

Wednesday, April 5, 2023 • Read 2Kings 21:1–16

Questions from the Scripture text: Who became king at what age, for how long, where (v1)? Who was his mother? What did he do (v2)? In Whose sight? According to what sorts of acts? Of whom? What had Yahweh done to them? What three things did he do in v3? Unlike whom, and like whom? Where, specifically, did he build altars (v4)? Why was this city so special? For whom did he build them (v5)? In Whose house? What four other sins did he add to his idolatry (v6)? What did he put where in v7? Who had made it? Why was this building special? What had Yahweh said that He would do for His people (v8)? Upon what condition? But what had Yahweh's people done instead (v9)? How does v9 describe Manasseh's leadership in this? Whom had they outdone with evil? By whom did Who speak (v10)? What does He say that He is responding to (v11)? Whom had Manasseh outdone (cf. Gen 15:16)? How does v12 introduce the sentencing? What will He bring upon them? Of what intensity? To whom does He compare them in v13? How does He describe the comparative completeness of the destruction that He is about to bring upon them? What does He call them in v14? But what will He do in relation to them? To whom will he give them instead? What will the enemies do with them? What have they done (v15)? From when until when? What else did Manasseh do (v16)? How does v16 emphasize his similarity to Jeroboam son of Nebat?

How did Manasseh and Judah so greatly provoke the Lord to wrath upon their nation/church? 2Kings 21:1–16 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these sixteen verses of Holy Scripture, the Holy Spirit teaches us that **Manasseh's provocations against the Lord were so great because he not only spurned the Lord's image in man by murder, but even spurned the Lord Himself by idolatry, despite being entrusted with the place and the worship with which the Lord had specifically identified Himself.**

In Gen 15:16, the Lord told Abraham that He was waiting to destroy the Amorites until their sin was complete. So, when v11 says that Manasseh “has acted more wickedly than all the Amorites who were before him,” after reminding us in v9 that he “seduced them to do more evil than the nations whom Yahweh had destroyed before the children of Israel,” there are two things by which to be greatly impressed: (1) the greatness of Manasseh's sin, (2) the greatness of Yahweh's patience.

We have no sense of the glory and holiness of God, so it's really v6a and v16a that shock us. He made his children pass through fire and shed very much innocent blood until he had filled Jerusalem from one end to the other.

But, as we read the passage, we find that these murders of especially heinous quality and quantity are still secondary in their evil to the idolatries. God is primary, and murder is wicked primarily because it assaults His image (cf. Gen 9:6). The altars for Baal, the wooden image, the altars for the host of heaven, and the carved image of Asherah... the greatness of their offense is magnified by where they have been placed. The city where He has put His Name. The house where He put His Name forever.

The phrase at the end of v16 recalls for us Jeroboam the Son of Nebat: “his sin by which he made Judah sin, in doing evil in the sight of Yahweh.” Measured by the northern capital and nation (v13a), the southern capital and nation deserve an even more complete version of their judgment (v13b).

We read this passage and think, “how bad things finally got with Manasseh!” But v15 sobers us: “they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.” Shall we not read this and weep? All of Israel's devotion to created things, dependence upon created things, delight in created things has been a rejection of the Lord Who created them for Himself and redeemed them for Himself. And so is ours. How wicked and guilty are the grumbings of our hearts and indulging of our desires, our pride and self-reliance.

The Lord will punish idolatrous Jerusalem and Judah in such a way as to make them a spectacle unto all of idolatrous humanity (v12). Throughout 1Kings–2Kings, we have been realizing that no king will do but Jesus. Now, this passage drives home how badly we need Jesus as King. Any other king—especially king “self”—puts us at odds with God Himself. And what He did to the Amorites, Samaria, and Jerusalem are pointers to the greatness of His wrath against our idolatry. How marvelous that King Jesus has taken upon Himself the wrath that His subjects deserve so that they may be His, and He theirs, forever!

How offensive is your dependence upon, delight in, and devotion to created things apart from or in disproportion to the Lord? How would you respond if you really saw that? What hope can such an idolater have?

Sample prayer: Lord, like Judah, Jerusalem, and Manasseh, we have provoked You to anger with our idolatries. Our despising of those made in Your image has resulted from not properly valuing You, in whose image they are made. For the sake of King Jesus, forgive us our sin, and conform us to His perfect love of You and neighbor; we ask in Jesus's Name, AMEN!

