

1Kings 22:41–53

How Desperately We Need Jesus Himself to Be King in His Perfect Righteousness and Life-Giving Power

Wednesday, August 24, 2022 ▫ Read 1Kings 22:41–53

Questions from the Scripture text: Who became king, where, when (v41)? How old was he (v42)? How long did he reign? Where? Who else's name and family does v42 give? In what ways did he walk (v43)? What did he not do? What did he do? With what exception in the behavior of the people? And what exception in the acts of the king (v44, cf. 2Chr 18:1)? What acts were not important enough to the biblical account to be detailed here (v45)? What moral action does v46 highlight? And what comparison to what nation does v47 highlight? What had he tried to do, but what happened (v48)? How does v49 show that he learned his lesson from v44? What happened to him upon his death (v50)? And what happened with his body? Which of these fathers' identity reminds us of the blessedness of resting with his fathers? Who reigned in his place? Who became king in v51? Over whom? Where? When? For how long? What did he do (v52)? In the ways of which three people did he walk? What had Jeroboam son of Nebat done? What, especially does Ahaziah do in v53? Whom does this provoke? To what? According to what?

What harm can a little compromise from a good king do? 1Kings 22:41–53 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirteen verses of Holy Scripture, the Holy Spirit teaches us that **only Jesus can be the King of promise, because even godly kings whose folly or sin is a small fraction of their royal acts may do great damage to the people entrusted to them.**

As we come to the end of 1Kings and prepare to transition into the Elisha material, we discover how little hope we can have in any of the descendants of David so far. Jehoshaphat seems like he's off to a good start: son of Asa, walked in all his daddy's ways (v43) and then some (v46), did what was right in the eyes of Yahweh. Praise God!

But then it starts to unravel. He may be a godly king over the people, but he lacked the ability to make the people godly. They still worshiped on the high places (v43). Worse still, he "made peace with the king of Israel" (v44). It's so understated—it could even pass for a political compliment. Except that king with whom the peace was made was Ahab (v44), and the cost of that peace would be his son's marriage to Ahab's daughter Athaliah (cf. 2Chr 18:1). If her name doesn't set off alarm bells for you, stick with the study into 2Kings, and that will be corrected.

Jehoshaphat may have realized his error by vv48–49, when he refused further entanglement with the dynasty of Omri (Jezebel's father), but it was too late. Jehoshaphat rests with his fathers in v50, but the damage to the nation is severe. There will be reformations in the south, but the truth is growing increasingly clear: no mere man can be the forever-King whom David had been promised in 2Sam 7!

As for the northern kingdom, the original sin of Jeroboam persists in Ahaziah, together with the family sins of Ahab and Jezebel. If the southern kingdom's loss is beginning to appear inevitable, it is even more apparent that the northern kingdom was lost from its beginning. This all sets up for the dynamic that we will see in the next book: God persists patiently and faithfully with His wicked people by means of His Word in the mouth of His prophets.

But it won't be until the Word becomes flesh that we fully see that the Great Prophet of Deut 18:15 is the only One Who could have ever been the forever-King of 2Sam 7:13. So the end of 1Kings 22 leaves us saying of His first coming what Revelation 22 leaves us saying of His second coming: Come, Lord Jesus!

Who is your King? How is He able to do for you what Jehoshaphat couldn't do for the people? What effect does He have upon His bride? How well does He do in the eyes of the LORD? What effect does this have upon you?

Sample prayer: Lord Jesus, You are King of Kings and Lord of Lords. We praise You that unlike Jehoshaphat, Your righteousness and wisdom are both perfect! And we thank You that unlike Jehoshaphat, You are able and willing to do away with Your people's sin. Truly, we have provoked You to anger by doing according to the wisdom of our own hearts. We have walked in the sins of our fathers and mothers, and especially of our first father Adam, who made us to sin. So forgive us, we pray, and keep working in us by Your Spirit, that we may be conformed to Your image and adopted in Your Sonship, which we ask in Your Name, AMEN!

Suggested songs: ARP72A "God, Give Your Judgments to the King" or TPH72B "O God, Your Judgments Give the King"

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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)

First Kings, 22 in verse 41, through 53.

