

A person is shown from behind, with their arms raised in a gesture of prayer or praise. They are standing on a beach, looking out at the ocean under a bright, hazy sunset sky. The overall mood is one of spiritual uplift and devotion.

Jehoshaphat

LIFTED UP IN THE
WAYS OF THE LORD

BC Christadelphian Youth Conference 2015

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INTRODUCTION

January 2015

Dear young person,

For some of us, perhaps all we know about Jehoshaphat, the 4th king of the southern kingdom of Judah, is that he's one of the many kings of Israel whose name begins with the letter 'J' - *there are 13 of them, after all!*

But we have found the study of Jehoshaphat to be an unbelievably powerful, thought-provoking, humbling, and moving experience – *a study well able to change your life!* Jehoshaphat's life is filled with passion and drama, punctuated by soaring heights and devastating lows, and climaxed by one of the most remarkable acts of faith in the entire Bible. There are more verses concerning Jehoshaphat in the Bible than any of the other 40 kings of Israel and Judah, save David, Solomon and Hezekiah!

Do you want your heart to be lifted up in the ways of Yahweh? Are you struggling with sin in your life, looking for a proven method to defeat it? What about relationships in your life – friendship, courtship, and ecclesial: could you use some guidance? Does the theme of prophecy and Armageddon excite you? And what about music – do you have questions about its place in your life, and how to most effectively harness its power for good?

There is a *tremendous* amount of teaching, admonition, and encouragement to be found in the life of this great man and his dealings with friends and foes. The study of Jehoshaphat addresses all these things *and more*, and we hope to bring this to life throughout the course of our studies.

This workbook was originally written for the Manitoulin Youth Conference 2012 and has been revised slightly for this BC Youth Conference.

THE WORKBOOK

The workbook is made up of two main sections. The first part will guide you through a study of the lives of Asa and Jehoshaphat, focusing mainly on 2 Chronicles 14-20. Following this is a series of four related studies (2 of which are optional) based on themes which arise in the main study and which we believe warrant further investigation.

THE IMPORTANCE OF PREPARATION

The discussion format at Youth Conference can be an extremely effective means of promoting the useful exchange of scriptural principles, and of encouraging one another in their application. This model depends for its success on all participants coming to Youth Conference prepared. **Completion of your workbook is essential** to promote profitable discussion and prevent '*foolish and unlearned questions*' and/or a mutual exchange of ignorance.

Please ensure that the workbook in its entirety is completed in advance of the conference.

RECOMMENDED RESOURCES

- The Kings of Israel and Judah – Bro. Jim Cowie (book)
- The Christadelphian Magazine on CD-ROM (*Libronix Digital Library System*)
- Jehoshaphat – 5 audio classes by Bro. Carl Parry (*available from www.livoniatapes.com*)
- The Folly of Jehoshaphat and the Wisdom of Hezekiah – audio class by Bro. Roger Lewis (*available from www.bibletalks4u.com*)



- Online Bible or E-Sword – free downloadable Bible software programs

We wish you God's richest blessings as you undertake this powerful study. May our Heavenly Father bless your study of His word, that you too may have your heart *'lifted up in the ways of the LORD'*!

If you would like any help with this workbook, feel free to contact Bro. Josh or the BC Youth Conference Committee.

Your fellow Bible students, by grace,

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We have compiled a number of useful suggestions and study tips from the introduction sections of previous Youth Conference workbooks. Come back to this page periodically throughout the study for reminders.

BIBLE STUDY TOOLS

YOUR BIBLE: Questions and references are from the KJV, but a few different reputable translations such as RSV, NASB or Rotherham's would be helpful to have around to compare passages with.



MARGINAL REFERENCES: If your Bible has marginal references, these are great resources. The *Treasury of Scriptural Knowledge* provides even more references.

CONCORDANCE: *Strong's*, *Young's*, and *Englishman's*. *Englishman's* is particularly useful when you have a *Strong's* number (*from Strong's Concordance - this is the number that represents the Greek or Hebrew word*) and you want to find all the places that word/number occurs and the actual English word translated in every case.

COMPUTER TOOL: Bible software like Libronix, Online Bible, or e-Sword (www.e-sword.net).

