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**Wednesday, May 17, 2023 • Read 2Kings 25**

*Questions from the Scripture text: In what year/date of Zedekiah's reign does v1 take place? Who came against where and did what? How long did the siege take place (v2)? How severe was it (v3)? What happened in v4? Who had broken it to do what? Even though what was still the case? Who ran with them? But what happened (v5)? What did they do with the king (v6)? What was his sentence (v7)? About how long later (cf. v3) does v8 occur? Who comes where? What does he do (v9)? What is done to what in v10? And to whom in v11? Who is left (v12)? What do vv13–18 describe? Including what sorts of details? Whom else did Nebuzaradan remove in v19? Taking them where (v20)? And doing what to them (v21)? How does the end of v21 summarize all of this? Whom did he appoint to be what (v22)? Who hear about it, and where do they go (v23)? What does Gedaliah require of them (v24)? Telling them to do what? But who come in v25, and do what to him? And to whom else? Then how many of whom went where (v26)? Why? How many years later is v27 (cp. 24:15, 17)? Who had become king of Babylon? What did he do? How did he speak to him (v28)? What position did he give him? With what benefits (v29)? And what in addition (v30)?*

**With what lessons does the Spirit conclude the history of the kingdom of Israel?** 2Kings 25 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirty verses of Holy Scripture, the Holy Spirit teaches us **our need for Jesus and the hope that we have.**

**The need that we have for Jesus to be our King, v1–7.** It's disappointing enough that Zedekiah is the last king and that his reign is about to end. But the way that it ends is pathetic, with the king leading the men of war to abandon the rest of the people of the city through a hole that they make in their own wall (v4–5).

He's descended from David, but he's the exact opposite of the Son of David for Whom the text has been teaching us to long throughout this narrative. The true King gave His life for ours. Whatever underservants or lesser magistrates we are under this world, let us rejoice that Christ is King over them all, and that He is ours. We long for the day when His kingdom has come in all its fullness.

**The need we have for Jesus to be our City, v8–12.** These verses summarize the destruction of the city, but we have a lasting city whose builder is God (cf. Heb 11:10, 13:14). It's not made up the way that the world would make it with the great ones of the land (v9, cf. 24:16). Here, the Lord (via Babylon) leaves only the poorest of the poor (v12). And it is of such that the Lord makes up the New Jerusalem that comes down out of heaven (cf. 1Cor 1:26–31). Believers, the true Jerusalem, are precious by virtue of their union with Christ, by virtue of the fact that He Himself is their glory. This is that connection of Ps 16:2 to 16:3. Earthly cities can be destroyed, but the one being built in Christ is infinitely and eternally glorious! Let us learn to esteem our brothers and sisters in this world above all earthly cities.

**The need we have for Jesus to be our Temple, v13–18.** The extended section detailing the final dismantling of the temple includes many particular details. The author lingers over some of them to remind us how great is the loss of the worship of God—with His covenantal presence and the display of His glory and especially His grace. Israel did not appreciate what they had in Him, and went after what the rest of the world had. This was, after all, the providence by which God began to give them kings in the first place (cf. 1Sam 8:5, 7b).

Now, having treated His worship as a light thing, they have lost it altogether. Many a lampstand has been lost in this way, and the believer who treats worship as small and the world as big puts himself in the way of losing everything. Ultimately, however, even an unlimited amount of bronze cannot make for a house big enough to contain God—even heaven and the highest heavens cannot (cf. 1Ki 8:27)!

Christ Himself, and Christ alone, must be our temple (cf. Jn 2:21). And for us He is Priest, Sacrifice, Altar, and all. When man adds anything to the worship that is now in Christ, he despises not only God's instruction and God's way for us to know Him, but Christ Himself Who is God's way for us to know Him.

**The hope that we can have in the Word of the Lord.** Whenever a warning from God comes true, the believer has a built-in consolation that is much greater than the pain of whatever has come: God's Word is true! The summary statement at the end of v21 functions that way. "Thus Judah was carried away captive from its own land." What the Lord had warned in Deut 28:36, 64 was no idle threat. The king of Israel was in chains, but the Word of God was unchained (cf. Ac 28:20, 30–31; 2Tim 2:9)!

God's Word always proves true. He is perfectly faithful. Though dreadful news for the unbeliever, this means that every instance in Scripture coming true reminds him that all that God has said is certain. None who trust in Christ will be put to shame. All who call upon the Name of the Lord will be saved. All things work together for good for those who love God, the called according to His purpose. He Who began a good work in you will be faithful to complete it. Nothing can separate us from the love of God. The faithfulness of God's Word undergirds all of these. It is a great comfort for the believer that it is impossible for God to lie (cf. Tit 1:2)! So, when we are under painful chastening, we can rejoice that Heb 12:5–11 is true (cf. Ps 119:67, 71, 75), and that helps us rejoice that every other word from God is true as well.

