

THRU THE BIBLE EXPOSITION

The Books Of The Chronicles: God's Preservation Of His Davidic And Levitical Covenants

XXXV. Personally Stabilizing In A Destabilizing World

(2 Chronicles 24:1-16)

Introduction: (To show the need . . .)

In many realms, we face a world that is destabilizing:

(1) It is occurring in the federal government: "Former CIA director and defense secretary, Robert Gates" recently "said congressional members fear taking any stand or making any compromise that could harm their election chances" so that due to this "paralysis in Washington, we can't tackle successfully any of the big challenges the country faces . . ." (Terry Spencer, "Ex-CIA director, Defense chief says U. S. government paralyzed by polarization, careerism," Republican-American, June 23, 2020, p. 12A)

(2) It is happening in business: "Pacific Gas & Electric" was recently "fined \$4 million for the deaths of 84 people killed in a nightmarish Northern California wildfire ignited by its long-neglected electrical grid." ("PG&E fined \$4M in deaths of 84 people in 2018 fire," Ibid., p. 11A)

(3) It is occurring in the medical realm: a letter by Martin LaManna of Waterbury in the June 22, 2020 Republican-American, p. 10A observed, "(M)ore than 1,200 . . . esteemed advocates of public health wrote and signed a letter advocating" that "protesting and rioting are permitted, but any other type of gathering is dangerous and forbidden . . . Their irresponsible lunacy reeks with political overtones" that "are a health threat to the populace."

(4) It is happening in many evangelical circles: Brannon S. Howse reported: "The American Association of Evangelicals," an organization "established to counter the liberal National Association of Evangelicals," went public in September 2016 with the report that "'wealthy, anti-Christian foundations, following the lead of billionaire George Soros's Open Society Foundation, fund and 'rent' Christian ministers as 'mascots' serving as surprising validation for their causes.'" (Brannon S. Howse, Marxianity, 2018, p. 243)

Consequently, "today within evangelicalism . . . thousands of churches and pastors are fully immersed in the agenda of . . . communists and cultural Marxists" who "have co-opted countless pastors and once biblically sound evangelical organizations to carry out an information operation . . . that will support Neo-Marxism." (Ibid., p. 251)

Need: *So we ask, "In view of the destabilization we see occurring in many realms, what would God have us do?!"*

I. Jehoiada first risked his life to stabilize his nation's destabilized government, 2 Chronicles 23:1-21:

- A. He risked his life to arrange for rightful Davidic heir Joash to replace wicked queen Athaliah, 2 Chr. 23:1-21.
- B. This effort was made necessary due to enormous instability in Judah's monarchy (as follows):
 1. Judah's king Jehoshaphat had sinfully married his son Jehoram to wicked Athaliah, 2 Chron. 18:1; 21:6.
 2. When Jehoram's son Ahaziah then came to Judah's throne, he made an ungodly alliance with Israel's wicked king Jehoram, resulting in Ahaziah's untimely death, 2 Chronicles 22:1-9b.
 3. Since Ahaziah left small sons who were too young to reign, his wicked mother Athaliah had put his sons to death that she might rule, creating a crisis of government leadership, 2 Chronicles 22:9c-23:1.
 4. High priest Jehoiada thus risked his life to replace Athaliah with Joash who had escaped Athaliah's purge.

II. Jehoiada then sacrificially stabilized his nation's destabilized religious realm, 2 Chronicles 24:1-14:

- A. After Jehoiada worked to get Joash on the throne, king Joash chose to repair the temple, so he told the priests and Levites to collect money from the people to fund this repair work, 2 Chronicles 24:4-5a. 2 Kings 12:4 NIV states that this money included census offerings (Exodus 30:11-16), vow offerings (Leviticus 27:1-34) and free-will offerings that had likely been ignored in Athaliah's reign, Bible Know. Com., O. T., p. 561, 637.
- B. Joash then ordered the priests and Levites to collect this money quickly, 2 Chronicles 24:5b.
- C. However, Joash's command was burdensome for the priests and Levites: this income typically financed the temple's needs as well as the livelihoods of the priests and Levites, and since the temple had been looted by Athaliah's sons for Baal worship (2 Chron. 24:7), it was likely difficult to stretch the money to fund the livelihoods of the priests and Levites, to restore the temple and to fund its worship functions, Ibid., p. 561-562.
- D. The priests and Levites thus failed to collect and use all this money for the temple repairs, so Joash called Jehoiada and rebuked him for not making the Levites collect and direct the money for the work, 2 Chr. 24:6-7.
- E. This left Jehoiada facing a difficult crisis: (1) he likely personally opposed seeing the priests and Levites have collect the money and turn it **all** over for the temple repairs when they and he as a priest were its rightful recipients. (2) However, in accord with king Joash's desire, the temple of God **did** need repair work.