STUDY TIPS



Many have found the following three-step approach extremely helpful for Bible study:

STEP 1 – Find the Facts

STEP 2 – Establish the Principle

STEP 3 – Apply the Exhortation

Following this process ensures that we first do a thorough background study (*'finding the facts'*); that we then tie together these facts and from them develop spiritual principles (*'establishing the principle'*); and finally that we consider how these principles apply to and affect our lives (*'applying the exhortation'*).

ASK QUESTIONS

Asking questions is one of the best ways to find deeper levels in Bible study. The workbook will guide you through a whole host of questions – but make sure you're constantly asking questions of your *own*, and searching for the answers! Bring the fruits of your own questions with you to Youth Conference.

BALANCE OF PERSONAL AND GROUP STUDY

Study groups are a good way to get motivated, and share lessons, insights and discoveries. They also are a fun and rewarding fellowship opportunity. Having said that, it is important that we develop the habit and skill in *personal* Bible Study. Be sure you have some balance in this area of your Youth Conference preparations.

BIBLE MARKING Don't forget to Bible mark any neat points you discover. You're going to make some amazing discoveries – preserve them in your Bible margin!

ASK FOR HELP! If you're having trouble answering (or understanding!) a question, mark it and come back later. If you still are unable to make any progress, confer with a friend or ask someone for help! Feel free to contact Bro. Dan or Bro. Josh at our e-mail addresses, provided on the page above.

PRAY Make sure to begin your studies in prayer.

WHY STUDY KINGS?

PRINCIPLES OF KINGSHIP

1. Studying the kings of Israel and Judah can be an exciting endeavour, and has particular relevance to *us*, who are being prepared to take on kingly responsibilities in the coming Kingdom age. Find two references to our future role as kings and/or priests – a Bible software program would be useful for this question. (**Hint:** *besides searching for verses that specifically reference 'kings' and 'priests', look for passages referring to thrones, royal(ly), etc.*)

2. **Deuteronomy 17:14-20** outlines expectations related to kingship in Israel.
 - a. In verse 15, what two expectations did God have of the people when appointing a king?

 - b. Why was this important? Provide at least 2 reasons.

 - c. Which well-known king's appointing was 'according to Yahweh's choosing'? Provide the reference.

 - d. What 3 (three) prohibitions did God give to the king himself – and why?

 - e. What was the major undertaking a king was expected to engage in? What would be the benefit of him doing this *personally*?

 - f. In whose presence was he required to do this? What does this suggest about where the king's counsel and influence were to come from as he worked out his kingly duties?

 - g. How is this spirit of daily Bible reading expressed in Psalm 119:97 and 119:16.

 - h. The three key words of verse 19 are: *fear, keep, do*. Using your concordance, what do *fear* and *keep* mean?

fear: Strong's #3372	Word: <i>yare</i>	Meaning:
keep: Strong's #8104	Word: <i>shamar</i>	Meaning:

 - i. Where are these two words used together in Ecclesiastes 12, and what do they tell us?

