

## *“The Divided Kingdom”* Part 3

### A Walk Through the Old Testament - Class 17

Various Scriptures

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**Jeff:** Our Father in heaven, we know that You are God and there is no other. You said it yourself through the prophet Isaiah. We remind ourselves of it and we are glad to take part in that affirmation. Father, as we come to you we know that You are *ase*, that You are independent. We know that You are immutable, that You do not change, that You are sovereign over all things. And so we are thankful to know that You are God and that there is no other.

We're thankful that You control everything—every molecule, every atom, everything. And we're thankful that You indeed intervened in Sig and Nancy's life. We're thankful that You brought this good report, and we pray for that good report to have its effect. And Father, we pray that You'll use this time in Sig and Nancy's life to demonstrate not only Your goodness, but Your strength to them. Father, continually surround them with Your love and abiding care, and let them be cognizant of it. And Father, when they know not what to pray, not only remind them that brothers and sisters pray on their behalf, but also remind them that they have a Spirit indwelling them who prays when they know not what to speak.

Father, we also ask and pray that Your hand would be upon us as we gather here for study. Lord, we know that when we open Your word which is an infallible Word, an inerrant Word, an authoritative Word, that we are opening that which the Spirit has inspired, and that the Spirit takes up and applies it to our life so that we will be different. So Father, we pray that You will make us different even today.

But we also ask that You will bless those who are struggling. We think about Bill and ask for Your intervention because of the heart issues he is undergoing. We certainly pray for Gerry and ask for a successful hip replacement. We're thankful to keep Paul's mother in mind and pray that she will be blessed and strengthened. Father, we certainly pray for Kevin's sister-in-law Marianne.

Father, we certainly keep in mind our brother Bruce, and are thankful for his life and ministry, for all he has meant to this Bible study and lives beyond it. Lord, we pray that You would continue to make him useful in the city Bible study. We pray that he would continue to be blessed in health and further strengthened.

Lord, we ask now, as we turn our attention toward you, that You would bless us with abounding grace as we open Your word, for we ask it in Jesus' name. Amen.

**Brave Men:** Amen.

**Jeff:** All right. Well, let me get us started here. And what we're going to do is we're going to think today about our third lesson in *A Divided Kingdom*. I want you to realize that when we go through the book of Kings that this is something that could actually drag on and on and on. But I've reduced this whole segment of history to four lessons. And so this is our third lesson in the life of Israel and the divided kingdom. And next week will be our final lesson in the period of the Kings. And then we're going to move on to think

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about *the exiles*. And so we’re going to try to take care of this in a timely way because this is quite a heavy section of text.

Today we’re going to look at a time period that is roughly 841. We’re going to focus most of our attention on a man by the name of Jehu. And we’re going to look at other kings, of course. But Jehu is a really pivotal figure in the life of Israel and Judah, and you’ll see why. And it was really an opportunity for things to turn in a new direction for Israel. And it fails to turn, and we’ll see why. But we’ll see some of the fruit that comes from that, or some of the rotten fruit, I guess.

This is next week’s reading. It’s on your study guide. And Jeremiah is a prophet of the Exile. And so that’s why I’m having you read and dip into Jeremiah’s prophecy and just get a feel for it. If you have an opportunity, look over Lamentations. It’s really about the destruction of the city, and so forth. So just dip into that.

Today we’re just going to look at some introductory points, a brief introduction. I want us to remember why it is that we are where we are. And then I want us to focus on *Jehu and his reign of terror*. I want us to look at *a mixed-up house*. This is going to be a dip into Judah in the South. And I want us to think about a couple of things that are happening there. Then I want us to look at both Israel and Judah. And I want us to see what’s happening there, how Israel continues to do evil in the sight of God and how Judah at least revives for a time under the new leadership, and then Jeroboam Redivivus and Uzziah regenerated. Jeroboam is Jeroboam II. And if you’ll remember, the divided kingdom comes through Jeroboam the son of Nebat. This is Jeroboam II, and he does not depart from Jeroboam the son of Nebat’s sins. And so there’s a sense in which this is Jeroboam Redivivus, a resurrected Jeroboam. But there’s Uzziah, and Uzziah is a regenerated Uzziah. Uzziah is not a perfect king, but he certainly is a good king. We’ll see that and touch on that as we get to that point. So that’s where we are.