These are God's words. Jehoshaphat son of Asa had become king over Judah. And the fourth year of Ahab, king of Israel. Jehoshaphat was 35 years old when he became king Any rains. 25 years in Jerusalem. His mother's name was Azuba, the daughter of Shilhi. And he walked in all the ways of his father Asa.

He did not turn aside from them doing what was right in the eyes of your mind. Nevertheless, The high places were not taken away for the people offered sacrifices and burned incense on the high places. Also, Jehoshaphat made a piece with the king of Israel. Now, the rest of the actor to Hoshaphat the might that he showed and how he made war, Are they not written in the book of the Chronicles of the kings of Judah and the rest of the perverted persons who remained in the days of his father Asah.

He banished from the land there was then no king in Edom. Only a deputy of the king rehearsal fat made merchant chips to go to Ophir for gold. But they never sailed for the ships were wrecked at the ungaber Then Ahazias, son of Ahab said to Jehoshaphat what my servants go with your servants in the ships.

Such account would not just fat rusted with his fathers this buried with his fathers in the city of David. His father than Jehorum. His son reigned in his place in his ayah, son of Ahab became king over Israel and Samaria. In the 17th year of Jehovat, King of Judah and drained, two years over Israel.

He did evil and the sight of Yahweh and walked in the way of his father and in the way of his mother and in the way of Jerubone, the Son of Niebact. He made

Israel sin for he served Baal and worshiped him and provoked. Y'all play God of Israel to anger.

According to all that his father had done So far the Reading of Gods inspired and in there and worked.

Well, you can really say this about oh the entire Bible as a whole and then every particular passage in its own way because Jesus is Yahweh and the opening 39 books. The great theme is especially that Yahweh alone has gone. And is going to save. Sinners, and then the closing 27 books are Jesus is The Lord who has saved and is completing the salvation of sinners of those.

Whom he the redemption of those whom he is savings of Jesus is Yahtweh, so it might not be surprising to you to know that the theme of the closing section of first things that we were in, is that we need Jesus. That no one else will do as the first Kings began with the handoff to Solomon.

And Solomon is a son of David and he's the son of David. That is going to be the king. You remember his brother tried to take the throne and David was stirred up out of his kind of sleepy. Tired passive elderly, nested the end of his life to make sure.

That the last thing he did was make sure that the kingdom goes to Solomon. Well, David had had promises, David had promises about his son, who would be the one who's throne would be forever and ever. As I can say, no seven. You remember? And there is that wondering, perhaps of Solomon is the one of course, he's not because he's very disappointing.

Almost from the beginning At the very beginning. He does some things, right? He even corrects with vengeance and things that David had not corrected in his life and he's the one who builds the temple and he asks the Lord for wisdom. And he has wisdom like no one else on the earth.

But of course, you get to about chapter 12, I think it was. And he married foreign women a thousand total women lives in concubines, and they turned his heart away from Yahweh and ever. Since then every king, the main thing is he going to do good? Or is he going to do evil?

And if he does, what is right in the eyes of Yahweh, as his father, David had done etc. Can he be the forever king in the the answer about many of them is that they did evil and of course in the north Jerobaam is offered to be the start of a new line that will be godly.

But he instead becomes the name by which the ungodliness of every other king in the North is recognized, and he becomes Jerobaam son of Niebat who caused Israel to sin. And so we need the king whose promised in second Samuel. 7. Now Jehoshaphat is a reminder that there are going to be mortal flaws mortal flaws in any other king.

But Jesus, he's a really great king. We think of Asa as one of the great reforming kings. One of the great lovers of the Lord and Jehoshaphat walks in all the ways of his father Asa, verse 43. And then we find out even later. Sorry, in verse 46, we find out even later that Jehoshaphat didn't just walk in the way, all the ways of Asa, he walked better than the ways of Asa, because they used to, his father had permitted, perverted persons to remain in the land and Jehoshaphat had gotten rid of them.

