

THRU THE BIBLE EXPOSITION

The Books Of Kings: The Kings Of Israel And Judah From Solomon To The Babylonian Captivity

III. The Latter Era Of The Divided Kingdom, 2 Kings 2:1-27:41

N. Avoiding Unbiblical Compromise For Our Children's Sake (2 Kings 8:16-24)

Introduction: (To show the need . . .)

Our Church has long sought to heed Scripture and avoid all unbiblical compromises with sin and error.

However, someone may ask if we hurt and not help God's people by this practice, for many evangelicals claim that "doctrine separates, love unites." (Robert D. Culver, A Wake Up Call, 1993, p. 73) Indeed, many of them have compromised their once strict adherence to theological fundamentalism to enhance their evangelistic outreach.

On the other hand, such a compromise has led to a destructive "theological pluralism [tolerance for error] that was precisely what many of the founders of modern evangelicalism had rejected in mainline Protestantism." (R. A. Mohler, Jr, "Evangelical': What's In A Name?" in J. H. Armstrong, gen. ed., The Coming Evang. Crisis, 1996, p. 33; brackets ours) David French in the secular realm expressed the same concern, writing: "(O)ne of the most important stories of modern times is the precipitous decline of so-called mainline Protestant denominations" for compromising "on core tenants of biblical Christianity . . . by conforming to (mainly) secular progressive norms . . . (so) I'm haunted . . . when I think of Evangelicals . . . conforming to the wishes of their secular political and cultural allies." ("Could The Trump Compromise Cause Evangelicals To Follow The Path Of The Mainlines?" 8/1/2018, nationalreview.com)

Need: *So, we ask, "Are we or are we not being divisive and unloving to avoid all unbiblical compromise?!"*

- I. **Though king Jehoram reigned as coregent with his godly father Jehoshaphat for five years, once Jehoshaphat died, Jehoram turned to follow pagan Baalism, 2 Kings 8:16-18a:**
 - A. 2 Kings 8:16 reveals that Judah's king Jehoram began to reign as coregent with his father Jehoshaphat since Jehoshaphat likely thought he would be involved in war outside of Judah for an extended period of time, and he needed to have his son keep order in Judah, Bible Know. Com., O. T., p. 553.
 - B. This coregency lasted for five years until Jehoshaphat died, at which time Jehoram ruled for another eight years before his own untimely death, 2 Kings 8:17; Ibid., p. 553-554.
 - C. However, the *spiritual contrast* between **Jehoshaphat** and **Jehoram** ended up being *great*, 2 Kings 8:18a:
 1. Jehoshaphat heeded the example of his father good king Asa in doing what was right before God, 1 Kings 22:43a. Jehoshaphat was so committed to the Lord that God established his kingdom, causing "all the kingdoms of the lands that were round about Judah" to fear him so that "they made no war against" him, and they even brought Jehoshaphat many gifts, 2 Chronicles 17:1-11.
 2. Conversely, Jehoram did not follow his godly father's example nor that of his godly grandfather Asa, but he practiced pagan Baalism, walking in the way of Israel's wicked king Ahab, 2 Kings 8:18a.
- II. **This contrast between Jehoshaphat and Jehoram arose from Jehoshaphat's unbiblical compromise:**
 - A. Jehoshaphat had allied himself with Israel's king Ahab by arranging for his son Jehoram to marry Ahab's daughter Athaliah, 2 Chronicles 18:1 NIV, ESV with 2 Kings 8:18b.
 - B. Jehoshaphat rationalized that this marriage was acceptable before God, for it was not entirely unbiblical:
 1. The Mosaic Law forbade marriages between the people of Israel and pagan Gentiles of the land, Deut. 7:3.
 2. However, Athaliah was the daughter of Ahab, a Hebrew, and Jezebel, daughter of king Eth-baal of Sidon (1 Kings 16:31), so since Athaliah was **partly Jewish**, Jehoshaphat did not fully violate Deuteronomy 7:3!
 - C. Nevertheless, the **intent** of the Deuteronomy 7:3 *prohibition* against marriage to pagan Gentiles as clarified in Deuteronomy 7:4 was **to avoid being corrupted by pagan beliefs through marriage**. However, Ahab had been influenced by his Sidonian wife Jezebel to worship Baal (1 Kings 16:30-33), so their daughter Athaliah had been raised in Baalism with no spiritual difference between her and any other full-blooded Sidonian bride!
 - D. Thus, Jehoshaphat *violated Scripture's INTENT* by *compromise*, arranging for his son to wed Athaliah, so as Deuteronomy 7:4 warned, Athaliah who followed Baal influenced Jehoram to follow Baal, 2 Kings 8:18b!
- III. **When Jehoram then influenced Judah to worship Baal, the author of 2 Kings explained that God would not destroy Judah since He had pledged to give David a perpetual posterity in Jerusalem, 2 Kings 8:19.**
- IV. **However, in fulfillment of the Mosaic Covenant, God severely punished king Jehoram, 2 Kings 8:20-22:**
 - A. Deuteronomy 28:15, 25 predicted defeat in battle for disobedience to God's Word, so Edom became emboldened to revolt against Jehoram's rule and thus set up their own ruler, 2 Kings 8:20.