But I want to begin with some introductory points and just ask the question. Why the era of the kings? I mean, of you think about this, when you think about the gospel, I did a little survey on some of the books I have on my own shelf. And I did a little foray into just looking at some texts and seeing how much attention is given to the time of the kings in a Biblical theology text. And strikingly, most of the time that is spent in Kings, in the kings’ era, is spent through the prophetic literature. And obviously so, because the prophets were speaking during the times of the kings. They were speaking into the king’s life.

For instance, there’s a singular reference in 2 Kings to Jonah speaking into the life of Jeroboam II. And so it’s really interesting; the prophets speak into these kings’ lives. But most of the time when Biblical/theological authors deal with the time of the kings, it’s often in conjunction with the time of the prophets. So not a lot of time and not a lot of effort is given to the era of the kings.

So I’m asking why, for instance, in a 26- or a 27-week lesson through the Old Testament that we would spend four of those in the era of the kings? I think it’s a good question, one that you might be asking, especially about #3. But that’s one that I want us to pose.

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In order to answer that question you have to ask another question. And the other question is why the law? And this is a question that Paul himself asks. And it’s one that I want to contextualize just one more time as we think about the unfolding nature of the covenants.

Now let’s pause here to do this for a minute. We know that there’s a dual covenant structure in Scripture. The first covenant is the covenant of what?

**Brave Man:** Of works.

**Jeff:** Of works; very good. And we know that the covenant of works was cut with Adam I. And remember that Adam was given a stipulation that he must keep. If he kept that stipulation then he would receive a reward. If he did not keep that stipulation he would inherit the curse. He did not keep the stipulation. He failed, he disobeyed, and he received the curse.

Now in the midst of that God gave a promise. And the promise was the promise of the gospel, the *proto-evangelium*, Genesis 3:15.

**Transcriber’s Note:** Genesis 3:15, ESV.

*“I will put enmity between you and the woman,  
And between your offspring and her Offspring.  
He shall bruise your head,  
And you shall bruise His heel.”*

**Jeff:** The promise was that the Deliverer would come and crush the head of the serpent. And yet the serpent would strike at the heel of the Messiah, of the Deliverer. And so we know that the gospel is given all the way back here, in Genesis 3:15.

But we also know that God says, “I’m going to unpack this gospel for you.” Now before I get too far ahead in this revelation I want you to see this. But when we get to the time of Abraham, Abraham is given three promises. Do you remember what those promises are?

**Brave Man:** People and a land.

**Jeff:** Land and people.

**Don Maurer:** A nation.

**Jeff:** And blessing to the nations; awesome! Land, people, and a blessing to the nations.

If you were to go to Galatians chapter 3, you would find what? Strikingly, you would find that a part of what you just said is there. If you want to go there you can go there. And if you don’t, I will just read it to you. It’s Galatians 3, and I think it’s verse 8. Yes, but I’ll start with 7. *“Know, then, that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed.’”*

Now here’s the significant thing about that. That’s part of the three promises, that “you will be a blessing to the nations.” And Paul calls that “the gospel.” So the gospel that was given in Genesis 3:15 is being unfolded, exfoliated like the petals of a flower, throughout Old Testament redemptive history. Okay?

All right. So after the covenant of works the promise of the gospel is given. What’s the first covenant? Do you remember?

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**Brave Man:** Noah.

**Jeff:** Noah. Good, excellent. And Noah does what essentially?

**Bishop Rodgers:** He believes and obeys.

**Jeff:** Well, no. What does God promise in the covenant with Noah?

**Don Maurer:** Preservation.

**Jeff:** Preservation. The preservation of what?

**Don:** Redemption.

**Jeff:** The preservation of the stage of redemption, the world. “I’ll never destroy the world again like this,” right? So there’s the world. And He gives the rainbow in order to solidify that promise to us in our thinking. “I’m going to establish My covenant with creation. In other words, the stage upon which I’m going to bring about redemption is secure.”

And then Abraham is called out, right?--the first character on the stage of redemption,--the promise of land, people, and a blessing to all the nations. That’s the gospel.

And then what? What’s the next covenant?

**Don Nemit:** Moses.

**Jeff:** Moses is the next covenant, yes. Now Moses is the covenant to what? To the people who are going into a land. They’ve already become a nation in Egypt. Remember that Egypt is like the nation incubator. And God afflicts them through the Egyptians, drives the people out of Egypt and moves them into the land of promise. And in the land of promise they are to become the nation who is to be a blessing to all the earth.

