

*Introduction:*

*Background to 2 Chronicles 28 & the Ancient Near Eastern Context:*

- Ahaz (meaning: ‘seizing/grasping’) is mentioned in Isa 1:1; Micah 1:1 -- it’s a hugely important international scene as Assyria is coming to power. The big question is this: who will Ahaz trust in?

**THESIS — We can observe the absolute tragedy of Ahaz’s reign under 4 words...**

1. Corruption (1-4)
2. Conquest (5-15)
3. Compromise (16-21)
4. Condemnation (22-27)

## **I. CORRUPTION! (1-4)**

- Key word: **DEPRAVITY**

## **II. CONQUEST! (5-15)**

- Quite simply: Abandonment OF God inevitably leads to abandonment BY God!! > TAKE WARNING!
- Key word: **DISCIPLINE**

**The Hero of vv.9-15 — “Oded, the Prophet of the LORD”**

v.9 - in Samaria, a prophet OF THE LORD was there -- name was “ODED”

He went out to meet the Army which came to Samaria and he said...

v.9 you have slaughtered Judah in a rage that has ‘even reached heaven’ [filled up measure of sin; God sees it; enormous!]

v.10 - they wanna make the people of Judah/Jerusalem slaves [this is in blatant disobedience to Lev 25:39-55 and Ex 21:8]

v.10b - do you not have your own sins against the Lord? E.g. “You people of the North aren’t really clean & pure either!

v.11 - THEREFORE, listen and return the captives for the burning anger of the LORD is against you (v.11b)

v.12 - Amazingly & quite shockingly -- they **\*\*LISTENED\*\*** to the prophet of Yahweh!

>> how ironic that those of the NORTH listened to the Word of the Lord but those of the SOUTH did not!

v.12 - heads of Ephraimites (people of North -- Azariah, Berechiah, Jehizkiah, Amasa) arose against all those who came back from battle and led the campaign to take the captives back to Jerusalem/Judah

v.13 - you cannot bring them here >> it’ll bring guilt against the LORD by adding to our sins and our guilt

Why? For our guilt is so great that his burning anger is against Israel

v.14-15 - so the armed men left the captives & they arose, clothed the captives and gave them food, and drink, and led them back to Jericho >> back to Judah!

So -- ONE OF THE GREAT IRONIES >>

the people of the (wicked!) north >> under the wicked Pekah (people of Jeroboam) --> idolaters.

>> they actually listened to the Word of the LORD from the prophet & did what was right.

>> but the people of Judah/Jerusalem, of the people of David, refused God’s Word & lived in brazen idolatry & wickedness!

So **Oded** is the hero: he taught, he reproved, he exhorted, he pleaded, he warned, he clarified, he applied Truth! They listened!

**III. COMPROMISE! (16-21)**

- In a time of great hardship & pressure, **who will he trust in?** NOT GOD, but Assyria!
- Key word: **DISFUNCTION!**

v.16 - Seeks Assyria’s HELP [the key theological concept is “help” v.16, 21, 23]

**IV. CONDEMNATION! (22-27)**

- Key word: **DOWNFALL!**

**What about Isaiah 7 and the prophecy of “Immanuel”? How does it relate?****• What do we make of this familiar text of Isa 7:14 **\*\*IN CONTEXT\*\***?**

- I believe this is a SINGLE PROPHECY with **TWO** parts. A near part & a far part. Each part in this prophecy has its own promise & its own fulfillment.

Part 1 -- this addresses v.14 - a virgin will conceive, have a son & called Immanuel. **This is fulfilled in the birth of the Lord Jesus**, conceived in Virgin Mary & God with us (Matthew 1:18-25).

Part 2 -- this second part in vv.15-16 addresses the 2<sup>nd</sup> part of the prophecy & addresses the time specific to Ahaz & the threat of the Syro-Ephraimite invasion [Damascus & Israel]. There is a son who will be born in the near future -- and before he's of age to know 'right from wrong' (a young age) -- both kings/nations (Rezin of Aram and Pekah of Israel) will be overthrown by Assyria.

Thus: Isaiah 7:14-16 contains one single prophecy with two parts: one part far in the future that will be fulfilled in Jesus Christ and the virgin birth and the other part that is specific to the period of Ahaz and it guarantees that the Lord will protect His people and overthrow the armies who are invading.

**• What does that all teach us? 5 lessons...**

- 1) The overwhelming patience** and mercy of God toward the wicked Ahaz and all sinners (Rom 3:10-20!)
- 2) The unswerving faithfulness** of God to fulfill His promises exactly, precisely, perfectly, timely. And we can rely on Him and trust in Him!
- 3) The solemn lesson** to learn from Ahaz's idolatry, waywardness, unfaithfulness & outright rebellion & defiance. And his eternal condemnation which he now endures.
- 4) The severe judgment** God brings upon those who 'forsake God'; turn from him; refuse to repent; commit idolatry. God **eternally, fairly, infinitely & severely** punishes sinners -- in hell. Ahaz had truth but rejected it; went to eternal hell. Still writhing in flames.
- 5) The saving mercy** of God to bring Jesus -- *truly God* -- born of a virgin to this world -- **God with us, Immanuel** -- to deliver *not from nations* but from God's judgment!

Matthew 1:21 -- He will save His people from their sins...