**The hope that we can have in the covenantal providence of the Lord.** Finally, the little addendum in vv27–30. As soon as we read about Gedaliah's lineage, we understand that the line of the King has gone elsewhere. The kingdom period is over. Ishmael son of Nethaniah obviously doesn't like Gedaliah's speech in v24, but it is too similar to the counterpart to the exiles in Jer 29:4–9 for us to take Ishmael's side.

When men do not interact with the Lord first, they often forget to be humbled under His mighty hand when He raises up persecuting pagans over them. They indulge a rebellious spirit, while thinking themselves to be standing up for their rights, or even for God's law or God's people. They may even consider themselves afflicted martyrs, but before God they are proud rebels like Ishmael. They ought to have been humiliated before God and seen to their repentance in dust and ashes over violating the first table of the law.

Gedaliah, however, serves as the backdrop for Jehoiachin. Twenty-six years after the kingdom period ended, the line of the King is under the caring eye of God. God can provide for His people in Babylon. Jehoiachin is more honored, more comfortable, and wealthier now than in the three months that he was king. However low providence brings us, let us remember that the providence that brought Christ into the world continues to attend to us for His sake.

Even if we are in captivity for 37 years, or even if our suffering lasts through the end of this life, the God Who provided for Jehoiachin at the table of the king of Babylon will seat us forever at the table of the King of Kings. And in anticipation of that day, He brings the great and small of His people together at the table of the King week by week in this life (cf. 1Cor 11:22).

Though the 1–2 Kings story was over in v26, the Spirit closes the book with these four verses to confirm the hope that we have in God's good providence to us for Christ's sake. They declared, "Christ is still coming, and God is dealing with His people for His sake!"

What is your primary nationality? What secondary rulers are over you, under the King of kings? When will that rule that is over you in the world be what it should be? How do you know that you value Jesus Himself as the place, way, and leader of public worship? How do you show it? How has the Lord chastened you in your life? In addition to knowing that it came out of love, what further hope does that give you? When you have a horrible government set over you, in Whose providence has that come? Whose interests are driving that providence?

*Sample prayer: Lord, Your Word is faithful and true. Your Word is true in describing our sins. Your Word is faithful in threatening the consequences. We humble ourselves before You, confessing that we sin because we are sinners. Like Judah, we have treated Your worship with contempt and would deserve to have it taken from us. We have often chafed against Your chastening, rather than humbling ourselves under Your mighty hand and waiting upon Your mercy. Forgive us, O Lord, for the sake of Christ, and do with us according to Your love and promises in Him, we ask in His Name, AMEN!*

**Suggested songs: ARP80 "Hear, O Hear Us" or TPH80B "Great Shepherd Who Leadest Thy People"**

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Second kings, 25. These are God's words. Mounting to pass in the ninth year of his reign in the 10th month, on the 10th day of the month. That never condenser king of Babylon and all his army came against Jerusalem. And in camped against it and they built a siege wall against it all around.

So, the city was besieged until the 11th year of kingsatikiah. For the ninth day of the fourth month, the family had become so severe in the city. That there was no food for the people of the land. In the city wall was broken through and all of the men of war fled at night.

By the way, of the gate between two walls. Which was by the king's garden, even though the Chaldeans We're still in camp all around against the city. And the king went by way of the plane. With the army of the chaldeans, pursued the king. And they overtook him in the plains of Jericho, all his army was scattered from him.

So they took the king and brought him up to the king of Babylon at ribbla. And they pronounced judgment on him. Then they killed the sons of zedekiah before his eyes, but out the eyes is that a kid. Found him with bronze fetters and took him to Babylon. And in the fifth month, on the seventh day of the month, which was the 19th year of king Nebuchadnezzar, King of Babylon.

Never zero down the captain of the guard of the servant to the king of Babylon. Came to Jerusalem. He burned the house of yahai and the king's house, all the houses of Jerusalem. That is all the houses of the great, he burned with fire. And all the army of the chaldeans who were with the captain of the guard, broke down, the walls of Jerusalem all around.

Then never zeroed on the captain of the guard carried away captive, the rest, the people To remain in the city and the defectors who had deserted to the king of Babylon with the rest of the multitude. But the captain of the guard left, some of the poor or the land as vine, dressers and farmers, The bronze pillars that were in the house of y'all very and The carts and the bronze sea were in the house of yahua The chaldean's broken pieces and carried their bronze to Babylon.