Suggested songs: ARP51B “From Your Sins, O Hide Your Face” or TPH336 “O Sacred Head Now Wounded”

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

Second kings 21, verses 1 through 16. These are God's words. Manasso is 12 years old, when he became king. And he reigned 55 years in jerusalem. His mother's name was hexava. I needed evil in the sight of Yalpa. According to the abominations of the nations who Your overhead cast out before the children of Israel.

Before he rebuilt the high places, which Hezekiah his father had destroyed. He raised up alters for bail and made a wooden image. As i have king of israel had done. And the worshiped, all the hosts of heaven and served them. He also built alters in the house of yahweh of which y'allah had said.

In jerusalem, i will put my name. And he built altars for all the host of heaven. And the two quarts of the house of yahweh. Also, he made his son pass through the fire. Practice suit saying used witchcraft. And consulted spiritists and mediums. He did much evil in the sight of yahai to provoke him to anger.

Even set a carved image of ashora. That he had made in the house of yahweh. And the house of which you always had said to david and to solomon, his son, in this house. And in jerusalem, which i have chosen. Out of all the tribes of israel, i will put my name forever.

That will not make the feet of his real wander anymore. From the land which i gave their fathers. Only if they are careful to do according to all that, i have commanded them. And according to all the law that my servant Moses commanded them. But i paid no attention and Manassas seduced them.

To do more evil than the nations, whom yahweh had destroyed. Before the children of israel. And your facebook by his servants. The prophet saying, Because monasa king of judah has done these abominations. Is acted more wickedly Then all the amorites who were beforehand. And also made judah sin with his idols.

Therefore thus as Yahweh God of Israel, Behold. I am bringing such calamity. Up on Jerusalem and Judah that whoever hears a bit. Both his ears will tingle. Then I will stretch over Jerusalem, the measuring line of Samaria. And the plummet of the house of ahead. I will wipe Jerusalem as one wipes, a dish wiping it.

Turning it upside down. So, I will forsake the remnant of my inheritance. And deliver them into the hand of their enemies. And they shall become victims of plunder. To all their enemies. Because they have done evil in my sight. And have provoked me to anger. Since the day, their fathers, came up out of Egypt to even to this day.

Moreover Manasse shed very much innocent blood. So they had failed Jerusalem from one end to another, besides, it said, By which he had made Judah. And doing evil. In the side of your So far the reading of God's words,

We are very sensitive to an evil is done to us. Often evil hasn't even been done to us. And we are. Indignant and defend it. Vengeful. Our hearts easily stirred up to anger. Nursing bitterness. Over it. And we are also. Rather easily indignant when we see.

Harm. Murder injustice. To others.

But we live in a society in which We are. So declined, spiritually that.

Things like, What he says, in verse 6, made his son pass through the fire. What we see in verse 16 Manasse said. Very much innocent blood.

Place of greatest violence in our Society in the womb. Is matched by. Increasing wickedness and violence of men. In every place. And we're not so sensitive as. We ought to be towards. But one thing that, We're hardly sensitive to it all. Is sin against the Lord. Rejection of him himself.

Idolatry, of course, does this it Denies the glory of God, it does not. Acknowledge him. It refuses to know them. Or to give thanks to him. This is the primary thing that Wrath of God. Is displayed against when it's displayed against all the unrighteousness and ungodliness of men, like we see.

In Romans chapter 1. And,

And when we reject God, in that way, He gives us over. To our depraved minds. We increase our idolatries. But this is the this is the big thing to Exchange the worship of God, the worship of the creator. For the worship of the created thing. That was the great sin of Manasse here.

That's the Emphasis. In the text beginning, middle and end. The Lord. Lord uses at the end of verse 16, The phrase that belonged famously to Jeroboam. Son of knee bent in the north. But here it's used to Manasse This is in by which he made Judah to say,

His sin by which he made Judah to sin. Than doing evil in the side of Yahweh. Then God's provinces. Comes to us, in a week in which The name of Asherah or as. The demon that poses as this goddess. And Other ancient Near East and cultures. Astronaut estar estar a And so forth.

And has come down into the English language is Easter. That name is going to be used. In the worship of God. In people's.

Celebration, they say. Of the resurrection.