- The **COMING** of Christ
- The **SALVATION** of Christ
- The **PEOPLE** of Christ
- The **CONFIDENCE** in Christ
- The **EXCLUSIVITY** of Christ

**BIG PICTURE of what’s going on in the Ancient Near Eastern Context at this time (8<sup>th</sup> c. BC)**

Since the early 9th century, Assyria had becoming increasingly powerful and more and more inclined to look to the west for its riches and its ready access to the Mediterranean Sea. Assyria’s first significant contact with western principalities, including Israel under Ahab, was in 853 BC and by King Shalmaneser III (858-824BC — the Battle of Qarqar). No territories were acquired but large bribes and booty were extracted. A series of weaker monarchs followed, with only occasional references to their engagement with the west, particularly with Israel and Judah. Then came the next great figure in Neo-Assyrian history, namely, Tiglath Pileser III (745-727BC).

His tenure is elaborately documented by numerous texts that are of particular relevance to the Bible. The first reference to him is by the secondary name Pulu of the Dynasty of Shashi. It is of interest to note that he is known by name (Hebrew: “Pul”) in both 2 Kings 15:19 and 1 Chronicles 5:26, and he is also called Tiglath Pilneser (2 Chron 28:20). The issue here is primarily neither historical nor textual confusion but the inherent problem in linguistics of transliteration (accounting for the different spellings and variants of the name of this Assyrian King).

Tiglath Pileser’s first recorded foray against the west is attested to on a building inscription from early in his reign in which he speaks of receiving tribute from Jehoahaz of Judah. Years later, Tiglath Pileser recounts that he rendered Rezon of Damascus and Menahem of Samaria tributary states in addition to Hiram of Tyre. A date critical for both Damascus and Samaria is 732BC, the year that Tiglath-Pileser defeated both capitals, slew Rezon, and placed on King Menahem of Israel a heavy tribute. A short time later, the Assyrian returned and established the man Hoshea (732-722BC) as king of Israel in place of Pekah (752-732) who had been assassinated by his own inner circles.

While Assyria was exercising its might, intrigue amongst the smaller states of the littoral was in full bloom. This is hinted at by the Chronicler who explains why Tiglath-Pileser was involved in the affairs of the west to begin with. Though the Assyrian’s own texts say nothing about his motives in westward expansion, the Chronicler indicates that King Ahaz had pleaded with him to come to deliver him from the vicious attacks of the Edomites and the Philistines (2 Chron 28:16-18). However, the Chronicler IS completely silent about the Aram-israel alliance that may be the primary reason for Ahaz’s frantic appeals for help in the first place.

Another amazing witness to these same times is the prophet Isaiah who devotes considerable attention to the matter (isaiah 7:1-9). isaiah’s public ministry commenced in the year that King Uzziah died (Isa 6:1; about 740BC). Five years later, then, he spoke to his own historical situation. He summoned King Ahaz to a vantage point where he could look to the north, toward the enemy nations, and predicted that the plot against Ahaz and Judah could NOT stand if only Ahaz would trust in Yahweh.

This leads to the far more transcendent promise that even if Ahaz could NOT believe, Yahweh would give him a sign about a hitherto barren young woman who would conceive, bear a son, and call his name Immanuel (Isa 7:14). Christian theology identifies this son as Jesus Christ, born of the virgin Mary (Matt 1:23).

To return to the 2 Chronicles 28 text, the narrator, having spoken of the loss of Eloth (the southernmost city of Israel on the northern tip of the Red Sea) to the Edomites, lists the places in the foothills and Negev (desert) seized by the Philistines: Beth Shemesh, Aijalon, Gederoth, Soco, Timnah, and Gizmo. These were all border posts guarding the Judean hill country and the capital from Philistine forces so their loss to the Philistines would in fact be disastrous.

-- Eugene Merrill (*1-2 Chronicles, Kregel Exegetical Library*)

**Jesus Paid It All**

I hear the Savior say,  
 “Thy strength indeed is small;  
 Child of weakness, watch and pray,  
 Find in Me thine all in all.”

*Jesus paid it all,  
 All to Him I owe;  
 Sin had left a crimson stain,  
 He washed it white as snow.*

For nothing good have I  
 Whereby Thy grace to claim;  
 I'll wash my garments white  
 In the blood of Calv'ry's Lamb.

And now complete in Him,  
 My robe, His righteousness,  
 Close sheltered 'neath His side,  
 I am divinely blest.

Lord, now indeed I find  
 Thy pow'r, and Thine alone,  
 Can change the leper's spots  
 And melt the heart of stone.

*O praise the One who paid my debt  
 And raised this life up from the dead! [repeat]*

**Now Why This Fear**

Now why this fear and unbelief?  
 Has not the Father put to grief  
 His spotless Son for us?  
 And will the righteous Judge of men  
 Condemn me for that debt of sin  
 Now canceled at the cross?

*Jesus, all my trust is in Your blood  
 Jesus, You've rescued us Through Your great love*

Complete atonement You have made  
 And by Your death have fully paid  
 The debt Your people owed  
 No wrath remains for us to face  
 We're sheltered by Your saving grace  
 And sprinkled with Your blood

*Jesus, all my trust is in Your blood  
 Jesus, You've rescued us Through Your great love*

*How sweet the sound of saving grace  
 How sweet the sound of saving grace  
 Christ died for me*

Be still my soul and know this peace  
 The merits of your great high priest  
 Have bought your liberty  
 Rely then on His precious blood  
 Don't fear your banishment from God  
 Since Jesus sets you free

**There Is a Redeemer**

There is a redeemer,  
 Jesus, God's own Son,  
 Precious Lamb of God, Messiah,  
 Holy One,

Thank you oh my father,  
 For giving us Your Son,  
 And leaving Your Spirit till  
 The work on Earth is done.

Jesus my redeemer,  
 Name above all names,  
 Precious Lamb of God, Messiah,  
 Oh, for sinners slain.