They also took away the pots, the shovels. The trimmers. The spoons. All the bronze utensils. With which the priest's ministered. The fire pants and the basins. The things of solid gold and solid silver, the gap of the guard took away. The two pillars. One c. When the carts, which Solomon had made for the house of yahweh.

The bronze of all these articles was beyond measure. The height of one pillar was 18 cubits. Capital of it was bronze. The height of the capital was three cubits. And the network in pomegranates all around the capital we're all of Bronx. The second pillar was the same with the network.

When the captain of the guard took psoriah, the chief priest. Definitely other. Second priest, the doorkeepers. You also took out of the city and officer that charge the men of war. Five, men of the king's close associates were found in the city. The chief recruiting officer of the army who mustered the people of the land.

60, men of the people. Of the land into her found in the city. So, nebezaridan captain of the guard took these and brought them to the king of Babylon at ribbler. Then the king of Babylon, struck them and put them to death at ribbler and the land of a map.

Thus Judah was carried away captive. From its own land. Then he made galia, the son of a, he calm, and son of Japan. Governor over the people who remained to the land of Judah who Nebuchadnezzar king of Babylon had left. Now, when all the captions of the armies day and their men heard, That the king of Babylon had made get alia come governor.

They came to the ghetliament Spa. It's real son of nothing. Yeah. Soraya son of tanhemit. Than interfatite. And yes, and yes, automatite. Then they're meant and ghettolia took an earth before them and their men. And said to them to not be afraid of the servants of the chaldeans dwell, in the land, serve the king of Babylon.

And it shall be well with you. What happened in the seventh month at Ishmael son of Nathania? Son of elite trauma. The royal family. Came with ten men and struck and killed ghettolia. The Jews as well as the chaldeans. Who are with him at mitzvah. And all the people small and great and the captains of the armies arose.

And went to Egypt. For, they were afraid of the Chaldeans.

No, it came to pass and the 37th year. Of the captivity of joy chin. King of Judah in the 12th month on the 27th day of the month. That a veal maradok. King of Babylon in the year that you begin to rain. Released to which, in King of Judah from prison.

He spoke kindly to him. It gave him a more prominent seat than those are the kings who are with him in Babylon. So, jealous and changed from his prison garments. And he ate bread regularly before the king. All the days of his life. But as for his provision, there was a regular ration given him by the king.

A portion for each day. All the days of his life. Since this rating regards inspired and And errant.

Well, zedekiah at the end of the last chapter. There's edakia. I had rebelled against Babylon, and we See how that works out for him. The last thing he ends up seeing is his son's being executed. Then his eyes are removed.

But there are several.

Several features of the passage. That help us understand. Help us. Remember to see this theologically to see this in terms of The worship of God, the salvation. That is being provided by God on a large scale. When the faithfulness of God, to his own word, One of the first of these features is the amount of Words that are used.

On the house of yahweh and The utensils and the pillars and the sea and the carts. The dimensions of things, and Decorations of things, the networks, and the pomegranates, and the capitals. The reminder that the bronze was without measure. It's almost. Like pointing back and saying, see what these people had.

In the worship of yaha, but they did not want to worship Yahweh. They became preoccupied with the same sorts of things, that Those who do not have the lord

are preoccupied. It became idolaters and worldly. And how sad it is. Even bronze without measure, you don't have to be able to inventory it to carry it away.

And they did. So, that's one big feature of the text. The sadness of worship lost. But it does come with a reminder that there's a temple not made with hands. There is The eternal reality. To which that original. Physical temple. Look forward. That one cannot be lost. If you lose everything else, even your own life, You cannot lose the everlasting worship of god, in Jesus Christ.

In union with him and In that union united to all the rest who are united to him.

Second feature. To see is. Verse 21. And verse 26. King of battle instructor and put them to death at ripple and the land of a math test. Thus Judah was carried away. Captive from its own land. The Lord had. Promised this or threatened, it However, you Wish to put that.

They had said that this would happen that they would be unfaithful and that they would receive this particular penalty for their unfaithfulness. Was in. The second half of Deuteronomy, 28. And it happened just as the Lord had saddened. So What we have at the end of verse 21 is a note of Marvelous encouragement, if we have eyes to see it, it is another version of Paul at the end of the book of Acts saying he's chained But the word of God has not changed.

Well here. Judah's captive. The word of God isn't capital. The word of God is actually being proved true. Since the God who has told us that None who call upon the name of the Lord, will be put to shame and that everyone who believes. And the Lord Jesus Christ will be saved.

Since it is, he whose word is being proven true over and over again. Then even in times of great grief and sadness over the current condition of the people of God We may be much encouraged from the fact that the word of God is being proven true. It reminds us.