But there are some things that doesn't have among them common sense. You remember, his aligning with Ahab, and being really excited that with most of the northern army fighting Assyria, that against the aramans that let Judah could come to the rescue and, you know, my people are as your people etc, etc.

And he fell for Ahabs, you know, there should really only be one decorated king on the battlefield. All dress in the regular old armor and blend in with everyone else. But you are your royal robes and so forth. But the worst thing that Jehoshaphat did in his stupidity as summarized and those things are part of it.

But as summarized in verse 44, as he made peace with the king of Israel and sadly we learn from second, chronicles 18, verse 1. That the way that he made this piece was marrying. His son off to the daughter of Ahab. So he married into the family or he allowed his family to marry into the family of Jezebel and it's kind of like when you get to Genesis 6 and you're like, You just had the line of the godly and everyone is this.

The seed of the woman is gonna crush the serpent's head and even Noah's daddy names him, and hope that Noah will be the one that the Lord uses to give rest to the people. And and so forth. And then you get the sons of God. Saw the daughters of men were beautiful and I took as their wives whomever, they chose and the intermarriage of the lines results.

Immediately in the exposure of the fact that had existed before then but is exposed because no mirror man could be the Sun or the seed of the woman that we were looking for the intermixture, of the lines becomes the occasion for revealing that every intention of the thoughts of the hearts of man were only evil and that continually, Well, some things similar here, There have been some good kings.

There have been some converted kings godly fearing. The Lord, you know, walking like David and Asa and Jehoshaphat. But the problem is not just, the intermarriage of the lines, went Jehoshaphat in his foolishness. Here's a godly man, The text itself emphasizes his godliness like a sun, like David even more than Asa.

He did more than Asa. Did as far as Reformation and putting the perverted persons out of the land etc. And yet the intermarrying of the lines becomes the occasion of which to remind us, that no ordinary, son of David is going to be able to be the forever king that we're looking for.

So the second Samuel 7, We need Jesus. Jesus has to be deceived of the woman. The crushes, the serpent's head. Jesus has to be the forever came. No one else will do. It has to be the one. Who is the son of God as Jesus was declared with power by his resurrection, from the dead, in the Holy Spirit?

As the opening verses of Roman says, not just the son of David according to the flesh, although he was being made from the substance as it were creating for himself, a body from the substance, as it were from, the of the substance aversion of the Virgin. Mary. So that's the one thing.

Jehoshaphat lacks common sense. He also lacks the power to regenerate his people. So unfair thing to ask for a king but if a king is going to be the Holy forever king and if his people are going to be the Holy forever people and they are by nature children of wrath as are the sons of disobedience who are outside of the kingdom.

You remember, you know, Sons of disobedience and Ephesians, 2:6 Ephesians 5:6 describing those who are outside the church. But even those who are inside the church, you know, the apostle says in Ephesians chapter 2 among whom we all were by nature children of Wrath. So if you're going to have the holy forever king with the Holy forever people, he's got to be able to regenerate them and that's exposed to something that the hoshaphat can't do because he walks in all the ways of his father.

He said and he puts the perverted persons out of the land versus 46. But verse 7 he did not turn or sorry verse 43. He did not turn aside from them doing what

was right in the eyes of Yahweh. Never the last, the high places were not taken away for the people offered sacrifices and burned incense on the high places.

He's not able to change the hearts of the people. And so we need a king who can do that. We need a king who can earn it for us, and we need a king, whose spirit can do it for us. And so we need Jesus, his eye up, provides a good foil.

Yes. It's better to be a Jehoshaphat than it is to be anaheziah. It has a son of Ahab. Oh, and by the way, Jezebel and so verse 52, he walked in the way of his father and he walked his in the way of his mother. And what way was that?

There's especially the way of General Bones, son of Niebatch. So much better to be descended from David. Descended from a like David, like Asa. And yet, there's a reminder, even in the detail that's given in verse 48, verse 45, the rest of the actors are hush path. The mite that he showed how they made war, blah blah.

It's like, you know, all the stuff that earthly people care about our fleshly people care about, you know, you can go read those in another book. But verse 48, he made merchant ships to go to Ophir for gold but they never sailed for the ships erected. That's the young gamer.

