

5/26/19

2Chronicles 18-20

The revival of Jehoshaphat covers four chapters.

2Chron. 17:1-20:37

1. Jehoshaphat a godly king has secured the land against his enemies, rejected the false worship of Israel, sought the God of his father, so God secured his kingdom and his heart took delight in the ways of the LORD. 2Chron. 17:1-6

2. Jehoshaphat then commissioned men with assistants to teach the word of God to the people in all the cities of Judah. 2Chron.. 17:7-9

3. God put His fear in all the surrounding nations, so no one made war against Jehoshaphat, the nations brought him gifts and had a powerful military of capable men. 2Chron. 17:10-19

* The parallel passage. 1Kings 22

18:1-3 The ungodly alliance of Jehoshaphat with the kingdom of Israel.

* The parallel passage. 1Kings 22:1-4

1) The costly compromise of Jehoshaphat. vs. 1

a) God had bless him, “Jehoshaphat had riches and honor in abundance;” vs. 1a

* “For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves

through with **many sorrows.**” 1Tim. 6:10

b) He intermarried his family with the king of Israel, “and by marriage he allied himself with Ahab.” vs. 1b

1)) He agreed to the marriage of his son Jehoram to Athaliah, the daughter of Ahab and Jezebel.

2)) “Do not be **unequally yoked** together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” 2Cor. 6:14

3)) When my children were growing up I warned them about remaining faithful to Jesus, to not date unbelievers.

2) The natural progressive compromises by being unequally yoked. vs. 2-3

a) The two families had reunion, “After some years he went down to visit Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him.” vs. 2a-b
* What are you doing there Jehoshaphat?

b) The family ties with unbelievers without boundaries cause him to yield to more compromise, “and persuaded him to go up with him to Ramoth Gilead.” vs. 2c
* “Can a man take **fire** to his **bosom**, And his clothes not be burned?” Prov. 6:27

- c) The family ties used pressure and emotional persuasion to compromise his witness for the Lord. vs. 3
 - 1)) The smooth sales pitch of family commitment, “So Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me against Ramoth Gilead?” vs. 3a-b
 - 2)) The unwise commitment, “And he answered him, “I am as you are, and my people as your people; we will be with you in the war.” vs. 3c-f

18:4-11 The false prophet of Ahab prophecy victory in the war.

* The parallel passage. 1Kings 22:5-12

- 1) The foolish question of Jehoshaphat, “And Jehoshaphat said to the king of Israel, “Please inquire for the word of the LORD today.” vs. 4
 - a) He knew the prophets of Israel were false.
 - b) He knew they were idolaters.
- 2) The false prophets were gathered. vs. 5
 - a) The number were not few, “Then the king of Israel gathered the prophets together, four hundred men.” vs. 5a-b
 - b) The question of Ahab, “and said to them, “Shall we go to war against Ramoth Gilead, or shall I refrain?” vs. 5c-d

- c) The affirmative answer, “And they said, “Go up, for God will deliver it into the king’s hand.” vs. 5e-f
- 3) The uneasiness of Jehoshaphat wanted confirmation of the answer, “But Jehoshaphat said, “Is there not still a prophet of the LORD here, that we may inquire of Him?” vs. 6
 - a) He knew they were not prophets of Yahweh.
 - b) He had no business being there.
- 4) The reluctant response of Ahab to Jehoshaphat. vs. 7
 - a) The words of Ahab should have been a warning to Jehoshaphat, “So the king of Israel said to Jehoshaphat, “There is still one man by whom we may inquire of the LORD; but I hate him, because he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla.” vs. 7a-d
 - b) The persuasive words of Jehoshaphat, “And Jehoshaphat said, “Let not the king say such things!” vs. 7e-f
- 4) The summoning of Micaiah, “Then the king of Israel called one of his officers and said, “Bring Micaiah the son of Imla quickly!” vs. 8
 - a) Micaiah is only mention in Kings and Chronicles this one time. 1Kings. 22