And we see that, The idolatry of the nations is bad enough. But the Lord. Makes it plain that. It's much worse than his people, do it? We see in verse 4. Maybe built altars in the house of Yahweh of which y'all had said in Jerusalem. I will put my name.

And then in verse 7 in this house and in Jerusalem, Which I have chosen out of all the tribes forever. All the tribes of Israel, I will put my name. Forever.

And so our Adulteries. Our failure to acknowledge. To know, God. And all that we do. Our. Not living with thankfulness to him. And especially our Depending upon things apart from him. Delighting and things apart from him, being devoted to things other than We're much more offensive because he's Put his name on us, he's come to dwell.

In us by his spirited. Joined us to the Lord Jesus, through the faith. The isper is given us. So that's the first thing, the greatness of the sin of idolatry. His burning, his son has filling Jerusalem with violence. Those are almost after thoughts by comparison to the idolatry. They are.

Effects of the idolatry. Rejecting. God's image comes in, men comes on the heels of and there's an outgrowth of rejecting God himself.

But it is the idolatry that is the worst sin here. That is the primary sin, the way, the account is. So there we see the greatness of the cinema idolatry. And how? How it's much worse among his people, when it is among his people. I think we also see here, the greatness of the patience of the Lord.

Not only in verse 9 Manasse. Seduce them to do more evil than the nations. Whom Yahweh had destroyed before the children of Israel but then he specifically names the Amorites Verse 11. He has acted more wickedly than all the Amorites. Who were before him and you remember back in Genesis 15, When the Lord was telling Abram, why it would be 400 years?

Before he receives the land. And the Lord said it's because the sin of the Amorites was not yet complete. And so, when he does bring, Israel into the land. It's because in part the timing of it at least is Because of the sin because the sin of the Amorites had been completed.

And here Manasse has led Israel to do worse. With a reminder, in verse. Nine what the Lord had done to them. And the naming of the Amorites specifically among the nations of Of Kingdom. To correspond to what the Lord had said to Abram before in verse 11. So we see the great patience of God.

How he bore with his people sin. How He endured their sin becoming even more. Then, that of which you had said with the Amorites that there's Was complete. So we see God's great patience with us. We have hope in him. Who restrains his hand. We see the greatness of our idolatry.

And we see how it's even worse, among those who know him who have Christ and where the name Christian. Who have his spirit. We have faith in the Lord Jesus. But then we see how great. The patients of the Lord is. And we have opened him.

And blessed. We think that this is something that is just from an asset. What you do pay attention to verse 15? Because they have done evil in my sight and have provoked me. To anger since the day, their fathers came out of Egypt. Even to this day. And so, we're reminded that.

That Israel were. Provoking the Lord that entire time. And that apart from Christ. We would be. Only always provoking the Lord.

Now, the Lord Jesus has come. And he has taken upon himself the fullness of God's wrath. For our sin against him. Knowing that. All of our idolatries, our

are so,

infinitely offensive against the glory of God. We have not the King. Send and has made his people to sin. We have the Lord Jesus who has obeyed. And who leads us to obey the Lord. So let us have done with. All false worship. Let us have done. With all false living, let us have done with.

The despising of one another. We're treating one another harshly. The murderousness that comes. From a despising of God's image, that's what we're doing. It's when we when we speak roughly to one another and allow ourselves to.

To be quickly, and we're actually angry with one another. For despise one another, we're always.

The hostile. And critical spirit towards one another. Those are the things that belong to. The way Israel treated God. Only been asked so traded God. And therefore the way that manasse treated men, Of Christ is not only suffered the penalty in our place. But here's our hope that we would be conformed to him.

That we would know God that we would be thankful to him. That we would love him. And therefore those who He has made in his own image. That we would treasure them to

Father, thank you for your word. Thank you.

The promise and help of your Holy Spirit, we ask He would write its truth on our hearts, he would come overcome all. Illness of mind, weakness, and body. Is, especially that he would overcome all. Sinfulness against you. That he would apply to us Christ. Not just working faith in us.

Would we joined to the Lord Jesus unjustified in the Lord Jesus. And made to be more and more like the Lord Jesus. But also that your Spirit would shut abroad in our hearts, your love. For us. So that we might be those who live, loving you because you first loved us.

And loving those who are made in your image. Because we love you. And loving, especially those whom you have redeemed. Instead of part in your church. Out of our special love for you. So grant this work of your Spirit for us and in us, we pray. In Jesus name.