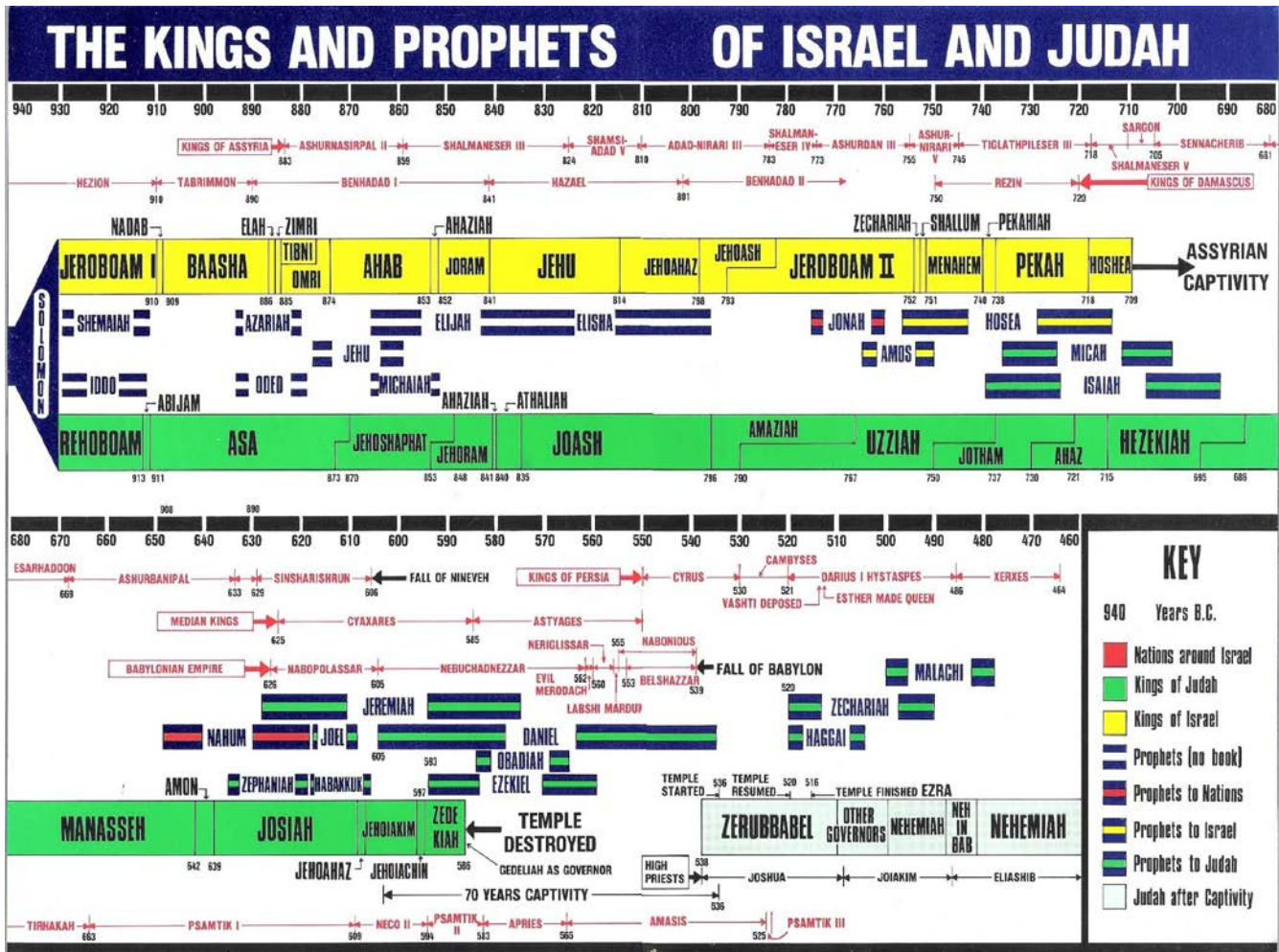
- j. Verse 20 tells us that the reading of God’s word prevents us from being lifted up above our brethren. Why is this such a vital principle of kingship? Find verses that teach the importance of *humility*.
 - k. How does recognizing our own smallness affect our interactions with others?
 - l. Can you think of a king who began his reign *little in his own eyes*, but lost his humility, and therefore his reign? Provide a reference.
 - m. According to verse 20, what would be the end result of a king faithfully adhering to the Word throughout his reign?
 - j. How does this same principle apply to us today, as individuals and families, in an eternal sense?
 - l. Summarize what you have learned from Deuteronomy 17:14-20 and the requirements for kings.
3. Solomon has much to say regarding the role of a king. Find **four** references from the Proverbs that add to your understanding of how to successfully fulfill this duty. Provide the reference and the lesson/principle.



SETTING THE SCENE

THE KINGS OF THE DIVIDED KINGDOM

Asa and Jehoshaphat are the 3rd and 4th kings to reign over Judah during the period of the divided kingdom. It is useful to consider the context in which they reigned in order to fully appreciate their lives and legacies. As you will know, following the reigns of Saul, David and Solomon the nation of Israel divided during the reign of Solomon’s son Rehoboam. The northern kingdom of ‘Israel’ consisted of the northern ten tribes, and the southern kingdom of ‘Judah’ was composed of the remaining two tribes.



