



THE BOOK OF

II KINGS



Sermon Series Notes

“Don’t Be Simple-Minded” (II Kings 3)

Danny Hodges – OT3556 Topic: Wisdom

Intro: There’s a new sheriff in town, and his name is Elisha. But is heaven’s sheriff, so not everyone is that happy about his sheriffing. In chapter two he is jeered by some young people at the end of chapter two, and God sent some bears from the woods and messed up 42 of them. Be nice to God’s sheriff!

The nation and kingdom of Israel has been divided. At this time, Jehoshaphat is ruling the southern kingdom, and Joram the son of wicked King Ahab is ruling over the northern kingdom. When the nation initially divided, Jeroboam ruled in the north, and for fear that the people under his reign would go to Jerusalem to worship, he set up worship altars in Bethel and Dan (far north), See I Kings 12:28-33.

v.1-3 Not as bad as mom and dad, but still bad. The northern kingdom NEVER had one good, godly king.

Perhaps you are not as bad as your mom and dad, but your life is still not committed to the Lord. Or you are being compared with others, and you are not as bad as them. But if your life is not submitted and committed to the Lord, who are you kidding? Certainly not God. See II Cor.10:12

v.4 This was not voluntary, but required by a king that had you under his power.

v.7 This is the same mistake Jehoshaphat made in II Chron.18; Read II Chron. 19:1-3. An alliance with Ahab almost for him killed, and the Lord rebuked him for that alliance. Now he is making an alliance with another wicked king. Even though Joram is not as wicked as Ahab, he is still ungodly.

v.8 This is Jehoshaphat asking an ungodly man for direction in the battle? That’s pretty foolish!

v.9 Sometimes we follow the Lord’s lead and He brings us to a place of need in order to

teach us to live by faith (see Deut.8:2-3). But other times we end up in a mess because we have not only not followed the Lord's leading, but we have not even asked Him to lead.

v.10 Sounds like spiritual talk, but it is as unspiritual as can be. The Lord did not bring these three together.

v.11a Jehoshaphat is pretty foolish, but he did know the Lord. And because he did, he asks a wise question here. But he should have asked this before going into battle. He should have asked this before entering into an alliance with ungodly Joram.

v.11b

v.12

v.13a Elisha doesn't "beat around the bush," does he?

v.13b What an unspiritual, foolish perspective, that God brought them together to surrender them to the enemy?

v.14 Wow!

v.15a Elisha is so perturbed at the presence of Joram, he calls for some music in order to get a fresh touch from the Lord. It is amazing how the Lord uses music to minister, isn't it? See Eph.15-20; Col.3:16; I Chron.25:1-3; II Chron.20:22; I Sam.10:5-6, 9-11; Acts 16, etc.

I am anticipating a powerful move of the Lord Christmas Eve just during the music part of the service.

vv.15b-19 What we need regularly, and desperately – Godly music, worship, and the Word of God being boldly proclaimed. It is only through these means that the Lord will be able to do the miraculous, and defeat the enemy that comes against us.

v.20

vv.21-23 This is not part of the strategy of Jehoshaphat and those headed into battle with him, this is the sovereign plan & move of God.

v.27a Historical records verify that Mesha was entrenched in the worship of Chemosh, the god of Moab.

"I made this sanctuary for Chemosh at Qrchh, a sanctuary of salvation, for he saved me from all the kings and let me see my desire upon my adversaries. Omri, king of Israel, oppressed Moab for many days, for Chemosh was angry with his land...but Chemosh dwelt in it in my days..."

Mesha believed the circumstances of his life and that of the people of Moab depended on their god Chemosh. In the military loss here, Mesha made an attempt to pacify the wrath of Chemosh by offering the thing closest to his own heart, his son.

v.27b What does this mean? There are varied opinions. Here is mine: I have to believe the Israelites either personally witnessed, or heard about Mesha offering his son as a sacrifice. The God of Israel is utterly opposed to this type of sacrifice (see Lev.18:21; 20:1-5). My understanding is that, once the Lord had secured the victory for Israel, and upon either witnessing personally or only hearing of Mesha's desperate and utterly pagan act, they simply went home, knowing that the enemy had been defeated, and probably not wishing to witness any more of their pagan practices. Note: The enemy, though defeated, was enraged against Israel.

See Rev.16:8-11, 21

Proverbs 19:13 A man's own folly ruins his life, yet his heart rages against the Lord. Some people view the God of the OT as a vengeful God full of wrath. But the God of the OT is the same God as that of the NT. Here the people of Israel withdraw rather than annihilate the enemy. This to me is an act of grace. God could have wiped these pagan Moabites off the face of the earth, but he didn't.

There are beliefs of various dispensations in history, some believing in three and others as many as thirty-seven. Some people drown in theological debates concerning such matters. While I don't get into what I consider fruitless debates on these kind of issues, it is certainly clear that we are not under the OT Law. We are in the age of (dispensation if you will) grace (John 1:17). But this does not at all mean that God has changed. God does not change (Malachi 3:6 I the Lord do not change); Hebrews 13:8...the same yesterday, today & forever. Grace is revealed in the OT (Rom.3:21ff). And judgment is both referred to and seen in the NT (Rom.1:18; Acts 12:21-23; Acts 5; Revelation).

Key Lessons:

- The need to respond to the Word of God before God will defeat the enemy on your behalf.
- Moses would often use his staff for God to perform a miracle; David had to go out and face Goliath before the Lord gave him victory. You'll never experience victory until you get in the battle; Gideon & company had to blow their trumpets, break their clay jars, and shout (Judges 7); Israel at the Red Sea were simply to "stand still"; Naaman the Syrian had to go and dip seven times in the Jordan (II Kings 5); Elijah prayed seven times before God sent rain on the land (I Kings 18); Peter had to catch a fish before God provided enough money for his taxes (Matt.17:24-27); The servants at the wedding had to fill the jars before

Jesus turned the water into wine (John 2), etc.

- A realization that the enemy will become enraged when we obey God and begin living in victory.
- The foolishness of allying yourself with ungodly people.
 - Please do not misunderstand. This does not mean that we should completely separate ourselves from ungodly people.
 - Jehoshaphat had once allied himself with Ahab, and it almost got him killed (I Kings 22). Now he allies himself with Joram, who was not as wicked as Ahab, but still ungodly. Some people have a hard time learning the lesson the Lord is trying to teach them!
 - II Cor.6:14-18.
 - I've seen people do this with boyfriends & girlfriends, and that's bad. When it gets worse is when they marry someone that is not completely committed to the Lord, or is not even saved (see I Cor.7:39-40).
 - I thought about a word to describe Jehoshaphat, and the biblical one I landed on is "simple." See Prov.7:7; 14:15
- Simple = Open to influence, easily influenced.
- Prov.8:5 You who are simple, gain prudence; you who are foolish, gain understanding.
- Prudence = Careful thought, good judgment.
- Read Prov.8:1-2 (life choices, decisions), 10-12.
- Discretion = Freedom to choose.
- Discreet = Careful or circumspect in one's speech or actions.
- Some people have discretion but are not discreet; Some are this way because they are weak-willed (See II Tim.3:6).

CONCLUSION

- Do you need to respond to the Lord in order for Him to do something miraculous in your life?

- Is the enemy enraged because you have responded and are now living in victory?
- Are you allowing a relationship with an ungodly/unspiritual person to lead you down a wrong path?