- F. Jehoiada thus self-sacrificially went beyond the call of duty to resolve this crisis: he bored a hole in the top of a chest and set it outside the temple gate for the people to use for depositing their offerings, 2 Chronicles 24:8. This arrangement kept the priests and the Levites away from handling any of the money, somewhat easing their burden, while also fulfilling the king's order to fund the needed repairs for the temple.
 - G. The priests and Levites proclaimed throughout Judah that the required offerings were to be deposited in the chest, what produced joy and motivation in the people to donate to the repair work, 2 Chronicles 24:9-10.
 - H. As the chest would fill with money, the king's scribe and high priest's officer would jointly empty it and count the money, and Jehoiada and Joash would give the money to the workmen for the work, 2 Chron. 24:11-12.
 - I. This plan served its purpose so well that money was left over from the repair work to make utensils for the temple to replace what Athaliah's sons had looted from the temple, 2 Chronicles 24:13-14.
- III. As a result, when Jehoiada died, he was honored by God and man for his service, 2 Chronicles 24:15-16:**
- A. Jehoiada died at age 130, a long life as God's reward for his upright life and ministry, 2 Chr. 24:15; Ex. 20:12.
 - B. The people of Judah honored Jehoiada by burying him with Judah's kings even though he was a high priest. He had done good both in risking his life to keep the Davidic line going by setting up Joash to replace Athaliah in accord with God's Davidic Covenant (2 Samuel 7) and by restoring the temple in his financially self-sacrificial solution to a sensitive issue on the priests' and Levites' income, 2 Chronicles 24:16.

Lesson: *At great risk to his life and later at personal financial cost, Jehoiada stabilized the destabilizations in his nation's government and spiritual realms, consequently being highly honored by both God and man.*

Application: *(1) May we trust in Christ for salvation, John 3:16. (2) In facing destabilization in many realms of today's world, may we like Jehoiada go beyond our usual duties personally Biblically to work to stabilize the destabilized world around us for the good of others and for the glory of God.*

Conclusion: (To illustrate the message . . .)

Scripture guides us on **how** to work to stabilize what is destabilized around us as noted in our introduction:

(1) On the destabilization of the federal government, Acts 17:24-31 reveals God has sovereignly determined various eras of time and the boundaries of people groups and where they are to live (v. 26) that they should sense their need for Him and "find" Him, though He is not far from every individual on earth. What may then appear to us to be a disastrous national or international situation due to failure in human government is still under an Almighty God's sovereign oversight, and He sets up and puts down all rulers in accord with His will, Romans 13:1-4; Daniel 4:34-35.

Accordingly, our **personal** duty regarding government destabilization involves (a) not concerning ourselves with government failure itself, what we cannot control anyway, but (b) focusing on God's personal calling in His program behind His sovereignty over the world's nations -- spreading Christ's Gospel and discipling the nations, Acts 17:27, 30-31; Matthew 28:19-20. What occurs in government that is beyond our control is God's concern, not ours, but God will meet every personal need we have for life and service if we personally obey Him. (Philippians 4:15-19)

(2) On destabilization in the business realm, Psalm 62:11-12 promises believers who heed God's will in their lives and ministries fair reimbursement for their work on the job regardless what they face in the workplace.

Accordingly, the believer in the subordinate position at work who is busy serving God in His assignment in life must heed Ephesians 6:5-8 and obey his overseer, showing him respect for his position as a ministry unto Christ. The believer on the job actually works for his Supreme Overseer, Christ, so he must excel in his work for blessing!

(3) On destabilizations in the medical realm, (a) we must honor all men (1 Peter 2:17a), including medical practitioners. (b) Yet, as many doctors themselves tell us, we best "get a second opinion" on issues of concern (Proverbs 11:14), and (c) use our own good common sense to avoid being manipulated by politics in medicine while using home remedies for general ailments (1 Timothy 5:23). (d) Proverbs 3:7-8 provides preventative medicine from God's perspective, namely, that we not be wise in our own eyes, but revere the Lord and shun evil for good health.

(4) On destabilization in evangelical realms, (a) 2 Timothy 3:13 predicted men would go from bad to worse spiritually, deceiving and being deceived, what occurs widely today. In response, we must (i) continue in the truths God let us learn and become convinced were true (2 Timothy 3:14a), (ii) knowing the credibility of those who taught us these truths (2 Timothy 3:14b), (iii) while relying on written Scripture as our final, sufficient authority on all matters of faith and practice (2 Timothy 3:15-17). (b) As for the right interpretation of Scripture, we must rely on the Holy Spirit Who indwells us to gain the right interpretation (John 16:13) and to maintain it (2 Timothy 1:13-14).

May we trust in Christ for salvation. May we heed Jehoiada's example to go beyond our usual duties Biblically to work to stabilize what has been destabilized around us for the good of others and the glory of God.