Now in order to be a blessing they have to know how to be a blessing. So they must be given what? A law. Now these are redeemed people, people who are redeemed from Egypt and now given a law. “Here is the way you are to conduct yourselves in the land so that you know how to be pleasing to Me.” He says, “Remember, the day you don’t conduct yourselves this way I’m going to drive you out.”

Well, they don’t conduct themselves that way from the very beginning. God is gracious and allows them to stay in the land several hundred years after that. But that’s only because God is gracious and steadfast in His love and mercy.

But my point is this. Why the law? Does the law nullify the promise given to Abraham?

**Brave Man:** No.

**Jeff:** No. Why the law?

**Brave Man:** To show us our sin.

**Jeff:** To show the need for the promise. In other words, the law simply demonstrates the need for the promise. And they demonstrate their need for the promise immediately. Okay?

All right. Now they demonstrate the need for the promise. That’s the reason for the law. But the law really contained the next covenant. Now we partition it out this way. The next covenant is with David, and we talk about God promising a king. But God promised a king all the way backing Deuteronomy 17. God said that a king would be part of this exfoliated plan.

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So when we ask why the kings?, we have to ask the question why the law?, because the kings are a part of that law. And just like the law was to point out the need for the promise, so too does the era of the kings point out the need for the King that’s reflected in Deuteronomy 17, a king who will copy the law and live according to it all the days of His life, and not be a sinful king, not multiply horses, not multiply gold, and so on. He will be a faithful king.

Now the era of the kings demonstrates that we are not seeing a king like that emerge either in the North or in the South. Even David, who was a man after God’s own heart, could not be a perfect king required by Deuteronomy 17.

So what happens? I’m just going to leave it at this. But next week we’re going to see that God says through His prophet, “Okay, okay. If the house of Israel, if the house of David in particular does not want to be My son,”—and you remember that Ahaz doesn’t. Ahaz who is of the house of David writes to Tiglath-Pileser the Assyrian king and he says, “I am your servant and your son.”

And this is the Christmas promise. God says in Isaiah 7, “Fine. This will be a sign to you. I will send My Son Immanuel, God with you.” And all of a sudden you see the point of this. Just like the law drove them back to the promise, so the failure of one king after another drives them back to the King who was promised in the law, the One who was promised in Genesis 3:15, the Redeemer, the Deliverer. And that Son, that Son of David, would be the Christ.

So when we ask the question why the era of the kings?, we have to ask the question why the law? And when we ask the question why the law?, we get the answer. Because we need the promise. And that takes us right to the Redeemer. And so why God’s Son? Because we need the Redeemer promised in Genesis 3:15.

That’s just an introduction. And again I always find that when you get into the details of the kings, you always need to just step back a minute and say, “Wait a minute. Why are we doing this?” Because even about the third week, even though I took a little hiatus last week and looked at the life of Elisha, which is significant because whenever you look at the lives of Elijah and Elisha in the midst of the kingly era, one of the things you get clearly is the gospel. And so it’s always good for us just to step back in the midst of this era and say, Why? Why are we looking at this?” Okay? So is everybody good? Any questions before we press on? No? That was just a grunt?

**Don Nemit:** No, that was a road map pointing to Christ.

**Jeff:** That’s right.

**Corky Semler:** It just makes you wonder, with all that road map, how they missed it. *(Laughter)* I mean, it’s all there. It’s leading right to there and still they don’t see it. So you wonder.

**Jeff:** Well I’ll tell you. And here is the interesting thing. The interesting thing is this. I mean, the good easy answer is in John 12. God blinded their eyes so that they could not see. But there was responsibility in that as well, right? And the responsibility that’s in that is that they look at the law and they say, “We got this.” No, this is backward! And they believe that they can earn or merit a standing before God on the basis of their doing it.

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And you know, this is really a good reminder, right? If you lump all other religions together, they’re religions of Adam. Do this and live, right? It’s only the religion of Christ that is a gracious gospel. Anybody else? Yes, Don?

**Don Nemit:** This is all identified by Christ in John 16. I had a chance to teach on it last week. I think it’s verse 10 where Christ said that the Holy Spirit would come and convict the world of sin, righteousness (which is self-righteousness.) And they exhibited self-righteousness like you said. “We got it!” No they didn’t. They saw the words but they didn’t apply them to their lives. And this is self-righteousness. Who’s righteousness do we need? Christ’s.