That's the ungamer That reminds us. Doesn't it of Solomon who ships did go and get the gold of a fear, the best gold in in the world, according to the scripture. But it's a reminder that Jehoshaphat cannot be the forever. King, that Solomon was presented to us as the height of where you could get as a son of David.

Who is merely, who is a mere man. But even Jehoshaphat fall short and he does learn his lesson. Two little too late. We need a king. Who's perfect from the beginning verse 49 Ahabs. Like, hey ally, let's make money together. Like we made war together and Jehoshapat has learned by then, well, actually no, The war had to be last because they had gets killed in the war.

So apparently he didn't learn his lesson. He wanted to make money together and he knew they had wanted to make the money together. Joseph had knew not to do that, but you see his imperfection? You see what we need? Is a king with perfect wisdom. We need a king with perfect righteousness.

We need a came with infinite power, even the power to pour out his own spirit by whom to bring his people to faith and to make them. Holy, we need King Jesus and a wonderful thing as you have King Jesus. And so, whether you're thinking about the leadership, you have in the church, which is going to be imperfect, except for the Jesus is in the church, He's the head of the church.

Or you think the leadership that you have in the family, which is gonna be imperfect? Except for the household is a covenant household and it has Christ as its head and its mediator. Yes, the husband and the father does things that are prophetic and priestly and kingly and imitation of Jesus.

But Jesus, it's the prophet priest in King of a Christian household and even in the state, even a Nero's Rome or Biden's America, it's not very difficult to say, we need Jesus to be the head of the state. The fact of the matter is you already is, isn't he isn't that?

What Romans 13 says that even the highest magistrates on earth or servants of price servants of the Lord. And so we have Jesus. Here's our king and everything lesser authority, whether in the church or in the household, or, in the state. Should A rejoice that Jesus is King be teach those under him to rejoice.

That Jesus is gained and then see serve as a king. Who's following Jesus defendant upon Jesus. And very importantly does not think that I myself from Jesus. Let's pray. Lord, we thank you for the goodness that you showed Jehoshaphat and how we would love O God to have in our family and in your church.

And in the state O Lord have mercy and give it lesser authorities under Jesus to have the character of a Jehoshaphat who walk in all your ways without turning to the right and to the left and His seek to reform even more. Then than those who had come before them, We ask that they might have better wisdom than Joseph Act.

We ask that you would attend by your spirit's power to do to regenerating work and the people. Oh, Lord! Don't let anyone around the table in my home, fail to come to heaven with us but give them that life in their soul by which they believe in the Lord Jesus and our joined to him through faith or airs of glory.

And we do pray that you had not only give us faithful and godly leadership in the church, but that your spirit whom you have poured out. Lord, Jesus would give the people good hearts and that there would not be that nevertheless asterisk on, on the godliness of their leadership.

But a, an addition of the fact that you will God bless to far beyond what any faithful leadership could ever have provided. And we pray O God for our nation. As we think about nations and we see how devastating the reign of Ahab and Ahaziab was to the tribes of your people in the north.

And now how many are devastated by earthly rain? In the state that resists you Lord Jesus who are King overall the nations. So we pray that you have, you would have mercy and we see O Lord, that ordinarily speaking except by some great upheaval war revolutioner or something else.

The way that we might have it in your Providence is if you give the people the regenerating work in their hearts first, If you change, the people as Jehoshaphat was unable to do. But you O Lord can do it. So, we pray for Reformation in your church and we pray for you to raise up, preachers of the gospel, whom you give to be heard by many.

And to be heard with the attending power of your spirit, that multitudes would be regenerated by your spirit and brought to faith in Jesus Christ. And that with the salvation of Christ transforming the face of the nation that you would also add to that simple. Magistrates at every level who know that Christ is King over this nation and all nations.

And who reign in fear of him, We thank you that you have given us your son to be head. Over our households to be head, over his church, to be head, over our nation and all the nations grant that our hearts would be his. And that we would long before you and pray unto you for him to receive that which is due, that which is his due for.

We ask it in his name, your son, our Lord, even Jesus Christ. Amen.