1. Review the **Summary of Reign/Character** column of the chart below, and then provide the divine estimation in the final column using the reference provided. The first one is completed for you.

KINGS OF ISRAEL			
KING	REFERENCES	SUMMARY OF REIGN/CHARACTER	DIVINE ESTIMATION
Jeroboam I	1 K 12:25 – 14:20 2 Ch 13:1-20	Father was Solomon’s servant. Solomon tried to kill him. God gave him the 10 tribes of Israel. Made gold calves and introduced apostate worship.	1 Ki. 14:16 - <u>did sin, and who made Israel to sin.</u>

Nadab	1 K 15:25-31	Worshipped idols. Sinned. Killed by Baasha.	1 Ki. 15:26
Baasha	1 Kings 15:32 – 16:7 2 Ch 16:1-6	Killed Nadab. Warred with Judah's King Asa. Killed all Jeroboam's kin.	1 Ki. 15:34
Elah	1 Kings 16:8-14	Killed by his servant Zimri. His father was Baasha.	1 Ki. 16:13
Zimri	1 Kings 16:15-22	Killed Baasha. Killed all Baasha's kin. Committed suicide.	1 Ki. 16:19
Tibni	1 Kings 16:21	Half the people followed Omri and half Tibni. Omri's followers killed Tibni.	Nothing.
Omri	1 Kings 16:23-28	Was captain of Zimri's army. Made king by Israelites. More evil than previous kings. Began reign in 31st year of Asa king of Judah.	1 Ki. 16:25-26
Ahab	1 Kings 16:28 – 22:40 2 Ch 18:1-34	More evil than previous kings. Married Jezebel. Served Baal. Reigned during Elijah's time. Was shot and killed during battle.	1 Ki. 16:30,33

2. Fill out the final column in the chart below, making use of the references provided.

KINGS OF JUDAH			
KING	REFERENCES	SUMMARY OF REIGN/CHARACTER	DIVINE ESTIMATION
Rehoboam	1 Kings 12:1-24; 14:21-31 2 Ch 10:1 – 12:16 2 Ch 12:14	Didn't listen to elders and increased taxes causing Israel to split. Warred with Israel's King Jeroboam. Left God after kingdom established. Judah did evil. Shishak King of Egypt attacked.	2 Ch 12:14
Abijam	1 Kings 15:1-8 2 Ch 13:1-22 1 Kings 15:3	Sinned. Warred against Jeroboam of Israel. Jeroboam died during Abijam's reign. AKA: Abijah	1 Ki. 15:3
Asa	1 Kings 15:9-24 2 Chron 14:1 – 16:14 1 Kings 15:11	Good king. High places not removed but did tear down altars. Fought against Israel & King Baasha.	1 Ki. 15:11

3. From the time of the division in Israel up to the beginning of Jehoshaphat's reign, 8 kings had taken the throne in the northern Kingdom of Israel, whereas 3 kings had reigned in the southern kingdom of Judah. 1 Chron. 16 summarizes the reigns of these kings of Israel, and is full of apostasy, conspiracy, drunken leadership, murder and violence! With what you have learned from the charts above, briefly summarize and contrast the conditions in the two kingdoms, and the degree of stability (politically, socially, spiritually) in each. A few sentences is fine.

KING ASA

LIKE FATHER... LIKE SON?

For the next several pages we will focus on the reign of Jehoshaphat's father, Asa. These two kings share many similarities, along with several key differences. Jehoshaphat is able to incorporate many of the outstanding spiritual qualities of his father's life and reign into his own, while learning from the errors Asa made. **Before answering the following questions, please read 2 Chronicles 14-16 in its entirety.** Create simple chapter breakdowns for each chapter and record below. The first chapter is done for you.

CHAPTER BREAKDOWN

2 Chronicles 14

- **V. 1-8** – Asa takes throne; did right in eyes of Yahweh; removes idols from land; commands Judah to seek Yahweh; Takes away high places and images; kingdom is quiet
- **V. 9-15** – Asa's reliance on Yahweh in face of impossible odds. Judah's victory over the Ethiopian host.