- b) Micaiah was probably being held in prison.
- 5) The scene was of royal display, “The king of Israel and Jehoshaphat king of Judah, clothed in their robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.” vs. 9
 - a) Both dressed in their royal spender enthroned.
 - b) The city of Samaria beautifully luxurious, but evil and wicked with sensual idolatry.
 - c) The false prophet continued with their lies.
- 6) The false prophet were emboldened as they went to get Micaiah. vs. 10-11
 - a) The main prophet took center stage to affirm victory in the battle, “Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, “Thus says the LORD: ‘With these you shall gore the Syrians until they are destroyed.’” vs. 10
 - b) The other 399 false prophets joined in, “And all the prophets prophesied so, saying, “Go up to Ramoth Gilead and prosper, for the LORD will deliver it into the king’s hand.” vs. 11

18:12-17 The prophet of God prophesied defeat in the war.

- * The parallel passage. 1Kings 22:13-16
- 1) The attempt to pressure Micaiah to agree the false prophets, “Then the messenger who had gone to call Micaiah spoke to him, saying, “Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like the word of one of them, and speak encouragement.” vs. 12
 - a) Agan he was probably in prison in Samaria.
 - b) The pressure to compromise your integrity and character will test your faithfulness to God.
 - c) To be “Politically Correct” to go along with the lies, immorality and propogandah of the extreme leftist liberals.
- 2) The prophet of God would only speak the truth, “And Micaiah said, “As the LORD lives, whatever my God says, that I will speak.” vs. 13
 - a) His oath is based on God.
 - b) He would be the true mouthpiece of God.
- 3) The question was possed to Micaiah by Ahab, “Then he came to the king; and the king said to him, “Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?” vs. 14a-e
 - * Ahab without any doubt was reluctant and costic in his demenor and tone of voice.

- 4) The respons of Macaiah was in mocking irony, “And he said, “Go and prosper, and they shall be delivered into your hand!” vs. 14f-h
- a) The tone of voice and facial expression were clear to Ahab.
 - b) He told them what they wanted to hear by his words, but not his tone!
- 5) The anger response of King Ahab, “So the king said to him, “How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?” vs. 15
- a) Ahab come unglued.
 - b) Ahab used the name of the LORD with all his evil.
- 6) The prophet Macaiah prophecied disasture, “Then he said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, ‘These have no master. Let each return to his house in peace.’” vs. 16
- a) The defeat of Israel was sure, “all Israel scatterd on the mountains”, “Let each return to his own house in peace.”
 - b) The death of Ahab, “as sheep that have no shapherd”, These have no master”.
 - c) This is calle parallism in prose.
- 7) The justification of Ahab for not wanting to call Macaiah is stated, “And the king of Israel said to Jehoshaphat, “Did I not tell

you he would not prophesy good concerning me, but evil?” vs. 17

* Jehoshaphat sould have left!

18:18-22 The prophet of God revealed the council of God at the throne in heaven.

* The parallel passage. 1Kngs 22:17-23

- 1) The throne of God was unveiled, “Then Micaiah said, “Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing on His right hand and His left.” vs. 18
 - a) The authority of the message is straight from God, “Therefore hear the word of the LORD.”
 - b) The seer and prophet has a vision of God seated on His throne with angels all around Him.
- 2) The words of God were quoted, “And the LORD said, ‘Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner.” vs. 19
 - a) God solicited a volunteer to convince Ahab to go and be killed.
 - b) There were various responses.
- 3) The response to the solicitation by God, “Then a spirit came forward and stood before the LORD, and said, ‘I will persuade him.’ The LORD said to him, ‘In what way?’ vs. 20

- a) The spirit has to be an evil one for God would not have a good angel to lie.
 - b) The question, “In what way” is for the purpose of the dialogue to be understood, not that God did not know!
- 4) The explanation of the demon spirit, “So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the LORD said, ‘You shall persuade him and also prevail; go out and do so.’” vs. 21
- a) God is the One Who’s in control of all things, He sets the boundaries of what He allows or disallows, even as Satan has access to heaven to accomplish His purposes. Job 1-2
 - b) If you look at the book of Revelation, during the great tribulation, you will realize that the Antichrist is and will do only what God allows him to do, he can do no more, he can do no less.
- 5) The interpretation by Micaiah, “Therefore look! The LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has declared disaster against you.” vs. 22
- a) The prophet tells Ahab God has placed a lying spirit in all “his prophets”.
 - b) God had declared his destruction.

