

6/2/19

2Chron. 20-22

We are continuing with the reign of Jehashapat and the revival God brought about with its reforms.

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

* Verse 1-30 is is not found in First kings, verse 31-36 is found in Kings. 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 indicates the Dead Sea.
 - b) En Gedi is 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, but whoever trusts in the LORD shall be safe.” Prov. 29:25
 - b) To seek the LORD was wisdom.
 - c) Fasting was an outward demonstration of one’s desparate and sincerity 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. 2Chron. 6

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 was most likely 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 none can defeat Him.
- 3) The prayer declared 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 the promise of God 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 accused these nations of being guilty by 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 seeing the divided kingdom.
 - 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 claimed God "our God".
 - b) They petitioned for judgment over the three nations.
 - c) They admitted they were powerless to defend themselves against these 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 spoke forth, “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, worshipping 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 Jehoshapat 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) 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) At their arrival they saw all were dead.
 - b) They never saw the battle
- 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 it “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. 1Kings 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) This was true also of Asa in the beginning years, not the latter years when he turned and relied on himself.
 - b) He did what was right before Yahweh.
- 3) The revival with its reforms 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 Jehoshaphat, “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
- * The book of Jehu we do not have, nor need or God would have preserved it. 1Kings 16:1, 7
- 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, also the brother of Athaliah, who was the wife the son of Jehoshaphat who was also name Jehoram. 2Kings 1:17; 3:1
 - 2)) The son of Ahab that succeeded him after Ahaziah and the prophet Elijah rebuked Jehoram telling him .that if Jehoshaphat had not been 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 from going another time. 1Kings 22:48-49

b) God destroyed the ships.

21:1-7 **The reign of Jehoram.**

* The parallel passage. 2Kings 8:16-24

21:1-3 The heir to the throne of Jehoshaphat.

1) The death of Jehoshaphat and next king, “And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place.” vs. 1

2) The surviving sons of Jehoshaphat, “He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel.” vs. 2

3) The distribution by Jehoshaphat of his kingdom, “Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he was the firstborn.” vs. 3

a) Delegating wealth and authority was a way to secure the kingdom.

b) The heir to the throne was his firstborn, Jehoram.

c) Verses 5-4, 11-19 are all unique of Chronicles, not found in Kings.

21:4-7 The evil reign of Jehoram.

1) The ruthlessness of Jehoram, “Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also others of the princes of Israel.” vs. 4

* He desired no rivals and undoes the spiritual revival of Asa and Jehoshaphat!

2) The age of Jehoram at his ascension and duration of his reign, “Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem.” vs. 5

* Jehoram reigned with his father, co-regent, for five years, eight years on his own.

2Kings 8:16-17

- 3) The wicked life and family of Jehoram, “And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the sight of the LORD.” vs. 6
 - a) The way of the kings of Israel in debauched idoltry, like Ahab’s house introduced to the southern kingdom.
 - b) Jehoram was greatly influenced by his wife Athaliah, the daughter of Ahab and Jezebel, like mother like daughter. Ezk 16:44
 - c) The fascination of Jehoshaphat with the evil of the northern kingdom of Israel corrupted his teen son, couldn’t handle it and marrying Athaliah while in his teens.
- 4) The faithfulness of God, “Yet the LORD would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever.” vs. 7

* David’s line and Messiah. 2Sam. 7:12-16

21:8-11 The nation of Edom rebelled against Jehoram.

- 1) The kingdom of Judah became increasingly weak unable to keep nations subjugated, “In his days the Edomites revolted against Judah’s authority, and made a king over themselves.” vs. 8
- 2) The attempt of Jehoram to deal with the rebellion of Edom, “So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots.” vs. 9
- 3) The divided kingdom gave way to foreign rebellion, “Thus Edom has been in revolt against Judah’s authority to this day.” vs. 10a
- 4) The reason for the rebellion of the nations, “At that time Libnah revolted against his rule, because he had forsaken the LORD God of his fathers.” vs. 10b-c

* Libnah means parvment, a royal city of the Cannanites captured by Joshua and a city of the priests.. Josh. 10:31-32; 21:13
- 5) The increasing corruption introduced by Jehoaram, “Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit harlotry, and led Judah astray.” vs. 11

* Spiritual fornication against God!

21:12-20 The judgment of God over Jehoram.