**Kirk Ellerbusch:** Am I understanding it correctly in just the simplest of terms that it’s why the kings? It’s because of the promised King in Deuteronomy. Is it that the nations would see that the king always fell so very short, and therefore it would drive them back to God? Is that what you’re—

**Jeff:** Well, yes. The King, the promise of a King in the law is the part of the law which ought to drive them back, right? So the sacrifices that were part of the law are sacrifices that God uses to prefigure or foreshadow Christ. But remember, the problem with Hebrews was that they went back to what prefigured and foreshadowed Christ—the sacrifices. And that’s why the writer to the Hebrews says, “You guys are going back to types and shadows when the fulfillment is here.” It’s the same thing with the kings, right? The kings are meant to show us that these are figures and types of the King who was to come, right? So don’t look back to the glory days and wish you had another king, right? Don’t lament Herod and wish you had somebody else in his place. The Messiah has come, right? The Magi had come looking for the King. And Herod says, “Where is He? I want to kill Him,” right? That’s sort of the idea. Does that make sense?

**Kirk:** Yes.

**Jeff:** Okay. So let’s look at *Jehu’s reign of terror*. Jehu is a very pivotal figure. And you remember that Jehu is prophesied in 1 Kings 19. This is when Elijah goes to the back side of Mount Sinai. And he says, “I’m the only one! Put me to death! Take me with you!”

And God says, “You know, you’re not the only one. It looks like you’re a little depressed, so let Me give you some work to do,” right? (*Laughter*) And part of that was that he was to commission Elisha who was to ordain or anoint Jehu. And so the prophecy to anoint Jehu comes into purview all the way back in 1 Kings chapter 19.

Now what happens is that I’m going to skip for right now the story about how it happened and just jump to what happens once he’s anointed. But I’m going to stop in the midst of this and say what are the lessons here? And then I want us to go back for a minute and think about some lessons.

But there’s a sevenfold vengeance which takes place through the ordination of Jehu to be king in Israel. And the first is this. Jehoram the son of Ahab is killed. He kills Jehoram. He says, “Load him into the chariot. And let’s drive by Naboth’s vineyard and then heave his body out into the field. We’ll teach Ahab his father a lesson, right? We’ll teach the people who follow him a lesson, that this is the kind of judgment that happens to followers of Ahab, the house of Omri.”

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All right? So that’s the first of the sevenfold judgments. The second is that Ahaziah happens to be visiting Jehoram, because Jehoram is healing from his wounds. And Ahaziah says, “I think I’ll go up and visit the king of the North.” He’s the king of the South. He just happens to be there when Jehu comes riding in. And Jehu says, “Hey, I get two kings for one!” (*Laughter*) “I’m going to kill them both!” He kills both kings. This is why 841 is such a pivotal time in the life of Israel. Both the wicked king in the North is dead. The king in the South is dead. You know, it’s a crap shoot as to who’s good and who’s bad. And there’s a lot of in between. But Jehu is commissioned by God to go and do away with the king of the North, and he does. And he does away with the king of the South as well, which is what he was not commissioned to do.

And my point is that Israel in one sense has a new beginning under Jehu, okay? Now the third thing he does is that he rides up and he slaughters Jezebel. And this is just a great story. She hears he’s coming. And so she dresses up like a harlot. And she’s up there with two eunuchs in the window. And he says to the eunuchs, “Throw her down!” And they throw her down.

The interesting thing is that in the Masoretic text of the Hebrew it looks as if he’s the one who tramples her underfoot with his chariot. And then he goes in and has dinner. He’s a brutal sort of man. And I’ll say something more about that in just a minute.

The fourth of the sevenfold vengeance is that he kills the sons of Ahab. Now this is the interesting thing. The whole story unfolds. And what happens is that he beheads these guardians and sons of Ahab. And then he places them outside of the city so they can be seen. When the city gets up in the morning, he says, “Well, I’ve wreaked vengeance. But who has killed these?” In other words, the idea is that what he’s trying to create is the idea that some supernatural event has happened which has consumed these people. It’s interesting, because what he’s doing is that he’s enlisting the supernatural so that he can say to the people, or convey to them in some way, that he is God’s appointed agent.