18:23-27 The message of the Prophet of God is rejected.

- * The parallel passage. 1Kings 22:24-28
- 1) The attempt to intimidate Micaiah by the head false prophet, “Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, “Which way did the spirit from the LORD go from me to speak to you?” vs. 23
- a) The false prophet took offense and struck Micaiah on the cheek.
 - b) He mocked Micaiah asking him the direction of Yahweh’s spirit when he struck him.
 - * Paul says because people will reject the truth of God, He sends them strong delusions that they should believe the lie, the Anti-Christ. 2Thess. 2:11
- 2) The word of personal judgment spoken by Micaiah, “And Micaiah said, “Indeed you shall see on that day when you go into an inner chamber to hide!” vs. 24
- a) The false prophet Micaiah would hide in fear of his life after the defeat.
 - b) He would be proven to be a false prophet.
 - * The false priest and prophet Pashhur struck Jeremiah and put him in the stocks the next day Jeremiah was brought out and prophesied his death in the Babylonian captivity. Jer. 20: 1-6
- 3) The rejection of Micaiah by Ahab. vs. 25-27

- a) The command was to return him to prison, “Then the king of Israel said, “Take Micaiah, and return him to Amon the governor of the city and to Joash the king’s son.” vs. 25
- 1)) Under the authority of Amon the governor and his son Joash.
 - 2)) The city is Samaria.
- b) The command was to punish him, “and say, ‘Thus says the king: “Put this fellow in prison, and feed him with bread of affliction and water of affliction until I return in peace.”’” vs. 26
- 1)) Ahab was giving his last orders.
 - 2)) Macaiah was to be confined to prison again and be restricted to bread and water to punish him.
- c) The fearless true words of Macaiah, “Then Micaiah said, “If you ever return in peace, the LORD has not spoken by me.” And he said, “Take heed, all you people!” vs. 27
- 1)) The confidence of Macaiah was not shaken saying that if Ahab come back in peace, God had not spoken by him. he was a false prophet.
 - 2)) The last warning to all present is state, “Take heed, all you people”.

18:28-34 The defeat and death of Ahab.

* The parallel passage. 1Kings 22:29-41

- 1) The march to battle, “So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.” vs. 28
 - a) Compromising Jehoshaphat should have refused to go out to battle.
 - b) Compromising Jehoshaphat was at greater fault knowing Macaiah was a true prophet of God.
- 2) The treacherous plan of Ahab, “And the king of Israel said to Jehoshaphat, “I will disguise myself and go into battle; but you put on your robes.” So the king of Israel disguised himself, and they went into battle.” vs. 29
 - a) Ahab was only looking out for himself.
 - b) Though Ahab did not believe Macaiah he took precautions just in case Macaiah was right.
- 3) The orders of the enemy, “Now the king of Syria had commanded the captains of the chariots who were with him, saying, “Fight with no one small or great, but only with the king of Israel.” vs. 30

* The order was clear find the king of Israel, Ahab, and kill him.
- 4) The plan of Ahab was thwarted by God, “So it was, when the captains of the chariots saw Jehoshaphat, that they said, “It is the king of Israel!” Therefore they surrounded him to attack; but Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.” vs. 31

- a) The Syrians rushed to kill who they thought was Ahab, but it was Jehoshaphat.
 - b) Jehoshaphat cried out to God and delivered him, being patient and merciful towards Jehoshaphat!
- 5) The soldiers refocused their attention to find Ahab, “For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.” vs. 32
* Ahab’s plan failed.
- 6) The word of God is true and reliable regardless of man’s attempt to stop it or contradict it. “Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.” vs. 33
- a) No coincidence or accident.
 - b) Just as Macaiiah prophesied. vs. 16, 27
- 7) The summary statement, “The battle increased that day, and the king of Israel propped himself up in his chariot facing the Syrians until evening; and about the time of sunset he died.” vs. 34
- a) Macaiih proved to be a true prophet of God.

- b) According to the prophecy of Elijah after Ahab and Jezebell killed Naboth for his vinyard. 1Kings 21:19; 22:38

19:1-3 The ungodly alliance of Jehoshaphat rebuked by the prophet.

