

**Wednesday, February 1, 2023 ▫ Read 2Kings 14:23–29**

*Questions from the Scripture text: In what year of whose reign, in which southern kingdom, did he become king of what northern kingdom? Whose son was this Jeroboam? Where was his capital city? How long did he reign? What was Yahweh's assessment of him (v24)? Why, from what did he not depart? What did he do politically/militarily (v25a)? According to what (v25b)? Why had Yahweh promised this, what two things did He see (v26)? What did He not do (v27a)? What did He do instead (v27b)? What other acts had Jeroboam done (v28)? What is not done with them here? With whom does Jeroboam lay down in v29? Who reigns in his place?*

**Why do good things happen to bad churches?** 2Kings 14:23–29 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **the Lord's compassion is so great that it breaks out in surprising moments of great mercy even to the most feeble and least faithful instances of the visible church.**

Northern Joash had named his son Jeroboam (v23). One wonders if any of the Kings material was available by the time he did that. How could someone name his child after one whom God repeatedly identifies as the instigator of centuries of sinful, man-made religion? But still there are many who name their children things like "Judas," and many "Christian" children who learn to be in the church but not of it. We shake our heads, but we're not particularly surprised when Jeroboam 2.0 does not depart from all the sins of Jeroboam 1.0 (v24).

What is remarkable is that despite doing "evil in the sight of Yahweh," Jeroboam 2.0 reigns 41 years and recovers so much of the land (v25a) that had been lost to Hazael. Perhaps you have correctly understood that there are no good people, and so you have gone from asking the skeptic's question ("why do bad things happen to good people?") to asking the worshiper's question ("why do good things happen at all, since there are only bad people?").

Here is another question like it: "Why do good things happen to bad churches?" This is not the same thing as asking about their attendance or budget. Swelling those numbers isn't necessarily a mercy. But God does come, sometimes, in such preaching as they have and proclaim Christ and convert people. And He does come sometimes and bring renewed repentance and growth among what believers are there. Does this mean that their man-made worship isn't offensive to God, or that their man-made religion is useful for sanctification? No, it just means that God is merciful.

Despite longevity and victory, Jeroboam 2.0 isn't treated as a big deal by the text. If the seven verses that he gets here, four of them are spent on the customary formulae, and 2.5 of the remaining three verses aren't about J2 so much as about why Yahweh even let such a king be powerful or useful.

This restoration/recovery didn't happen because Jeroboam was clever, but because God had said that it would happen (v25b). And God had said that it would happen, because He is compassionate (v26). He is "Yahweh God of Israel" (v25), and He sees and cares about their affliction (v26). v27a gives us what by rights would have happened: "blot out the name of Israel from under heaven." But v27b gives us what happened instead, "He saved them by the hand of Jeroboam the son of Joash." Jeroboam gets no more credit than a marionette. It is the abundantly compassionate God Who pulls the strings to use the hand by which He saves.

Why do good things happen at all? Because God is full of compassion.

What do you deserve? What does your church deserve? What are some examples of good that the Lord has done for you instead? Why would He do this?

*Sample prayer: Lord, thank You for the greatness of Your compassion even upon Jeroboam I.I. Forgive us for when we repeat the same sins that churches have committed for centuries. We praise You for Your abundant mercy that You often show even to such churches. Forgive us for taking this mercy as an excuse for our sin. Though Your patience is great, You are holy and just, and if You were to destroy our congregation altogether, we could not open our mouths against You. So, we marvel at Your goodness, and come to You through Christ asking forgiveness for our sins individually, and for the sparing and prospering of our congregation corporately. In Your faithfulness and justice, forgive us our sins, and cleanse us from all our unrighteousness, we ask through Christ, AMEN!*

**Suggested songs: ARP72A "God, Give Your Judgments to the King" or TPH72A "O God, Your Judgments Give the King"**

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Second kings 14. Verses 23 through 29. These are God's words. In the 15th year of amon's son of joash, king of judah. Carabaum, son of josh king of israel. Became king and samaria and reigned 41 years. And he did evil in the sight of Yahweh. He did not depart from all the sins.

Of jerobones, son of kneebat, who made had made Israel sin. He restored the territory of Israel from the entrance of Hamat to the sea of the araba. According to the word of yahai, god of israel. Good. She had spoken through his servant jonah, son of amatai. The prophet who was from get heifer.

For all i saw that the affliction of his role is very bitter. And whether bond are free, there was no helper for Israel. And y'all, i did not say that he would blot out the name of Israel from under heaven. But he saved them by the hand of geroboam.

Son of joash. For the rest of the acts of geroboam and all that. He did his might, he made war, How do you recaptured for israel, from damascus and Hamat? What had belonged Judah? But they're not written in the book of the chronicles of the kings of israel. So jeroboam rested with his fathers, The kings of israel.

Then zechariah his son. Rained in his place. So far the reading of god's inspired. And inherent worked.

