesn't trust that the bible is what it says. It is says, there's no way that that these That these two parts can be from the same guide and the same book, but that's the point, isn't it? That christ is so unlike us he is what we needed to be and not only is he that in our place, not only does he take on himself what we deserved but then he begins to make us to be like himself.

And that's what we want to see coming out in. In the church. So, Thinking about what you just heard in Ezekiel 22.

Kind of out of time. We'll just read it and we'll make a few comments. Okay? Cry aloud, spare, not lift up your voice like a trumpet. This is Isaiah 58. Tell my people. Their transgression, the house of jacob, their sins. Now these are people who think that they are.

Holy they seek me daily. They delight to know and know my way is as a nation that did righteousness and did not forsake the ordinance of their god. They ask of me the ordinances of justice and take delight and approaching god. Okay. So they think they're really good and religious but listen to the way they talk.

About the religion that god has committed. Why have we fastened? They say and you have not seen, why have we afflicted our souls? And you take no notice. Okay. So their idea is god is really god, really enjoys our misery. And if we feel miserable enough, Uh we should, he should really pay us back for.

For satisfying him by how miserable we were. He says, in fact, in the day of your fast, you find pleasure and exploit all your laborers. Indeed, you fast for strife and debate to strike with the fist of wickedness. You will not fast as you do this day to make your voice.

Heard on high. Is it a fast that i have chosen a day for a man to afflict his soul? Is it to bow down his head like a bull rush and to spread out sac loften acids, would you call this a fast? And an acceptable day to to yahweh.

So, Uh, so they had a view of god, that that god wants us to feel miserable and some people treat the lord's day this way. Right. Both those who, who don't Uh, don't believe that we should continue keeping the fourth commandment or Keep for the first time the fourth commandment under jesus and they say oh that would be so miserable if we had to keep the forth commandment.

Now jesus kept it for me. Jesus is my fourth commandment. Yeah we'll do. We'll we'll do that. Jesus is my fourth commandment. Missing, you know that hebrews three and four is explaining. Why a sabbath keeping remains it's habitismund Remains, but it's also done by people who are proud of themselves.

For the way they keep the fourth commandment. We are the ones who keep the sabbath. Holy look at how we don't do anything fun. On the sabbath, we only Worship god and read methi

theological books. We're not like all those horrible people over there, God should be so pleased with us for how much better we are than everyone else.

Is that? Very different than Do you see how we have afflicted and bowed down our souls for your sake? Outside of keeping is calling it a delight. Thank you, lord, for the greatness and the goodness of the gift of this day. You are so generous, no one is generous like you.

And the way they viewed, god, and isaiah 58. Ended up being reflected in the way they were with others. So they view God as oppressive. In order to get what he wants. And they turn around and they oppressed others in order to get what they want. And oh, by the way, God tells them, you're trying to oppress me.

You're trying to use sabbath keeping as if it's this. The this talisman that you can use to make your voice. Heard in heaven to twist god's arm behind his back, to strike him with a wicked fist and beat out of him. The stuff that you want, just like you do.

To the poor. I'm not going to get to do any more. Uh, explaining Um, but Listen, for the rest of the chapter. Uh, listen to their wrong relationship with those who are underneath them. The remedy in the right relationship with god and again, this language of standing in the gap Jesus is the one.

Who stands in the gap. Jesus is the one who restores delighting in the lord, jesus is the one who has mercy on the poor and the needy and those who know themselves to be Those upon whom jesus has had this mercy. By his spirit, conforming them to him. They Uh, reflect his character to others.

So here that in the rest of the chapter, It's not this, the fast. That i have chosen to lose the bonds of wickedness. To undo heavy burdens to let the oppressed go free and that you break every yoke. Is it not to share your bread with the hungry? And that you bring to your house, the poor who are cast out When you see the naked that you cover him, And not hide yourself from your own flesh.

Then your light shall break forth like the morning, your healing, shall spring forth speedily and your righteousness shall go before you the glory of yahweh. Shall be your rear guard. Then you shall call and you always will answer. You shall cry and you cry and he will say here i am.

If you take away the yoke from your mist to pointing of the finger. And speaking wickedness, if you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness and your darkness shall be as the moon day. You always will guide you, continually and satisfy your soul and drought and strengthen your bones.

You shall be like a watered garden and like a spring water, there's water is not fail. Those from among you, you shall build the old waste places. You saw raise up the foundations of many generations and usually called the repairer of the breach, the restorer of streets to dwell in.

If you turn away your foot from the sabbath from doing your pleasure on my holy day and call the sabbath a delight, the holy day of yahai honorable And so, honor him not doing your own ways nor finding your own pleasure nor speaking your own words, Then you felt a light yourself in yahweh.

And i will cause you to ride on the high hills of the earth. And he feed you at the heritage of jacob, your father, The mouth of yahweh. Has spoken. No time for anything else, it's bright. Our father in heaven. We thank you that you have given us your son.

To be our righteousness that he has obeyed in our place. That he has loved the poor and the needy for. Oh, lord. We are those who are poor and needy. Much more. So in spirit, Than in any other way. And we thank you that you have not only Uh, given him to be the one who has obeyed with the obedience that has counted for us, that, that you have punished, our sin.

Our disregard for you are, considering you to be a press of our being oppressive and using others. Uh, that all of this, you have punished on him. For our sakes on the cross. And we pray. O lord. That you would now help us. Who have your name upon us and who have his name upon us?

That we would bring you glory by being like you. By being humble and loving. One, another being gentle desiring to serve rather than use one. Another delighting in you finding, you delightful and generous and wanting to be Generous unto your praise. So we pray lord that as we continue to study.

Uh, particularly in this section, the failure of Uh, the old testament church and kingdom. To be what it ought to have been for your praise and for your glory that you had grant that this congregation of your church. Uh, would be faithful. That it would honor christ that it would glorify him that it would glorify you in him and that you would spare to us a lampstand for generations to come until the lord jesus returns, which we ask in his name, amen.