

**The Kings of Judah**  
**Jehoshaphat: His Affinity With Ahab**  
**2 Chronicles 18:1**  
**Lesson IV**  
*Written: June 1, 1986*

1. 2 CHRONICLES 17:1-5 His REIGN BEGINS.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. and he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

2 Chronicles 17:1-5

11. 2 CHRONICLES 17: 6-19 THE REVIVAL.

**Verse 6** And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah. **Verse 7** Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah. **Verse 8** And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. **Verse 9** 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. **Verse 10** 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. **Verse 11** Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. **Verse 12** And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. **Verse 13** And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. **Verse 14** And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. **Verse 15** And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. **Verse 16** And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. **Verse 17** And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. **Verse 18** And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. **Verse 19** These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

2 Chronicles 17:6-19

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- 1) 2 Chronicles 17:6 there are two things stated.
- 2) 2 Chronicles 17:7-9 teachers are sent out.
- 3) 2 Chronicles 17:10-12 some of the results.
  - a. the fear of the Lord fell on the people.
  - b. war ceased.
  - c. their enemies sent them gifts.

Teaching the Word brought revival in Judah and because of the revival in Judah it had an effect on all the nations round about. A revival that does not touch the nation or nations, is not a true revival.

N.A.S. "The dread of the Lord fell upon them".

Which reminded me of Joshua 2:9 where Rahab said, "I know the Lord has given you the land and your terror is fallen upon us, and all the inhabitants of the land faint because of you"

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

Joshua 2:9

And in Joshua 2:10,11, " As soon as we heard these things our hearts did melt...neither did there remain any more courage in any man because of you"

**Verse 10** For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. **Verse 11** And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

Joshua 2:10,11

So it was here. So fearful were the nations round about Jehoshaphat that, vs 10 " they made no war against him".

The Catholic Bible says "they durst not make war..."

McGee:

"Spiritual revival is a cure for war. A nation must turn to God to have peace. There is no peace today because the nations are not turning to God".

In 2 Chronicles 17:11, his enemies gave him 7700 rams and 7700 he goats,plus silver etc.

Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

2 Chronicles 17:11

I suggest the multiple of "seven" is here to tell us that God had his hand in this.

Arabians and Philistines just don't give gifts to the Jews! (To this day on maps of the Middle East used in Arabian schools, there is no Israel)

When Israel left Egypt, the Egyptians so opened their pocket-books and gave so much to Israel, Egypt was bankrupt. Such are the ways of God.

But back to our lesson.

2 Chronicles 17:12 Jehoshaphat waxed greater and greater until he was exceeding great and also very rich.

Perhaps one lesson is this:

God is not limited as to his source of supply. If his people do not give, He can raise up the ungodly to do so. He can still use a daughter of Pharaoh to rear, feed,support, educate the very Moses who will be used by God to destroy Egypt! Oh to get our hearts set on God and His Greatness.

4) 2 Chron. 17:13-19 The kings mighty men.

- a. The king had much business.
- b. He needed men to help him.
- c. in verse 16, one stands out.
- d. the king prospers materially

**Verse 13** And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. **Verse 14** And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. **Verse 15** And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. **Verse 16** And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. **Verse 17** And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. **Verse 18** And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. **Verse 19** These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

2 Chronicles 17:13-19

These verses tell us about Jehoshaphat's mighty men of valour, and lists names of their five leaders. In this list one stands out above all the others.

2 Chronicles 17:16 "And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord".

First we notice. It does not say he "offered himself unto the King. That could have been said about him, no doubt. But it was not to man but to the Lord he gave himself. We do not have any other record of his deeds. But whatever he did or may have done, evidently, he had not sought the praise of men, but rather the praise of God.

Amasiah offered himself to the Lord.

It seems to tell me that he had no fear of the WILL of God.

He could say, "not my will but thine be done".

He could sing, "My times are in thy hand

My God, I wish them there

Pleasing or painful

Dark or bright

As best may seem to thee".

I remember hearing a story about a class of deaf and dumb students.

The teacher wrote on the Black board: "Why has God given me all my faculties and not given them to you"?