While we have in the southern kingdom. Some. Who are said to have done, what was right in the eyes of yahweh. Uh, either like their father david or not quite like their father, david All in the northern kingdom, do evil on the side of yawhi because they continue. In the sin of jeroboam the son of nibette, And we shouldn't wonder.

That someone who has named after Jerome, the son of knee backed. And as the son of, Uh, the northern Uh, joash. Who is even worse than the southern joes. That this one would do evil. In the eyes of y'all. Why not departing from the sin. Of jeroboam son of knee back.

But what we see is, The lord includes. His mighty work, he restored the territory of israel from the entrance of him. After the sea of Araba, Now, immediately, we must note that this is not Gerbone, the seconds. Uh, personal mighty work. Uh, those are summarized in verse 28. And only.

Uh, by way of basically saying, That they are immaterial. To what the lord is recording. For his peoples instruction and those can go be found in. Other history books but not in this theological history book, not in this. Redemptive history book. And if we look closer, All geroboam gets credit for is having been on the throne at the time.

Look at the rest of verse 25. It is not the wisdom. Um, Or the warring. Of geroboam that restores the territory. It is the word of yahweh. God of israel. Jonah, the son of amatai has more to do. With the restoration of israel than durabone. The second son of joash.

The lord speaks through his servant and his word, brings it about and we actually have As much of or as or more. Of a biographical. Description of the profit who spoke the words. To himself is just a servant. It's just a mount. John of the son of amatai, the prophet who was from Got paper.

And it comes out of the word of yahai. Because of the love of yahweh, the mercy of yahweh. Note verse 26. You always saw that. The affliction of israel was very bitter. And whether bond or free, there was no helper. For israel. In other words, the king. Was not a help for israel until the lord decided to raise him up.

Um, The Lord you always did not say. That he would blow out the name of Israel from under heaven. But he say he saved them by the hand of jeroboam the son of josh. So it's the lord to be speaks but the mouth of jonah. And it's the lord who saves by the hand of cheruboma.

By of jerbo on the second. But it is the lord. Who saves? And he saves because he's compassionate as he sees in verse 26. And therefore he is patient. I use patient in part, because Of the name, israel. They are. Uh, they are named by their father. For him, there is a covenant.

And just as the Davidic line, cannot be completely extinguished until jesus comes. Israel itself cannot be blotted out from under heaven. Until god has saved his israel. Whom hebrews 11 tells us abraham and Isaac and jacob always knew To be a spiritual people. And their land ultimately to be a spiritual land.

A heavenly land that they themselves would inherit. And so, they did not love this world or the things of this world. So, this is not a story or a history. Of geroboam accomplishing things despite his wickedness. This is the history of the lord sparing, his people for the sake of his covenant.

And looking on his people. In the character of his compassion. And saving them, even By the hand. Of a wicked king. And so we too in times in, Um, The nation. Uh, but especially in the church. Because our nation is not guaranteed to continue. And he may well walk out.

And he may well, blot out the name of america from under heaven. And yet. He is building his church and even if The lampstand of our church is removed as the lamp stand of the north. To speak, anachronistically. Um, and something that they didn't have, because there were no longer worshipping at Temple with the actual lamp stand, but had followed the false worship of the son of kneebat that departed.

From coming through the lord jesus christ, but to speak anachronistically. Uh, the lamp stand of the north was removed. When they were exiled by the Assyrians. Uh, not too long after this. And yet, the Lord still had a care for his covenant. He still had a compassion. For his people.

And he spared and restored them. He cared about the bitterness. Of their affliction. And he, Restored them even by the hand. Of jeroboam the second. So yes, this is part of the continuing story. Of the great evil. Of durable, the son of knee bat. But the bigger story in these seven verses.

Is the great love and the unbreakable covenant commitment. Of our god to whom we make link. In the midst of any season. Of evil. For those seasons, come and go. But the covenant of our god and the compassion of our god Is forever. And we see that most of all in the fact that they have come to us in christ, Whatever our nation does, whatever our church does, whatever is coming of that.

You may cling to god in christ. And know that he looks up on you. With compassion. And he may even, Redeem and spare temporally. By the hand of wicked men. And then, let's pray. Her father in heaven. We thank you for Bringing to us a word in season. We pray that our congregation and our Presbytery.

And our senate. And the church in our land. Would not so provoke you as to have its lamp stand removed. And yet, we thank you. That we have just read of you. Even that even If that is, what is in the process of happening. That you still look upon your people.

With compassion. We come to the youth through christ. We cling to you. In hidden. He asked for the help of your spirit. That he would make us hate to sin. Against such a good and merciful and faithful and compassionate, god as you are. And make us love. To trust and you.

And make us love to obey you and do we pray even in the midst of years, Here, the affliction of your people and send To spare. And we pray for repentance, we pray for reformation and we pray for revival. That they would come. From the same compassion. And the same faithfulness of which we have just now been reminded in your word.

Granted. Oh god. We ask in jesus name. Amen.