Now here’s the interesting thing about that. He *is* God’s appointed agent. But he’s a man who is not satisfied with a commission, a mission that he has been given. And I’ll say a couple of things about this in just a few minutes.

But the fifth is Ahaziah’s family. He just happens to run across them in God’s providence. He kills them. So there’s more violence and bloodshed. sixth, he kills the remainder of Ahab’s sons. And seventh, he purges Baal worship from the Israelite nation.

And if Baal was sort of the thorn in your flesh, like it is when you read the Scriptures, you have to take a little delight in reading this story. It says that he eliminates the Baal prophets, and he makes the temple of Baal a latrine. (*Laughter*) You have to love it, right? I mean, you just have to love it. All right? So it’s the sevenfold vengeance of Jehu. You just get the idea that the guy is a berserker. In fact, there’s a statement in there. It’s like anybody who has ridden with Dick before. (*Laughter*) I suppose you could say the same thing of Dick. Did you see the way he drives the chariot? Like a madman, you know? (*Laughter*) Any way, I digress. Sorry. (*Laughter*)

So you know, along the way I just want us to think about lessons that emerge from the text because this is not simply a history lesson. The Scriptures tell us very clearly that we’re supposed to learn from this period from the Old Testament. And one of the things

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that we learn when we put stories together, especially stories that have close proximity to one another, is that we learn valuable lessons. And what we learn is how to receive the word from Jehu and from another figure, and that’s Elisha.

Now I just want to draw up a couple of things from what we’ve already looked at and from today’s lesson with Jehu. First of all, do you remember how Elisha was commissioned to speak to Hazael? Hazael was supposed to be the next king. And Elisha tells him that ‘you are the next king in Damascus.’ And he’s standing there. Do you remember this? We looked at this a couple weeks ago. Elisha is looking at him. And it says that he looks at him so long and in such a way that he’s actually embarrassed. And then Elisha begins to weep. And he then says, ‘I’m weeping because God has shown me what you will do to Israel.’ And Hazael is brutal to Israel.

Now here is a man in front of Elisha. And Elisha is not a wimpy prophet. Elisha could have taken a sword and hacked this man to pieces, or at least tried. But he received the word of the Lord and he exercised restraint.

Jehu, on the other hand, receives the word of the Lord. And this is the phrase that encapsulates him. The phrase that encapsulates him is about this madman driving his chariot to Jezreel. And here’s the point. The point is that the difference between Jehu and Elisha is this. Elisha loves the Giver of God’s word; he loves God. Jehu loved the commission he was tasked to do more than he loved the God who gave it.

And I want you to think about that for a minute, because Jehu is a man of blood. He’s not a man of peace. Do you remember eight times in the story where he rides to where Jehoram is? Eight times the word *peace* enters into that narrative. And it’s always, ‘Is it peace?’

And his response is, ‘What do I have to do with peace?’ And you get the idea that there is no peace in Jehu’s life. He has not come to bring peace. God has given him a commission, and he is a bloodthirsty man who is going to fulfill that commission beyond the uttermost. He loves his task more than he loves the God who gave it. Elisha has restraint; a big, huge difference.

Then I want you to see this. Notice this. Perhaps we should not think that Jehu is the kind of man that is indeed a good king, because he’s not. Do you remember this in 2 Kings 9:11?

**Transcriber’s Note:** 2 Kings 9:11, NKJV. *“Then Jehu came out to the servants of his master, and one said to him, ‘Is all well? Why did this madman come to you?’ And he said to them, ‘You know the man and his babble.’”*

**Jeff:** The prophet comes in. Don’t you love this? Elisha takes one from the school of the prophets and says, ‘Go and anoint Jehu king and then leave immediately. Do not hang around.’ And the man goes. He does it and he ran away.

And one of Jehu’s men comes up to him and says, ‘What did that madman say?’ And instead of saying, ‘The word of the Lord is that I am king,’ he says, ‘Well, you know how they talk.’

And then this guy says to him, ‘No, that’s not true. Now tell us. What did he say?’

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It’s interesting, isn’t it? He’s testing the waters with his buddy, with his man. Instead of standing in God’s word and saying, “This is what the word of the Lord has been revealing,” he tests his buddy out to see how his buddy will receive it.

Do you know what I’m talking about? Yes, you do.

