

5/19/19

2Chronicles 16-17

We are continuing in the reign of Asa.

1. Asa began reforms and he built fortification in the cities of Judah to secure the land. 2Chron. 12:1-8

2. The Ethiopians attacked Asa and he called on the name of the Lord and He Asa the victory. 2Chron. 14:9-15

3. The prophet Azariah was sent by God to warn king Asa to not forsake God and trust in himself. 2Chron. 15:1-7

4. There came a second reform of king Asa and they entered into a covenant to follow Yahweh, even removing his own mother for her idolatry. 2Chron. 15:8-15

16:1-14 The reform of Asa turned from God to self reliance.

16:1-6 The king of Israel attacked Asa.

* The parallel passage. 1Kings 15:17-24

1) The civil war continued between the Israel and Judah. vs. 1

a) The year of the attack is stated, “In the thirty-sixth year of the reign of Asa.” vs. 1a

1) This about 895 B. C.

2) He had trusted in God for thirty-six years, what possessed him to trust in the arm of flesh?

3) Many of the good kings fell in their old age.

b) The king of the northern kingdom is also stated, “Baasha king of Israel .” vs. 1b

* Out of 19 kings of Israel, not one was good!

c) The intent and purpose was to isolate Jehoshpapat at Jerusalem, “came up against Judah and built Ramah, that he might let none go out or come in to Asa king of Judah.” vs. 1b-c

1)) The city of Ramah was five miles north of Jerusalem and five miles south of Bethel that Baasha had already taken. 2Chron. 13:19

2)) The strategy was to have a blockade so no one could go for help or bring in supplies.

2) The counter strategy of Asa was to hire one of his enemies to help him, vs. 2

a) He used the temple money, “Then Asa brought silver and gold from the treasuries of the house of the LORD and of the king’s house.” vs. 2a

* He should have made use of the God of the temple!

- b) He looked to the arm of flesh, “and sent to Ben-Hadad king of Syria, who dwelt in Damascus, saying.” vs. 2b-c
- 3) The proposal of Asa to Ben-Hadad, vs. 3
 - a) To renew their old alliance of the past, “Let there be a treaty between you and me, as there was between my father and your father.” vs. 3a
* The old alliance. 1Kings 15:18
 - b) To betray his alliance with King Baasha, “Here, I have sent you silver and gold; come, break your treaty with Baasha king of Israel, so that he will withdraw from me.”
* Notice he enticed Ben-Hadad with the money.
- 4) The king of Syria took the bait. vs. 4
 - a) Ben-Hadad sent his armies out against Israel, “So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel.” vs. 4a-b
 - b) The particular cities are named, “They attacked Ijon, Dan, Abel Maim, and all the storage cities of Naphtali.” vs. 4c-f
* These were in the north of the country!
- 5) The strategy of Asa seemed to work. vs. 5
 - a) The news of the Syrian attack reached Baasha, “Now it happened, when Baasha heard it.” vs. 5a-b

- b) He returned to defend his kingdom, “that he stopped building Ramah and ceased his work.” vs. 5c
 - 6) The strategy gave Asa the spoils of war. vs. 6
 - a) They took all the building materials, “Then King Asa took all Judah, and they carried away the stones and timber of Ramah, which Baasha had used for building.” vs. 6a-c
 - b) They built two cities with it, “and with them he built Geba and Mizpah.” vs. 6d
- 16:7-10** The prophet Hannani rebuked Asa for relying on the king of Syria.
- 1) The prophet of God went to confront Asa as he was feeling victorious and wise, “The prophet reveals the foolishness of Asa, “And at that time Hanani the seer came to Asa king of Judah.” vs. 7a
 - a) The word “seer” is another term for prophet.
 - b) One call by God to be the mouthpiece of and for God to reveal the mind of God!
 - 2) The prophet revealed the mistake of Asa, “and said to him: “Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped from your hand.” vs. 7b-e
 - a) His confidence was in man.

- b)** His enemy in alliance would slip through his hands, when God would of destroyed them.
- 3)** The prophet reminded Asa how he had called on God to deliver him from the Ethiopians, “Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your hand.” vs. 8
 * He had confessed to God in prayer the the number of troop ment nothing to God to deliver him. 2Chron. 14:11
- 4)** The prophet revealed God’s eager willingness to help those who call on Him, “For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.” vs. 9a-b
a) For the most basic every day issue.
b) For the most impossible things.
 * Is there anything too difficult for Me? Jer. ?
- 5)** The prophet declared the unwise decision of Asa, “In this you have done foolishly; therefore from now on you shall have wars.” vs. 9c
a) He thought he would avoid a war.
b) Literally he acted like a fool and played the fool!