* The is chapter is found only in Chronicles, not in in First Kings.

- 1) The return of Jehoshaphat, “Then Jehoshaphat the king of Judah returned safely to his house in Jerusalem.” vs. 1
 - a) Without doubt he must have been relieved by the narrow escape with his life.
 - b) Perhaps thinking it was over, it was not.
- 2) The prophet of God paid Jehoshaphat a visit, “And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “Should you help the wicked and love those who hate the LORD? Therefore the wrath of the LORD is upon you.” vs. 2
 - a) Jehu was the son of the prophet Hanani who had rebuked Asa for trusting in the king of Syria. 2Chron. 16:7
 - b) Jehu asked Jehoshaphat a rhetorical question, “Should you help the wicked and love those who hate the LORD?”
* The only correct answer is NO!

- c) Jehu pronounced God's judgment, "Therefore the wrath of the LORD is upon you."
 - a) God did not approve of his ungodly alliance, so the invasion of three nations. 2Chron. 20
 - b) His compromise to be unequally yoked by the marriage of his son to Athaliah the daughter of Ahab and Jezebel the most wicked people.
 - c) The revivals resulting in reforms were very shallow among the people and his alliance did not make it any better.
- 3) The mercy of God was extended, "Nevertheless good things are found in you, in that you have removed the wooden images from the land, and have prepared your heart to seek God." vs. 3
 - a) The wooden images "asherah", the groves for idol worship, the idolatrous shrines.
 - b) He had prepared "kwn" to be fixed and determines his heart to seek God.
 - c) Remember Chronicles presents the past history from God's perspective of importance, the temple and the revivals are top on the list, naming five of the outstanding kings of revivals, Asa, Jehoshaphat, Joash, Hezekiah and Josiah.
 - * Even though some committed some fell in their old age!

- d) The key elements were repentance, prayer and a return to God's word to obey it.
- e) The chapter break would be a better here.

19:4-11 The continued reforms of the revival the spiritually benefit of the people.

19:4-7 The reform to turn the people and set up judges in the cities of Judah.

- 1) He traveled to turn the people to God, "So Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the LORD God of their fathers." vs. 4
 - a) Though he lived in Jerusalem, he covered once again the territory of the kingdom that was limited from Beersheba in the south, to the mountains of Ephraim in the north.
 - b) He won the heart of the people to the Yahweh.
- 2) He set up judges to hear the civil cases, "Then he set judges in the land throughout all the fortified cities of Judah, city by city." vs. 5
 - a) In all the fortified cities.
 - b) One city after another.
- 3) The stern warning stated, "and said to the judges, "Take heed to what you are doing, for you do not judge for man but for the

LORD, who is with you in the judgment.”

vs. 6

- a) They were to consider the high responsibility of being a judge.
 - b) They were representing God not man.
 - c) They were to seek and yield to the judgment God gave them.
- 4) The exhortation follows, “Now therefore, let the fear of the LORD be upon you; take care and do it, for there is no iniquity with the LORD our God, no partiality, nor taking of bribes.” vs. 7
- a) They were to have the fear of God, due to their appointed position.
 - b) They were to do it faithfully.
 - c) They were to corrupt themselves by sin, showing favor or receiving bribe.

19:8-11 The reform to appoint Levites, priests and leading fathers.

- 1) They make judgments in Jerusalem regarding the law and disputes of it, “Moreover in Jerusalem, for the judgment of the LORD and for controversies, Jehoshaphat appointed some of the Levites and priests, and some of the chief fathers of Israel, when they returned to Jerusalem.” vs. 8
- a) The Levites were of the three families, the Gershonites, the Kohathites and the Merarites for the duties of the Tabernacle.