The second thing is that he loved what God asked him to do more than he loved the God who asked him to do it. And I want you to know this. Jehu’s lack of relationship with the Lord led him to encourage Israel, yes, but also to continue in the sins of Jeroboam the son of Nebat. In other words, here is the deal. He recognized this. Here is a man who like every other king in the North recognizes that the true kingship resides in the line of David. And he is not about to relinquish control. So he keeps with Dan and Bethel, those two alternate places of worship in the North. And he remains with those sins, sins of idolatry.

So there’s another thing here too that I want to mention. It’s really interesting. You know, when you look at the prophecy of Jezebel that would unfold with her, one of the things is that she’s not going to be buried. She’s going to be eaten by dogs. It’s interesting; it’s just a small detail. He tramples her underfoot. He goes into the castle. He eats and then he orders her to go and be buried. Why? Because she’s the daughter of the king.

That’s interesting. He seems to know the prophecy related to Jezebel. And burial wasn’t part of that prophecy. But you see, he’s a respecter of men. “So go and bury her because she’s the daughter of the king.” By that time they go and find out and they find that she’s been devoured by dogs. The prophecy, the word of the Lord has come to pass despite him. You see, when you just look at the man there are problems with him.

All right. Then we go to *a mixed-up house*. And whew, we are running late! So here’s what we’re going to do. *(Laughter)* All right. Athaliah recognizes with her husband being dead that things have created an opportunity for her. So what does she do? She recognizes that she needs to kill the rest of her family. And she does. She kills the children and she kills the grandchildren.

Why does she do that? Why does she destroy her family? I’ll tell you why. Because she’s one crazy mama. *(Laughter)* All right, I’m just telling you. Why does she do that? She does that because she is in the South, but she is of the North. She is of the house of Omri. And she recognizes that with the killing of the king of the South there’s an opportunity for the house of Omri to rise. And so she takes it.

Now Jehoshebeth who is the sister of Ahaziah hides his son Joash. And she hides him for six years until he is at the ripe old age of seven. And then they decide that it’s time to anoint him king. So Jehoiada the priest secretly organizes the coronation and then anoints him. And then Athaliah realizes that the jig is up. She tries to flee, but they kill her. And Joash becomes king.

Jehoiada is a mentor to Joash. And Joash is zealous for the house of the Lord. In fact, there’s a story that indicates his zeal during the life of Jehoiada. The problem is that once Jehoiada dies, Joash apostatizes from the faith. And he actually kills the son of Jehoiada’s mentor, Zechariah, because Zechariah tells him, “What you’re doing is evil in the sight of the Lord. Repent of it. Turn back to your previous ways.” And Joash kills him.

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And here is the point. Look, here is the question that we all have to ask ourselves, right? Why do I do what I do? Do I go to church because my old lady nags me? Please don't go home and tell your wives that I called them old ladies. *(Laughter)* I'm putting this in your mouth, not mine. *(Laughter)* No, I'm being serious. Do you just go to church because your wife nags you to go?

**Brave Man:** She goes 'cause I nag her.

**Jeff:** Hey, hey! This is a men's Bible study, brother. *(Laughter)* Let the women challenge the women! *(Laughter)* Why do you do what you do? Is it for eye service? Is it so that you can be thought great in the eyes of men? Or is it because of the Lord? That's really the question I'm driving at.

Look, obviously Joash did it because he had such great love and respect for the father figure that Jehoiada was in his life, and he did not want to disappoint the man. But when he died, he did what it was in his heart to do.

Okay. So let's talk for a minute about *Israel's evil and Judah's godliness*. There are two kings. I'm just going to summarize this really quickly. There are two kings in the North. Remember, there was never a good king in the North. They were all evil all the time. And the two kings in the North cry out to God. And God answers both of them. He answers both of them. He's gracious to both of them. And one of the things that I want you to notice is that the lesson comes to us in 2 Kings 14:26 and 27.

**Transcriber's Note:** 2 Kings 14:26-27, NKJV. *“For the LORD saw that the affliction of Israel was very bitter; and whether bond or free, there was no helper for Israel. And the LORD did not say that He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam the son of Joash.”*

**Jeff:** And that is that God has not forgotten Israel and the covenant that He made. So the point is that God is steadfast in keeping His promise, even when we're not. The law does not nullify the promise.