2 Chronicles 15

2 Chronicles 16

2 CHRONICLES 14:1-8

1. Due to Asa's faithful beginnings *'the kingdom was quiet before him'* in v. 5. What does this word *'quiet'* mean?

Strong's # 8252

Word: shaquat

Meaning:

2. **BIBLE MARKING EXERCISE**:- find and colour in the occurrences of 'rest' or 'quiet' in Asa's reign. (*Hint: also colour in 'no more war' in 14:7 and 15:19*)

3. According to 2 Chron. 14:2, what is the divine estimation of Asa's reign?

4. What acts earned him this summation (v. 3-4)?

SEEK...

In 2 Chron. 14:4 we encounter a word that becomes very significant in the lives of both Asa and Jehoshaphat – ‘seek’. Two Hebrew words are translated as *seek* and both have similar meanings. The most-used word is the Hebrew word **darash**. Strongs (1875) has this definition:

dârash - A primitive root; properly to *tread* or *frequent*; usually to **follow (for pursuit or search)**; by implication to *seek* or *ask*; specifically to *worship*:

The words for *seek* are used twenty-eight times in 2 Chronicles in the context of *seeking* Yahweh, and we know 2 Chronicles deals with *all the kings of the divided kingdom*. Nineteen of those occurrences (*two-thirds!*) are in the reigns of Asa and Jehoshaphat. This will prove to be a major theme in their lives!



BIBLE MARKING EXERCISE – Colour in the occurrences - 2 Ch. 14:4,7(2x); 15:2,4,12,13,15; [16:12]; 17:3,4; 18:4,6,7; 19:3; 20:3,4(2x); 22:9.

5. Summarize what you learn from these other occurrences of *darash* outside of the Asa/Jehoshaphat record.
 - **Psalm 119:10**
 - **Ecclesiastes 1:1-3**
 - **Isaiah 55:6**
6. Consider the following references, where Jesus invites disciples to **follow** him – to *actively pursue a life of righteousness*. Summarize what each passage teaches us about the demands of discipleship.
 - **Matthew 16:24**
 - **Matthew 8:19**
 - **Matthew 19:21**
7. From what you have learned about seeking from the information and questions above, what can you conclude regarding the character of Asa and Jehoshaphat? Do think ‘*seeking*’ is a significant theme in their lives?
8. In verse 6 Asa is given ‘*rest*’. According to this verse, what and where is this ‘*rest*’ from?
9. What does this word ‘*rest*’ mean?

Strong's #	5117	Word: nuwach	Meaning:
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10. David and Solomon were also given this ‘*rest*’ from all their enemies. Where are these references?

David:

Solomon:

11. What well-known phrase is used to describe David's relationship with God in 1 Sam. 13:14?
12. According to verse 7, what reason is given for the rest and prosperity enjoyed by Asa and Judah?
13. Where does Jesus teach the same principle – that if we seek first the kingdom of God, we will be blessed? By examining the context, what specifically does Jesus say will be added to us when seeking God is our first priority?

2 CHRONICLES 14:9-15

1. Contrast the size of Asa's and Zerah's armies, respectively.
2. When Asa says "*it is nothing with thee to help, whether with many, or with them that have no power*", whom is he quoting? (**Hint: check your margin!**) Consider the odds in that situation and **briefly** describe the event.
3. In 2 Chron. 32:7-8, Hezekiah provides similar counsel to Judah. Briefly describe the situation.
4. Who else fought against ***gigantic*** odds '*in the name of the LORD of hosts*'? To Whom did this individual say the battle belonged? Where is this recorded?
5. Name other characters who faced seemingly insurmountable odds, but were victorious through God's help.
6. Read Romans 8:31-39, and list the things (v. 35-39) which cannot separate us from the love of God, through Jesus Christ.
7. At this time of great difficulty, Asa did not rely on his own strength or ingenuity for success, but turned to his God. How are Paul's words in 2 Cor. 12:9-10 relevant to this situation?

There is no greater moment in the life of a saint than when he recognizes his great need for Almighty God, and submits himself to the Father in a state of utter humility and helplessness. This wonderful demonstration of faith marks the pinnacle of Asa's life!