- c)** He really set himself up for ongoing wars and so will it be with us if we trust our fleshly endeavors to resolve the issues of life through carnal means. Eph. 6:10-18
- 6)** The prophet was retaliated against by Asa. vs. 10
a) The once humble and God-fearing Asa became lifted up in pride, “Then Asa was angry with the seer, and put him in prison.” vs. 10a-b
 * What a difference from his first and second reform, “But the high places were not removed. Nevertheless **Asa**’s heart was loyal to the LORD all his days” up to that time, not now.” 1Kings 15:14
- b)** The retaliation was really against God, the One who sent the prophet, “for he was enraged at him because of this.” vs. 10c
 * Asa was offended at God and probably believed he was right.
- c)** The hard heart of Asa took it out on the people, “And Asa oppressed some of the people at that time” brutally.” vs. 10d
- 16:11-14** The summary statement about king Asa.
1) The supplementary source regarding Asa, “Note that the acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel.” vs. 11

- a) We have seen many other books mentioned in 1-2Chronicles as sources of God's word.
- b) The Chronicles are of Judah, not Israel.
- 2) The sad end of the once godly king Asa. vs. 12
 - a) The king became sick, "And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe." vs. 12a-c
 - 1)) We are not told if God struck him with this disease.
 - 2)) Just that it was severe "ma' al" very high in the scale of the disease.
 - b) The king's heart was hard and bitter against God, "yet in his disease he did not seek the LORD, but the physicians." vs. 12d-e
 - 1)) Nothing wrong with going to the doctor, but we pray first that God would heal us.
 - 2)) We pray to God after going to the doctors when they can do nothing.
- 3) The death of Asa, "So Asa rested with his fathers; he died in the forty-first year of his reign." vs. 13
 - a) Asa was diseased in his feet for two years comparing the dates. vs. 12-13
 - b) What pain and misery we endure because we do not repent and go to God in prayer.

- 4) The funeral of Asa, vs. 14
 - a) He had prepared his own tomb, "They buried him in his own tomb, which he had made for himself in the City of David." vs. 14a-b
 - b) His body was prepared for burial, "and they laid him in the bed which was filled with spices and various ingredients prepared in a mixture of ointments." vs. 14c
 - * If you remember Nicodemus and Joseph of Arimathea asked for the body of Jesus, "bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury." Jn. 19:39-40
 - c) He had ceremony of incense, "They made a very great burning for him." vs. 14d

17:1-20:37 **The reform of Jehoshaphat.**

- 17:1-6 The godly character of Jehoshaphat.
 - 1) The next king on the throne of Judah, "Then Jehoshaphat his son reigned in his place, and strengthened himself against Israel." vs. 1
 - a) He inherited the ongoing wars against the northern kingdom.
 - b) Around 873-870 B.C. the fourth year of Ahab. 1Kings 22:41

- c) Had been co-regent with his father.
1Kings 22:41-50
- 2) The plan of Jehoshapha was to make Judah battle ready, “And he placed troops in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had taken.”
vs. 2
- a) Troops were dispersed to all the fortress cities, Ramah and others to defend the nation.
- b) Garrisons were set in the land of Judah and the cities of Ephraim conquered by Asa from Israel.
- 3) The solid refuge of Jehoshaphat was God. vs. 3
- a) The most important part of the relationship, “Now the LORD was with Jehoshaphat.” vs. 3a
- 1)) That a person may say, “I am for God” many be true or not, only God knows.
- 2)) When God says He is with a person there is no doubt.
- b) The reason is stated, “because he walked in the former ways of his father David; he did not seek the Baals.” vs. 3b-c
- 1)) The former ways mean after the covenant of David.
- 2)) He reject the Baals, the supreme male divinity of the Phoenicians, fertility

gods introduce to Israel by Ahab and Jezebel.