- B. Jehoram took his chariot army with him to Zair to try to reestablish Judah's sovereignty over Edom, but the Edomites surrounded his army, and Jehoram had to break through the Edomite line by a surprise attack at night just to flee back home, 2 Kings 8:21 NIV. Edom thus retained its independence, 2 Kings 8:22a.
- C. In addition, the city of Libnah that was next to Philistia on the southwestern border of Judah also rebelled against Jehoram's reign, the Philistines apparently influencing this rebellion, 2 Kings 8:22b; Ibid., p. 554.
- D. Jehoram's brief reign of eight years (2 Kings 8:17) resulted in divine judgment: as specified in Deuteronomy 28:22, 27, for the sins of murder and idolatry, God struck him with an incurable disease so that after two years of suffering, Jehoram's bowels fell out of his body and he died in great agony, 2 Chronicles 21:12-19a.
- E. No one regretted Jehoram's passing, either: the people made no honorable bonfire for him as they did for other kings, and they buried him in the city of David but not in the tombs of the kings, 2 Chronicles 21:20 ESV.

Lesson: *When otherwise godly Jehoshaphat violated Scripture's intent by compromising it through giving his son in marriage to a partly Jewish girl who nevertheless followed Baal, Jehoshaphat exposed his son to a spouse who influenced him to follow Baal just like Deuteronomy 7:4 warned, resulting in Jehoram's sin and punishment.*

Application: *(1) May we trust in Christ for salvation, John 3:16. (2) May we not compromise strict obedience to Scripture or its intent, for doing so is itself disobedience that leads to God's discipline and harms our children.*

Conclusion: (To illustrate the message . . .)

In trying to apply this sermon as a pastor whom God requires to be always immersed in Scripture (1 Timothy 4:13-16), I find that I lack the capacity to keep informed on all of even the **relevant** compromises and errors that arise today. For example, just **some** of the compromises we have noted from the pulpit in recent months are (a) Pastor Rick Warren calling for Protestants to return to the fold of the Roman Catholic Church though that Church holds to a false gospel (R. Hobbus, J. D., "Protestant Leaders Declare Reunification of Churches Under the Holy See," July 9, 2015; realnewsrightnow.com); (b) Ken Ham of Answers in Genesis in his new book, *Gospel Reset*, 2018, p. 41-42 implying the gospel's power, which is the power of God (Romans 1:16), cannot save unless the lost are taught scientific facts to combat evolution; (c) conservative Pastor John MacArthur partnering in ministry with leaders of The Gospel Coalition that promotes Cultural Marxism that violates Exodus 20:15, 17 (Joshua Chavez, "Pulpit & Pen Covers Up John MacArthur's Deception," 4/8/2018; beginningofsorrows.org; Brannon Howse with guest writer Thomas Littleton, "The Trojan Horse; More Evangelical Deep State," 3/29/2018; thirtypiecesofsilver.org); (d) some Evangelicals calling for "social justice," a masking term for "the redistribution of income" in Marxism claim that white Americans owe financial reparations to black Americans for the sin of their forefathers' ownership of black slaves, what violates Ezekiel 18:20 (John MacArthur, "Social Injustice and the Gospel," August 13, 2018; gty.org/blog; Brannon Howse, *Rel. Trojan Horse*, 2012, p. 483-484) and (e) my alma mater Dallas Theological Seminary's recent statement on "Unity, Diversity, Community," terms that are themselves "masking terms" used by promoters of unbiblical ecumenism ("unity"), LGBTQUI orientations ("diversity") and Marxism ("community"). (<https://www.dts.edu/about/policies/university-diversity-and-community>; Ibid., Howse, p. 476-485)

We thus need a concise, timeless antidote for error and compromise that equips both pastor and congregation to discern compromise and error as soon each one of us faces it, and God has given it to us in 2 Timothy 3:13-4:5:

(1) Paul in 2 Timothy 4:3-4 predicted that the day would come when many would not tolerate healthy Bible truth, but instead turn from the truth to teachers who teach what they want to hear. This now occurs in many realms.

(2) In light of this challenge, Paul directed Timothy always to be clear-minded, to endure suffering for the truth and to give out the gospel, fulfilling his ministry, 2 Timothy 4:5 ESV.

(3) That ministry was to arise out of a full confidence in written Scripture as equipping us to counter all spiritual error and to be our sole and sufficient authority on all matters of faith and practice, 2 Timothy 3:13-17.

(4) That ministry would also involve believing that these confidences in written Scripture are applicable throughout Church History and until Christ's return and the establishment of His earthly Kingdom, 2 Timothy 4:1.

(5) So, in view of our accountability to Christ Who will judge the living and the dead at His appearing, every local church pastor must arm himself with these confidences about written Scripture and so faithfully preach it throughout Church History, applying it in his ministry with all patience and careful teaching, 2 Timothy 4:1-2.

Thus, God calls each of us to have full confidence in written Scripture's sufficiency in all matters of faith and practice throughout our era that we uncompromisingly heed and proclaim it not only for our blessing from God, but also for the blessing of our posterity.

May we trust in Christ for salvation. May we uncompromisingly heed written Scripture.