That our God is faithful. And that his word is true and accurate. And then, the last feature, there's A reason why he fast forwards. Oh, we didn't talk about verse 26. Verse 26 is a self-exile. These people who try to rebel. Against the punishment that God said, would come the punishment that God said that they deserve.

I'm sure that they thought that they had, and And independent. Spirit that everything rightly belongs to Judah, and This Ghettoyiah is a collaborator with our oppressors and Uh, he's not. He's not for the rights of the people, like you should be. People who don't interact with God, first and foremost above all things.

Often think themselves patriots. Loan, all they are is rebellious fools.

And so, Get alia. Told them not to be afraid of. The king of Babylon.

And that they should dwell the land and Serve the king of Babylon, it would be well with them. And we must, We must take note that this was the same thing that God said, even in in the book of Jeremiah, the same thing that God said even to Those of Judah had who had been carried off from the land.

That they should dwell there where the Lord had carried them. And continue life and interact. By sell and even intermarry. Maybe not intermarry, but at least still have marriages. Why, and sell lands. Interactive economically.

When we interact with God first, We will we have a humble and lowly spirit knowing that nothing ever comes upon us. That wasn't more than well deserved by our sin. Then if we are hoping in Christ, Is coming to us and his goodness and then his love. And so, these these people who seem to be such great patriots.

Verse 26 is just Um,

Damning isn't the exact word. About humiliating maybe to them. Because they are afraid of the Chaldeans. I'm so sure. They Killed Ghettoyiah and the compromisers and their minds. But they are afraid of the king of Babylon. And they self-exile End up back in Egypt. And so they're not going forward in church history.

With verses 27 to 30. But they're going backward all the way back to Egypt. All the way back to the opening chapters of the book of Exodus.

And then the The prophet by whom the spirit gave us this book. Closes it with this tiny little clip from 26 years later. Where there is the one who still by the text being called. King of Judah. This reminds us, i'm not Ghettoyiah. He is of the line of David aligned to him.

Promises have been made. Promises that we know cannot be broken. When of all the other kings, That the king of Babylon has. Overtaken, even though this is One. Who he deposed? After three months. Of his reign. The king of Babylon raises him. Up out of the prison raises him up over all of the other kings.

Gives him a more prominency speaks kindly to him. And we changes from his prison garments. And he eats bread regularly. Before the king all the days of his life. So Is giving him the Next highest seat at the king's table. And provision is given. To him. A regular ration portion for each day.

All the days of his life. It's quite likely that joint chain ate better and had greater royal dignity. At the end of his life than he did for the three months that he reigned in Jerusalem. And all of this for one of him, the text had said, He did evil in the eyes of Yahai.

Because Christ would Come from the line. Of David. And it was necessary. That the line be preserved. And here's a little providence. In which the Lord reminds us, that Babylon's rain is temporary. But the reign of the one who has promised in seconds annual seven, that one would be forever.

There's the king of kings. Not even just the greatest among the exiled kings. And so, When we are in a season, where God has raised up some enemy of the church. We may humble ourselves under the hand of God. And we may be grateful if he should care for us.

Even in a way that is humiliating and less than ideal. And yet. We would be fools if we didn't read. This conclusion, the second Kings and say, Handouts from the government where i means a provision for the sky from God. Doesn't mean that it's the best way. But it does mean that.

It would have been wrong for him to refuse it. But we come at last, and we see that The Lord's promise is still true. And, We're still looking for the king. Like, we've been looking for two books now. We're looking for the king hood, fulfill second Samuel 7 and he is still coming.

Judah and it's kings are dead or in chains. But the word of God is not changed the promise of Christ does not change. And his kingdom will be forever.

Lord, we do pray that you would give us humble and bully spirits that we would be Content under your rod when it comes. Knowing that you have not done to us. Worse than we deserve or more than you have, said would happen. We pray that you would give us joy.

To know that the reign of christ is coming and And it's fullness. The destruction of all enemies is coming. And his kingdom is forever. We pray that you would give us a greatful spirit towards you. And whatever providence you give us that we will Service. Well, as we can.

Be thankful for the good that is yet in it for us.

We pray. Lord for your church. That she would realize what she has in you and in your worship.

And that you would not bring us to the place where Lipstant to removed. Like the glorious slapstand of solomon's temple was removed. Oh lord, spare us from worldliness. Sparis from Thinking and acting. Then the same way as those who do not even have you. Less. Those means by which we have you in this world.

Are taken from us.

We pray that you would make us to Rejoice in, you always. So that if the day should come that we abound, we would know how to abound As those who still have you as an infinitely greater treasure than Rest.

We pray that you would give us to know. Also how to be a based That we would consider ourselves wealthy with treasure in heaven. With the lord himself was treasuring heaven. Which we ask in his name, even jesus christ. Amen.