- b) The priests were those who offered sacrifices.
- 2) They were to execute their office with a whole heart, “And he commanded them, saying, “Thus you shall act in the fear of the LORD, faithfully and with a loyal heart.” vs. 9
- a) The fear of the Lord is the beginning of wisdom and knowledge of the Holy One is understanding.” Prov. 9:10
 - b) Consistent and true.
- 3) They were to hear the various cases brought to them from the cities, “Whatever case comes to you from your brethren who dwell in their cities, whether of bloodshed or offenses against law or commandment, against statutes or ordinances.” vs. 10a-c
- a) The person would come from their city to be judged.
 - b) The various levels of case dealt with criminal, religious or civil.
- 4) They were to faithfully warn the people to be right lest God’s wrath fall on them, “you shall warn them, lest they trespass against the LORD and wrath come upon you and your brethren.” vs. 10d-e
- a) The need of warning to God’s people is due to their sin-nature that is ever present.
 - b) The precaution is that their sin not bring consequences to them and the people.

- 5) They were to do this to be innocent of any accusations, “Do this, and you will not be guilty.” vs. 10f
- a) Obedience is the best preventative for a clear conscience and joy.
 - b) Guilt destroys peace and hope.
- 6) The authority structure and chain of command. vs. 11
- a) First, “And take notice: Amariah the chief priest is over you in all matters of the LORD.” vs. 11a
 - b) Second, “and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king’s matters.” Vs. 11b-d
 - c) Third, “also the Levites will be officials before you.” vs. 11e
 - d) The exhortation, “Behave courageously, and the LORD will be with the good.” vs. 11f-g

20:1-4 The invasion of three nation against Jehoshaphat.

- * Verse 1-30 is not found in First kings, verse 31-36 is found in 1Kings 22:41-49.
- 1) Soon after, “It happened after this that the people of Moab with the people of Ammon, and others with them besides the Ammonites, came to battle against Jehoshaphat.” vs. 1
- a) The Moabites were the descendents of Lot’s by his oldest daughter. Gen. 19:37

- b) The Ammonites were the descendents of Lot’s younger daughter. Gen. 19:38
 - c) The third was the Edomites, the descendents of Esau. vs. 22
- 2) The message reached Jehoshaphat, “Then some came and told Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea, from Syria; and they are in Hazazon Tamar” (which is En Gedi).” vs. 2
- a) Beyond the sea is the Dead Sea.
 - b) En Gedi where David hid at times.
- 3) The proper response of Jehoshaphat, “And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.” vs. 3
- a) The fear of man brings a snare.
 - b) To seek the LORD was wisdom.
 - c) Fasting was an outward demonstration of one’s desperate and certainty to hear from God.
- 4) The nation’s cry for God’s help, “So Judah gathered together to ask help from the LORD; and from all the cities of Judah they came to seek the LORD.” vs. 4
- a) Again this was in view of the prayer of Solomon at the dedication of the temple.
 - b) The total dependency of God.

20:5-19 The gathering of Judah and Jehoshaphat to seek the help of God.

20:5-13 The prayer of Jehoshaphat.

- 1) The sight of the prayer, “Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court.” vs. 5
 - * The new court could be the outer court rebuilt since the days of Solomon.
- 2) The prayer acknowledged God was Omnipotent, “and said: “O LORD God of our fathers, are You not God in heaven, and do You not rule over all the kingdoms of the nations, and in Your hand is there not power and might, so that no one is able to withstand You?” vs. 6
 - a) The covenant God Yaheweh of the Patriarchs.
 - b) He dwells in heaven, rules over everything and no one can defeat Him.
- 3) The prayer acknowledged God was their personal God who gave them the land, “Are You not our God, who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?” vs. 7
 - a) God drove the people out.
 - b) God gave them the land.
 - c) Abraham friend of God. Is. 41:8; Ja. 2:23
- 4) The prayer acknowledged the petitions of Solomon at the dedication of the temple, “And they dwell in it, and have built You a sanctuary in it for Your name, saying, ‘If

- disaster comes upon us--sword, judgment, pestilence, or famine--we will stand before this temple and in Your presence (for Your name is in this temple), and cry out to You in our affliction, and You will hear and save.” vs. 8-9
- a) The temple was built for God’s name.
 - b) Their petition was based on God’s promise to save them. 1Kings 8; 2Chron. 6
- 5) The prayer acknowledged their obedience to God’s commands regarding these nations, “And now, here are the people of Ammon, Moab, and Mount Seir--whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them—” vs. 10
 - a) The three nations were related by blood line.
 - b) They did not destroy them.
 - 6) The prayer acknowledged these nations were guilty in their invasion, “here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit.” vs. 11
 - a) The three nations were now attacking Judah.
 - b) The three nations were trying to take the land God gave them.
 - 7) The prayer acknowledged the promise of God to intervene on their behalf, “O our