- 1) Elijah condemned Jehoram was two-fold. vs. 12-13
 - a) The prophet Elijah prophesied in to the Northern kingdom, yet it is fitting as Jehoram instituted idolatry to Judah that he prophesy against him.
* This prophecy of Elijah is found only in Chronicles, not in Kings. vs. 12-15
 - b) For forsaking God, “And a letter came to him from Elijah the prophet, saying, Thus says the LORD God of your father David: Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the harlot like the harlotry of the house of Ahab.” vs. 12-13b
 - c) For murdering his brothers, “and also have killed your brothers, those of your father’s household, who were better than yourself.” vs. 13c-d
 - d) Elijah had already been translated so many objects, but the solution is simple. Elijah declared it before being translated.
 - 1) Isaiah prophesied Cyrus by name 150 years before he was born to defeat Babylon and Jeremiah to allow Israel to return to the land. Is. 45:1; 2Chron. 36:22-23; Ezra 1:1

- 2) But a close look shows Ahaziah’s death had been prophesied at that time by Elijah. 2Kings 1:16
 - 3) That means Elijah was alive during the first few years of Jehoram’s reign, at least the years of his co-regency and could have prophesied it.
- 2) Elijah declared judgment over Jehoram. vs. 14-15
 - a) Over his family, “behold, the LORD will strike your people with a serious affliction--your children, your wives, and all your possessions.” vs. 14
 - b) Over him, “and you will become very sick with a disease of your intestines, until your intestines come out by reason of the sickness, day by day.” vs. 15
- 3) God brought three nations against Jehoram, “Moreover the LORD stirred up against Jehoram the spirit of the Philistines and the Arabians who were near the Ethiopians.” vs. 16
- 4) The devastation was horrific, “And they came up into Judah and invaded it, and carried away all the possessions that were found in the king’s house, and also his sons and his wives, so that there was not a son left to him except Jehoahaz, the youngest of his sons.” vs. 17
- 5) The severe condition of Jehoram as prophesied by Elijah, “After all this the LORD struck

him in his intestines with an incurable disease.” vs. 18

- 6) The duration of the disease and agonizing suffering, “Then it happened in the course of time, after the end of two years, that his intestines came out because of his sickness; so he died in severe pain. And his people made no burning for him, like the burning for his fathers.” vs. 19
- 7) The summary statement, “He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one’s sorrow, departed. However they buried him in the City of David, but not in the tombs of the kings.” vs. 20
* His death was no loss, but a great gain!

22:1-12 The reign of Ahaziah.

* The parallel passage. 2Kings 8:25-10-14

22:1-9 The evil reign of Ahaziah of Judah.

- 1) The reign of Ahaziah was tumultuous, “Then the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, for the raiders who came with the Arabians into the camp had killed all the older sons. So Ahaziah the son of Jehoram, king of Judah, reigned.” vs. 1
- 2) The reign of Ahaziah was short, “Ahaziah was forty-two years old when he became king, and he reigned one year in Jerusalem.

His mother’s name was Athaliah the granddaughter of Omri.” vs. 2

* He was twenty-two years old. 2Kings 8:26

- 3) The evil influence of his mother, “He also walked in the ways of the house of Ahab, for his mother advised him to do wickedly.” vs. 3
- 4) The evil of Ahaziah grew worst, “Therefore he did evil in the sight of the LORD, like the house of Ahab; for they were his counselors after the death of his father, to his destruction.” vs. 4
- 5) The war against Syria, “He also followed their advice, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram.” vs. 5
- 6) The visit of Ahaziah to see Jehoram about his wounds, “Then he returned to Jezreel to recover from the wounds which he had received at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.” vs. 6
- 7) The judgment of God fulfilled over both kings, “His going to Joram was God’s occasion for Ahaziah’s downfall; for when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD

had anointed to cut off the house of Ahab.”
vs. 7

- 8) The execution of both kings, “And it happened, when Jehu was executing judgment on the house of Ahab, and found the princes of Judah and the sons of Ahaziah’s brothers who served Ahaziah, that he killed them.” vs. 8
- 9) The chasing down of Ahaziah, “Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, “because,” they said, “he is the son of Jehoshaphat, who sought the LORD with all his heart.” So the house of Ahaziah had no one to assume power over the kingdom.” vs. 9

* The parallel passage is supplementary, not contradictory. 2Kings 9:26-28

22:10-12 The near destruction of the seed of David.

- 1) The tyrannical reign of Athaliah, “Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs of the house of Judah.” vs. 10
- 2) The rescue of an heir to David, “But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king’s sons who were being murdered, and put him and his nurse

in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him.” vs. 11

- 3) The preservation of the heir to David, “And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.” vs. 12