* “Thus says the LORD: “Stand in the ways and see, And ask for the **old paths**, where the good way is, And walk in it; Then you will find rest for your souls. But they said, ‘We will not walk in it.’” Jer. 6:16

- 3)) Today the Emergent Church Movement is rejecting the “old paths” and venturing out in subjective opinions and experiences that often contradict the word of God.
- * “And they **continued** steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” Acts 2:42
- 4) The commitment of Jehoshaphat was to Yahweh, “but sought the God of his father, and walked in His commandments and not according to the acts of Israel.” vs. 4
- a) He rejected the false gods of Israel, the goat and calf worship.
- b) He rejected the false priesthood of Israel.
- c) He rejected the two worship centers of Israel, Dan and Bethel.
- d) He walked and acted contrary to the idolatrous north with Baal worship through Ahaz and Jezebel, honoring the priesthood, feast days, etc. 1Kings 16:31; 19:18

- 5) The consequences of a godly king. vs. 5
- a) God secured his kingdom, “Therefore the LORD established the kingdom in his hand.” vs. 5a
 - b) God blessed him financially, “and all Judah gave presents to Jehoshaphat, and he had riches and honor in abundance.” vs. 5b-c
- 6) The joyous devotion to God, “And his heart took delight in the ways of the LORD; moreover he removed the high places and wooden images from Judah.” vs. 6
- a) He took pleasure in the ways of God.
 - b) He took displeasure in the idolatrous places in Judah
 - c) The Canaanite worship of the fertility gods with lewd and sexual rites that many of the people were practicing.

17:7-9 The commissioning of men to teach the Law.

- 1) The five men commissioned that the people be taught the word. vs. 7
 - a) It was towards the start of his reign, “Also in the third year of his reign he sent his leaders.” vs. 7a
 - b) They are named, “Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaijah, to teach in the cities of Judah.” vs. 7b-g
- 2) The assistants that accompanied the five men commissioned, vs. 8

- a) The Levites, “And with them he sent Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah--the Levites.” vs. 8a-j
 - b) The priests, “and with them Elishama and Jehoram, the priests.” vs. 8j-i
- 3) The extent of their teaching of the word of God. vs. 9
- a) The general declaration, “So they taught in Judah, and had the Book of the Law of the LORD with them.” vs. 9a-b
 - 1)) Probably the Pentateuch, the first five book.
 - 2)) Nehemiah taught the word of God to the people six hours on the first day of the holy month October, the Feast of Trumpets. Neh. 8
* “So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.” vs. 8
 - b) The specific declaration, “they went throughout all the cities of Judah and taught the people.” vs. 9c
 - 1)) The need was for all the people to know the word of God, due to the corruption of syncretism by the north.
 - 2)) Though there were five reforms or revival, they were very superficial by the people, due to the corruption.

- 3)) The key to the five reforms is prayer and the teaching of God's word.
- a)) This is the purpose of the church to teach the believer. Eph. 4:11-16
- b)) The Pastoral epistles are filled with the teaching of doctrine. 1Tim. 1:4, 10; 4:6, 14, 16; 5:17; 6:1, 3; 2Tim. 3:10, 16; 4:3; Tit. 1:9, 7, 10
- c)) Today Pastors and churches do not want to deal with doctrine, but simply love one another, at the expense of doctrine, contrary to Scripture!

17:10-19 The powerful reign of Jehoshaphat.

- 1) The Divine protection over Jehoshaphat. vs. 10
- a) God put His fear in all the surrounding kingdoms, "And the fear of the LORD fell on all the kingdoms of the lands that were around Judah." vs. 10a
- * God told Moses He would put fear in the hearts of the people of the land as they entered to possess the land. Deut. 2:25
- b) God restrained them from attacking, "so that they did not make war against Jehoshaphat." vs. 10b
- 2) The Divine enrichment of Jehoshaphat. vs. 11-12

- a) From their perennial enemies, "Also some of the Philistines brought Jehoshaphat presents and silver as tribute." vs. 11a
- b) From the Arabs, "and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats." vs. 11b-c
- c) From constructing from within Judah all around, "So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah." vs. 12
- * The word fortresses means castles.
- d) From his own wealth, "He had much property in the cities of Judah." vs. 13a
- 3) The Divine provisions of capable officers. vs. 13b-19
- a) The mighty warriors, "and the men of war, mighty men of valor, were in Jerusalem." vs. 13b
- b) Those of Judah. vs. 14-16
- 1)) "These are their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor." vs. 14
- 2)) "and next to him was Jehohanan the captain, and with him two hundred and eighty thousand." vs. 15
- 3)) "and next to him was Amasiah the son of Zichri, who willingly offered

himself to the LORD, and with him two hundred thousand mighty men of valor.” vs. 16

c) Those of Benjamin. vs. 17-18

1)) “Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield.” vs. 17

2)) “and next to him was Jehozabad, and with him one hundred and eighty thousand prepared for war.” vs. 18

* A total of 1,160,000 men of valor.”

d) The summanty statement. “These served the king, besides those the king put in the fortified cities throughout all Judah.” vs. 19