God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You.” vs. 12

- a) They claim God “our God”.
 - b) They petitioned for judgment over the three nations.
 - c) They acknowledged they were powerless to defend themselves against the three nations.
 - d) They confessed they did not know what to do.
 - e) They cast themselves on their God, “but our eyes are upon You.”
- 8) The people of the nation waited her hear from God, “Now all Judah, with their little ones, their wives, and their children, stood before the LORD.” vs. 13
- a) The entire nation.
 - b) Entire families.
 - c) The king.

20:14-19 The prayer of Jehoshaphat answered.

- 1) The prophet of God was present, “Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.” vs. 14
- a) His name was Jahaziel that means “Yahweh remembers”

- b) His father Zachariah traced his geneology back to Asaph in the day of David.
- 2) The answer of God through Jahaziel to the king and Judah. vs. 15-17
- a) First to not be afraid for the battle was His, “And he said, “Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: ‘Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God’s.” vs. 15
 - b) Second to go out to meet the invading nations, ““Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel.” vs. 16
 - 1)) The pass northward from Engedi to Jerusalem.
 - 2)) The wilderness of southern Judea. - c) Third to just position themselves and observe God destroy them, ““You will not need to fight in this battle. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!’ Do not fear or be dismayed; tomorrow go out against them, for the LORD is with you.” vs. 17
 - 1)) This was all in faith, acting on what God had just revealed by His words.

- 2)) The assurance, for the LORD is with you.”
- 3) The response of the king and nation, “And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, worshiping the LORD.” vs. 18
- a) The king and people prostrated themselves to the ground in reverence.
- b) The act of worshipping their God.
- 4) The Levites joined in the worship, “Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.” vs. 19

20:20-30 The deliverance of Jehoshaphat and Judah.

20:20-26 The battle described victoriously.

- 1) The entire nation went out in obedience, “So they rose early in the morning and went out into the Wilderness of Tekoa.” vs. 20a
- a) Tekoa was a town in the hill country of Judah near Hebron.
- b) It was built by Rehoboam and the birthplace of Amos the prophet. 2Chron. 11:5-6; Amos 1:1
- 2) The king addressed the nation, “and as they went out, Jehoshaphat stood and said, “Hear me, O Judah and you inhabitants of Jerusalem: Believe in the LORD your God,

- and you shall be established; believe His prophets, and you shall prosper.” vs. 20b-h
- a) This was a call to believe Yahweh and His prophets, faith and trust in action.
- b) The promise was they would be established and prosper, to be victorious.
- 3) The king appointed the order of worship for the battle, “And when he had consulted with the people, he appointed those who should sing to the LORD, and who should praise the beauty of holiness, as they went out before the army and were saying: “Praise the LORD, For His mercy endures forever.” vs. 21
- a) Those to sing to their covenant God.
- b) Those to praise the holiness of their God.
- c) They took the front position to lead the army of Judah praising Yahweh for His eternal mercy.
- 4) The instant they began to worship God, Yahweh began to destroy the enemy, “Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.” vs. 22
- a) They witnessed the faithfulness of God.
- b) They were reminded the the size of the armies did not matter to God.

- c) The outcome is stated up front as having taken place already, “and they were defeated”.
- 5) The three nations turned on each other by the hand of God. “For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them. And when they had made an end of the inhabitants of Seir, they helped to destroy one another.” vs. 23
 - a) First Ammon and Moab turned and destroyed the Edomites.
 - b) Second Ammon and Moab turned and destroyed each other.
 - c) This is not a lie or an exaggeration, but past history reviewed by God.
- 6) The astounding gruesome view of the battle field, “So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there were their dead bodies, fallen on the earth. No one had escaped.” vs. 24
 - a) All were dead.
 - b) None were alive, not one.
- 7) The incredible abundant spoils of war were collected, “When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies, and precious jewelry, which they stripped off for themselves, more than they could carry

- away; and they were three days gathering the spoil because there was so much.” vs. 25
 - a) Personal valuables of the soldiers.
 - b) Precious jewelry.
 - c) The spoil was more than they could carry away after three days.
- 8) The expression of gratitude and appreciation to God for the victory, “And on the fourth day they assembled in the Valley of Berachah, for there they blessed the LORD; therefore the name of that place was called The Valley of Berachah until this day.” vs. 26
 - a) This took place on the fourth day.
 - b) They blessed “barak” to salute or commend Yahweh for His deliverance.

