

2 Kings 11: Biblical Reading and Reflections

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Date: 21 October 2020

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As a child being raised in the house of the Lord, under the fatherly guidance of a priest, we might be reminded of Samuel.

They are to strike anyone who approached Joash.

Joash is referred to as the king. At him, and then they cheered his coronation. Athaliah, hearing the commotion, goes to the house of the Lord to discover what is happening. Joash is standing beside the pillar, likely the pillar of Boaz by the entrance of the temple, representing the king himself as a pillar of the nation. Perhaps it is named after his ancestor Boaz, the great-grandfather of David.

[9 : 0 5] Arrayed before Joash is an assembly celebrating and rejoicing. Just as Joram had declared outside Jezreel to her son Ahaziah, Athaliah cries out that treachery is occurring. Lyseray Beel notes that the words for her tearing of her robe and her crying out are extremely similar. Athaliah is taken from the precincts of the house of the Lord, and she is executed in the king's house. Having executed Athaliah, Jehoiada leads the people in making a threefold covenant between the Lord and the king and the people. Joash would rule in the name and the authority of the Lord, and the restoration of the Davidic throne had to occur on the foundation of that relationship. Jehoiada also established a covenant between the king and the people. The king does not have absolute rule. The king and the people have mutual obligations. The king is under the Lord, who is the true king, and he is responsible to the people. Having established this covenant, the people go to the house of Baal and tear it down, much as Jehu had done in Samaria in the preceding chapter. Joash is then ceremonially processed the palace and enthroned there. Following Joash's enthronement, the land and the city rejoice and have peace. This completes the great outpouring of judgment upon the Amrites and Baal that had first been initiated in the ministry of Elijah. As the southern kingdom of Judah had been so polluted by the idolatries of the north, it should not surprise us to see many similarities between the judgments that fall upon both. Peter Lightheart observes some of the parallels. In chapters 9 to 10, we have Jehu's secret coronation, trumpets announcing him as king, shouts celebrating him, a king crying treason,

Jehu having Jezebel killed, and the house of Baal being destroyed. In chapter 11, the same pattern plays out, but now in the southern kingdom. Joash has a secret coronation, trumpets and shouts announce him. A queen cries treason, Jehoiada has Athaliah killed, and then the house of Baal is destroyed.

We should also notice themes associated with the exodus. A royal figure is trying to kill off all of the baby boys. One is hidden so that he can later lead and deliver his people. After a succession of blows against the enemies of the Lord and their false gods, a new covenant is formed and the house of the Lord will then be restored. A question to consider, how are the figures of Jezebel and Athaliah connected and paralleled in their lives and in their deaths?