

“And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; Because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.” 2 Kgs. 18:9-12.

The dire predicament the ten northern tribes had gotten themselves into at the cruel hands of the merciless Assyrians was well-known throughout the world. See, e.g., the testimony of Daniel who at all relevant times either Prime Minister of Babylon or of Persia; and who therefore had a front seat to history; to wit:

“And I Daniel fainted, and was sick certain days; afterward I rose up, and did the Kings business; and I was astonished at the vision, but none understood it. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; WE HAVE SINNED, AND HAVE COMMITTED INIQUITY, AND HAVE DONE WICKEDLY, AND HAVE REBELLED, EVEN BY DEPARTING FROM THY PRECEPTS, AND FROM THY JUDGMENTS; neither have we harkened unto thy servants the prophets, which spake in thy Name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us, confusion of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee...Neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses; all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice. And now, O Lord our God, that hath brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown,

as at this day, we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee FOR OUR RIGHTEOUSNESSES, BUT FOR THY GREAT MERCIES. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.”(Dan. 8:27-9:1-23)

The above prayer of the remarkable Daniel, the prophet, teaches us many valuable things about prayer and praise, and should be read as often as possible. Gill says of him, “*This great man, he was in both nature and grace, in religion and politics, lived throughout the captivity, but does not seem ever to have returned into Judea; but continued in the courts of the Medes and Persians, to take care of the affairs of his people the Jews.*” A careful reading of Daniel’s prayer reveals that it may have been a corrupt judiciary that doomed and damned the Jews from within, and brought about the national apostasy that led directly to the Babylonian Captivity in 605 B.C.; to wit: “*Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. AND HE HATH CONFIRMED HIS WORDS, WHICH HE SPAKE AGAINST US, AND AGAINST OUR JUDGES THAT JUDGED US, BY BRINGING UPON US A GREAT EVIL; FOR UNDER THE WHOLE HEAVEN HATH NOT BEEN DONE AS HATH BEEN DONE UPON JERUSALEM.*” Dan. 9:11-12.

Much evil is complained of, identified in Daniel’s prayer – like a vast body of water. But in the big middle of the vast body of water is a polluting machine running 24 hours per day – pumping poisonous raw sewerage into the vast body of water. It may be a crude metaphor, Beloved. But you take my point. The vast body of water is the Jewish population of pre-Captivity Judah. The poison-pumping polluting machine is the corrupt Jewish judiciary. The sad saga of the Jewish judiciary had a glorious and an auspicious birth; to wit:

“These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea...AND I CHARGED YOUR JUDGES AT THAT TIME, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. YE SHALL NOT RESPECT PERSONS IN JUDGMENT; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; FOR THE JUDGMENT IS GOD’S; AND THE CAUSE THAT IS TOO HARD FOR YOU, BRING IT UNTO ME, AND I WILL HEAR IT. And I commanded you at that time all the things which ye should do. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-Barnes.”(Deut. 1:1,16-19)

Further historical evidence of the decadence of the Jewish judiciary – as condemned by the prayers of the prophet Daniel – is seen in the lives of the Sons of Samuel. Indeed, as a service to mankind in these last of the last days immediately before the End of the World and the Second Coming of the Lord Jesus Christ in Power and Glory – Westboro Baptist Church will organize an educational and informational society to be known as the "Sons of Samuel Society (SOS)". To wit:

“And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah. They were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.”(1 Sam. 8:1-6)

Hence you see, Beloved, that the institution of kings to rule over Israel – a thing which greatly displeased the Lord, who wanted to continue direct theocratic rule of His people – I say, the corruption of the Jewish judiciary was directly and primarily to blame.

Further evidence that this is so, is seen from some remarkable collateral conduct of goofy King Jehoshaphat. The short of it is, that Jehoshaphat was in some serious hot water again with the Lord, and to attempt to get himself out, he began cleaning up his act – including primarily his corrupt judiciary; to wit: ***“And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hannani the Seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers. AND HE SET JUDGES IN THE LAND THROUGHOUT ALL THE FENCED CITIES OF JUDAH, CITY BY CITY, And said to the judges, Take heed what ye do; for ye judge, not for man but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren; this do, and ye shall not trespass. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king’s matters; also the Levites shall be officers before you. Deal courageously, and the Lord be with the good.” 2 Chron. 19:1-11.*** (Also, verse 19:4 requires some further exegesis, implicating also verses 17:3-19.)

The short of it is, that when Jehoshaphat dedicated his kingdom’s resources and assets to teaching the truth of God to the masses of the people, God blessed him with peace so that he prospered magnificently; to wit: ***“And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat ...And Jehoshaphat waxed great exceedingly. ...Now Jehoshaphat***

Sunday, November 27, 2011

Sermon Outline...page 4

had riches and honor in abundance, AND JOINED AFFINITY WITH AHAB” (2 Chron. 17:9,10,12;18:1) – WHICH WAS WELL NIGH A DEATH BLOW, AND UTTERLY INEXPLICABLE ON ANY GROUNDS OTHER THAN SIMPLE PRIDE, AND IN DEFIANCE OF GOD’S FUNDAMENTAL COMMAND, to “come out from among them and be ye separate, saith the Lord; and I will receive you, and ye shall be my sons and daughters saith the Lord” 2 Cor.6:17-18; to wit:

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, SAITH THE LORD, AND TOUCH NOT THE UNCLEAN THING; AND I WILL RECEIVE YOU, AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY.”
(2 Cor. 6:14-18)

Now, Beloved, did you ever see such a mighty string of metaphors and rhetorical questions? All to nail down one powerfully important proposition of church truth. What is that church truth? God is determined to walk and dwell with His dear Elect Loved Ones – and His Name is Jealous in the bargain. He will tolerate no competition. To wit:

“And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.”(Lev. 26:11,12)

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.”(Rev. 21:7,8)

“They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred (or, despised) them, because of the persecuting of his sons, and of his daughters.”(Deut. 32:16-19)

From our studies we have identified a certain humble class of people known as the Lord’s sons and daughters, who are regularly persecuted by the others, and on account of which, God abhors and despises the persecutors; and on account of which the Father will assign His persecuted children’s tormenters to Hell. LIKEWISE, the strictures set forth in the sixth chapter of Second Corinthians are wonderfully comfortable to God’s Elect, who experience the true meaning of these words; to wit:

“...For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”(2 Cor. 6:16-18)

I love you.

Amen.