20:27-30 The celebration of God’s deliverance.

- 1) The triumphant return, “Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem with joy, for the LORD had made them rejoice over their enemies.” vs. 27
 - a) Don’t miss “every man of Judah”, not one had to fight, so not one die in battle.
 - b) Their joy was due to Yahweh’s deliverance.
- 2) The instruments of worship were returned to the temple, “So they came to Jerusalem, with stringed instruments and harps and trumpets, to the house of the LORD.” vs. 28

- a) The musical instruments were made to worship Yahweh.
- b) David had them made and organized the entire temple worship. 1Chron. 24-27
- 3) The news of God's deliverance traveled quickly, "And the fear of God was on all the kingdoms of those countries when they heard that the LORD had fought against the enemies of Israel." vs. 29
 - a) Not the fear of Judah, but of God.
 - b) Not some, but all the kingdoms of those countries that heard Yahweh fought against the enemies of Israel.
- 4) The outcome is stated, "Then the realm of Jehoshaphat was quiet, for his God gave him rest all around." vs. 30
 - a) Jehoshaphat enjoyed peace.
 - b) God was responsible for the peace.

20:31-37 The summary statement to the reign of Jehoshaphat.

* The parallel passage. 1Kngs 22:39-50

- 1) His reign and lineage of Jehoshaphat, "So Jehoshaphat was king over Judah. He was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi." vs. 31
 - a) He reigned till 60 years of age.
 - b) His mothers name Azubah "Azuwbah", means forsaken.

- 2) The godly character and conduct of Jehoshaphat, And he walked in the way of his father Asa, and did not turn aside from it, doing what was right in the sight of the LORD." vs. 32
 - a) In the beginning years of Even Asa, not the latter year when he turned and relied on himself.
 - b) He did what was right before Yahweh.
- 3) The reforms or revival were genuine, but for the most part very superficial in the hearts of the majority of the people, "Nevertheless the high places were not taken away, for as yet the people had not directed their hearts to the God of their fathers." vs. 33
 - a) The high places of the fertility gods of the pagans with lewd sexual rites.
 - b) The problem is always the heart of man, it is evil and desparatly wicked. Jer. 17:9
- 4) The sources for Jehhoshaphat, "Now the rest of the acts of Jehoshaphat, first and last, indeed they are written in the book of Jehu the son of Hanani, which is mentioned in the book of the kings of Israel." vs. 34
 - a) The book of Jehu we do not have, nor need or God would have preserved it.
 - b) 1-2 Kings deals with Judah and Israel.
- 5) The akilies heel of Jehoshaphat, vs. 35-36
 - a) He was tied by marriage to the northern kingdom, "After this Jehoshaphat king of Judah allied himself with Ahaziah king

of Israel, who acted very wickedly.” vs. 35

1)) Jehoram was the son of Ahab and Jezebel, the brother of Athaliah the wife of Jehoram the son of Jehoshaphat.

2)) The son of Ahab that succeeded him after Ahaziah was also named Jehoram and the prophet Elijah rebuked Jehoram telling him if Jehoshaphat was not with him he would not even look at him, as they sought council for the rebellion of Moab. 2Kings 3:1-14

b) He was tied commercially with Israel, “And he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion Geber.” vs. 36

1)) Being constantly unequally yoked with those that hated God.

2)) God won't bless.

6) The judgment of God over Jehoshaphat, “But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, “Because you have allied yourself with Ahaziah, the LORD has destroyed your works.” Then the ships were wrecked, so that they were not able to go to Tarshish.” vs. 37

a) Jehoshaphat denied Amaziah's servants to go at another time. 1Kings 22:48-49

b) God destroyed the ships.