*Amaziah, the half-hearted king in the South.* He's not like his father David. He did not serve with his whole heart. The South is no better. He's assassinated. Why? You know, it's an interesting thing to speculate. Some speculate that there was a group in Judah that wanted to return to true worship and didn't. He wouldn't return them to true worship, even though he was returning the military might of Judah back to its older glory.

But this takes us to Jeroboam Redivivus and Uzziah regenerated. Jeroboam II: God intercedes when there's no one else. I want you to know that this is a great text And it really highlights what's happening in the story with Jeroboam.

This is well worth it; I'm just going to say this really quickly. And if you have questions about it you can certainly ask me. But notice this. I just want you to catch this. In Isaiah 59, an important text, it says of God that *“He saw that there was no man, and wondered that there was no one to intercede.”* This is on behalf of His people Israel. *“Then His own arm brought Him salvation, and His righteousness upheld Him.”*

Now we would expect a text like that to say, “When God saw that there was no one to intercede on behalf of His people, His righteousness upheld them.” But that's not what it says. It says that His righteousness upheld Him.

### *“The Divided Kingdom” Part 3*

What does that mean? I’ll tell you what that means. It means that the law of God demonstrated Israel’s need for the promise. And they could not meet the requirements of the law, and therefore they needed the promise. However, the Messiah was required to fulfill the law, that we might have righteousness imputed to us as well as forgiveness granted. And who could do that? Who could live righteously in the face of God’s law? Only God Himself.

So Christ comes, the Son of God clothed in the flesh. And His own righteousness upheld Him in the face of the law, so that He might grant righteousness to those who believe. So it’s a wonderful text. It’s a reminder again of the gospel in the midst of this really horrific time.

Uzziah is a good king but not a perfect king. He’s in the South. He’s a great king in some ways, but demonstrates what we said earlier. And that is that no king, no king, is able to save them. Every king must be saved. Uzziah’s pride leads him to actually take up the office of the priesthood. And he gets leprosy while he’s in there offering incense. They drag him out. He wants to go out, and he ends up living with leprosy all the rest of his life. I’m going to skip that.

I’m just going to talk about a final lesson really quickly, and it’s this. *No human king will do.* And this means Presidential elections are coming up, and we have a tendency even as evangelical conservative Christians to think that if we get the right man back in the seat that we’ll all be fine. And I just want to remind you of something quickly. Hey, it’s nice to have a guy in there that is going to be friendly to the faith. But we already have a Guy seated on the throne who is friendly to the faith. He is our Head, and He is Jesus Christ. He is the King, and He’s reigning over every earthly king and president right now.

**Transcriber’s Note:** Jeff displays a picture of Don Maurer.

**Jeff:** I am going to bend the rules just a little bit, and I am going to say one thing. If you do vote, I want you to vote for this guy right here. *(Laughter)*

**Don Maurer:** Who?

**Roger Myers:** It’s you, Don.

**Don:** No-o-o! *(Laughter)*

**Jeff:** It’ll be fine; I’m sure he’ll win in the long run. *(Laughter)* Don, Mr. President, *(laughter)*, So I just want you to know this. Don said that he had something to say previous to the Bible study. Well, I thought I was going to get one right in the gut. But then he went quiet. And I felt justified. But then he went quiet. Now I feel like the antagonist has struck. *(Laughter)*

**Don:** Do I have equal time?

**Jeff:** No. *(Laughter)*

**Don:** I’m President; I’m going to have it anyway. *(Laughter)*

**Jeff:** Oh, no, no!

**Don:** Oh no, no? All right. *(Laughter)*

**Jeff:** You’re not even President elect yet. *(Laughter)* All right. So any questions? No? All right, let’s pray.

### ***“The Divided Kingdom” Part 3***

Father in heaven, thank You for this day, for the time You’ve given. Thank You, Father, for the Lord Jesus Christ and for the blessing of life in Him. Father, we do thank You. We pause and thank You for the new pastor at Christ Church, for his family making the transition here. We pray that You’ll cause that transition not to be a burden but a blessing. And Father, we pray for him and his family as they make the transition here. We pray that You’ll uphold them in his church and cause them to feel loved not only by Your people but by You. And we pray that they’ll reciprocate that blessing to them. And we pray that You’ll grant them a longevity in ministry that will be fruitful. And Father, we pray these things in Christ’s name. Amen.

**Brave Men:** Amen. (*Applause*)