In the stillness of the class room, a student walked to the blackboard and with trembling hand wrote: "Even so Father for it seemeth good in thy sight".

In like manner, Amasiah offered himself without reservation to the Lord.

But that is not all.

Amasiah WILLINGLY offered. He was the sacrificer, the one who gave the sacrifice. And he was also the sacrifice. "Amasiah willing offered HIMSELF He fulfilled Romans 12:1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Romans 12:1

Here he was offering his will to the Lord. Here was an act of full surrender, an act of self-surrender.

I quote from the Book "The Cult Explosion" pages 70-71

"today the church is being destroyed from within by "christian psychology". "Psychology is indeed the "cult of self-worship". self-confidence, self- potential, self-awareness, self-acceptance, self-love, self-image, self-fulfilment, self-development,self-assertion, self-actualization, and on and on. The Serpents lie is evident, "ye shall be as gods".

After reading that , I started to read some papers written by C.H.M. Commenting on Phil 2, and writing about 100 years ago he wrote) " Self importance is a noxious weed--no where to be found in the entire range of the New creation. It is of fallen nature--a weed that grows in the soil of the world". "There is nothing more foreign to the thoughts of God, the mind of Heaven, the Spirit of Jesus, than self-importance and self-acceptance. And on the other hand there is nothing that savors of God, of Heaven, and of Jesus than self-surrender".

Look at Philippians 2

**Verse 1** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, **Verse 2** Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. **Verse 3** Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. **Verse 4** Look not every man on his own things, but every man also on the things of others. **Verse 5** Let this mind be in you, which was also in Christ Jesus: **Verse 6** Who, being in the form of God, thought it not robbery to be equal with God: **Verse 7** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **Verse 8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **Verse 9** Wherefore God also hath highly exalted him, and given him a name which is above every name: **Verse 10** That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; **Verse 11** And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. **Verse 12** Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **Verse 13** For it is God which worketh in you both to will and to do of his good pleasure. **Verse 14** Do all things without murmurings and disputings: **Verse 15** That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; **Verse 16** Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. **Verse 17** Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. **Verse 18** For the same cause also do ye joy, and rejoice with me. **Verse 19** But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. **Verse 20** For I have no man likeminded, who will naturally care for your state. **Verse 21** For all seek their own, not the things which are Jesus Christ's.

**Verse 22** But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

**Verse 23** Him therefore I hope to send presently, so soon as I shall see how it will go with me.

**Verse 24** But I trust in the Lord that I also myself shall come shortly.

**Verse 25** Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. **Verse 26** For

he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. **Verse 27** For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. **Verse 28** I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

**Verse 29** Receive him therefore in the Lord with all gladness; and hold such in reputation: **Verse 30** Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Philippians 2:1-30

Philippians 2:5 "Let this mind be in you which was also in Christ Jesus"

Philippians 2:7 " (He) made himself of NO reputation ( no self-image)

Philippians 2:8 "He humbled himself (He did not exalt himself)

Philippians 2:17 Paul speaking about himself, "Yea if I be offered upon the sacrifice and service of your faith. I joy. No self-seeking there.

Philippians 2:20 "I have no man likeminded who will care (not for himself, but for you)

Philippians 2:21 "For all seek their own", but not Timothy. There was no self-seeking, self exaltation there.

Philippians 2:30 Epaphroditus, **not regarding his life**. He gave himself. He sacrificed self.

What a different spirit there is in all of this chapter.

Amasiah's name belongs in this chapter .Amasiah WILLINGLY offered himself.

McLaren

"Unwillingness destroys the character of the offering and robs it of its sacredness". "God's priests offer themselves because they offer their wills. They offer their wills because they love God. They love God because they know God loves them. This is the divine order".

And it is the willing offering that is acceptable to God

It matters little what men say one of another.

1 Cor. 4:3 "with me it is a very small thing that I should be judged of you".

But it matters everything as to what God says about us.

1 Cor. 4:4 "He that judgeth me is the Lord".

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

1 Corinthians 4:3

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For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.  
1 Corinthians 4:4

"The Lord accepts the imperfect service, the faltering faith a little love,  
partial consecration"

I best illustrate from human experience.

How a mother treasures the "little gifts" even "valueless gifts" from her child. Little things done spontaneously, given in love, given out of pure motives.

Our little Jori, 2-3 year old, would bring her grandmother a dandelion when she would come in from play. She was not prompted to do so, nor was she told to do so. It was given as an act of love.

It is the gifts given willingly not out of obligation, that are precious to us and to Him.

Spurgeon preached a sermon, "Wanted Volunteers"

1. Amasiah made it his life-work to serve the Lord.
  - such is reasonable.
  - such is honourable.
  - such is remunerative.
  - such is safe.
2. Amasiah was a READY volunteer.
  - needed no pressing.
  - there was no hunting him out.
  - there was no looking after him.
  - he needed not a leader.
3. Amasiah offered himself to the Lord.
  - no reservation as to what he had.
  - no reservation as to what he did.
  - nor as to how his service should be.
4. Amasiah offered in a secular calling.
  - He did not stipulate to be a prophet.
  - He did not ask for a different calling.
  - He rose to eminence.
  - He left an honourable record.
5. Amasiah became an example.
  - To the young.
  - To men of position
  - To all rising in this world.

### 3. 2 CHRONICLES 18:1-34. JEHOSHAPHAT'S NEAR RUIN.

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed. And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good. And Micaiah said, As the LORD liveth, even what my God saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people. So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and I will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

2 Chronicles 18:1-34

#### 1) 2 Chronicles 18:1 His contract with Ahab.

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 Chronicles 18:1

And now while he is prospering materially, this spiritual giant, this great man of God, makes affinity, an alliance, an agreement, a marriage with Ahab!

We look at the story and we say: "How could such a good man make such a blunder? How could a spiritual man do such a wrong?"

We know that Jehoshaphat was not ignorant of Ahab's spiritual condition.

And these two men had nothing in common.

Jehoshaphat really loved God. He loved the Word of God and the words of the prophets of God. We know he feared the Lord and we know he had been a spiritual man..

So learn these lessons:

Spiritual men CAN make mistakes.

Spiritual men DO make mistakes.

So do not put your confidence in men.

Ahab was most ungodly. He hated God's prophets because he hated God.

He lived in idolatry and immorality.

Yet Jehoshaphat makes an alliance with Ahab!

Jehoshaphat was not the first nor was he the last man to make a wrong alliance.

From the context, we know that this was a commercial alliance. Jehoshaphat did this because it was a "good business deal".

Remember, Jehoshaphat had riches in abundance. He already was prosperous. And now his prosperity becomes a spiritual snare.

Outwardly he is still faithful to God. But his heart is not what it was nor where it was before.

When he made this alliance "Ahab had not changed, he was still the same, but Jehoshaphat had changed."

C.H.M.

"We often make a great effort against evil in one shape while we are allowing it to get in upon us in another".

At this point in life, the king lacked spiritual discernment. His eyes were suddenly blinded by his love of gain. And what he did at that time, led into more and greater troubles.

I do not want to weary you at this point, but I see it from all Scripture. One of the greatest, most dangerous problems facing our generation is the LOVE of gain. We all need to stand guard against it.

Look at 1 Sam. 12:1-3 Samuel says, the love of gain "blinds ones eyes".  
Matt. 6:19-24 Illustrates the point.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

1 Samuel 12:1-3

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matt. 6:19-24

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Here it was the commercial alliance that led the king into a military alliance, and later into a matrimonial alliance.

Jehoshaphat's son, Jehoram, as a direct result of this affinity, marries Athaliah the daughter of Ahab and Jezebel. So one thing led to another.

Who is there amongst us who does not know in their heart, that a marriage union between a believer and an unbeliever is wrong? Believer should not marry unbelievers. Yet such unions are being made all the time. And how can we expect to escape the judgment of God?

There are alliances that should not be made. And today in religious circles we have never been more pressured to make such alliances.

I am not talking about alliances between true believers, but alliances of born again believers with those who know not the Lord. As we shall learn from this story, such religious unions are an abomination to the Lord.