8. There were two mighty armies described in verses 8 and 9 – but Whose *host* was the destroying power, according to v. 13?

9. Who are ‘God’s host’? Provide proof.

10. Read Leviticus 26:1-12, then fill out the chart below noting the similarities with 2 Chron. 14-15.

LEVITICUS 26:1-12	2 CHRONICLES 14
V.1 – no idols	2 Chron. 14:3
V. 3 – keep commandments	
V. 5 – dwell in land safely	
V. 6 – YHWH will give peace in the land, no sword	
V. 7 – chase enemies, fall by sword	
V. 8 – 5 chase 100, 10 chase 1000	
V. 9 – establish covenant with you	2 Chron 15

Yahweh promised to establish His **covenant** with those who put away the idols in their lives, walked in His statutes and kept His commandments. Keep this thought in mind as we move on to chapter 15.

2 CHRONICLES 15:1-2

Asa returns home after having experienced the power of the prayer of faith, and having witnessed the incredible power of the angelic host against an enormous enemy army. And yet, in the euphoria of this great deliverance, he is approached by Azariah the son of Oded and delivered a message that is at once comforting and thought-provoking. **Note:** *keep your eyes and ears open for our ‘seek’ word in this chapter!*

1. What does Azariah mean, and how is this significant given the events in the previous chapter?
 Strongs # 5938 Word: Azariah Meaning:

2. To whom is Azariah’s message directed?

3. According to Azariah’s message, when will Yahweh be with us?

4. According to Azariah’s message, when will Yahweh forsake us?

5. James 4:8 provides a New Testament version of this verse and principle. According to the second half of the verse, what two things does James say draw us near to God?

6. According to the following references, what is required in order to ‘draw near to’ or ‘be with’ God?
- Psalm 145:18 –
 - Zech. 1:3 –
 - Heb. 10:22 –

SEEK AND YE SHALL FIND

7. If we want to ‘find’ God, to what source do we turn?
8. Find alternate translations for 15:2. How is ‘He will be found of you’ rendered in the NASB?
9. What do we learn from the following references about seeking and finding Yahweh?
- Acts 17:27 –
 - Isaiah 55:6-7 –
 - Jer. 29:12-14 –

We are ‘with Yahweh’ when we subscribe to His values, and align our lives with His righteousness, pursuing what is good. He is *found* of us when we seek Him with our whole heart, when we call upon him with a true heart and a clean conscience. Through daily reading of His word, prayer, and cleansing our lives from sin we draw nigh to Him.

10. What does the word ‘forsake’ mean?
- Strong’s # 5800 Word: Azab Meaning:
11. Look up the references below, and record who was being forsaken by Yahweh, and why.
- 1 Sam. 15:23 –
 - 2 Chron. 12:5 –
 - 1 Kings 9:6-9 –

When does God forsake *us*? **Only when we make the first move, and separate ourselves from Him through our actions or unbelief.** He is always willing to accept the return of His erring children, but as a righteous God and Father, He will not associate Himself with their ungodly behaviour. We can count on God to be a merciful Protector who will not abandon us to the trials and difficulties of this life. However, those who turn and forsake the way of life, or turn their ears from hearing His word, will in turn be forsaken.

*“O LORD, the hope of Israel, all that forsake thee shall be ashamed, and **they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.”** Jer. 17: 13*

2 CHRONICLES 15:3-7

The 'long season' of Azariah's prophecy (v. 2-6) has been applied to several different time periods in Israel's history. One suggestion is that it refers to the reigns of the kings of Judah who preceded Asa – _____ and _____. During their reigns, God's word, priesthood and presence were not honoured in Israel, and therefore tumultuous times were experienced by its citizens.

Asa is given a chance to be the fulfillment of verse 4: *to seek and be found of God*, which is the only way of escape from the tumult of a godless world.

2 CHRONICLES 15:8-15

1. What actions does Asa take in verse 8 to 'be with Yahweh'?
2. According to verse 16, Asa's actions brought him into conflict with his own family. Describe the conflict, and how Asa dealt with it.
3. What principle can we learn from this with regard to our allegiance to family?
4. What does Jesus have to say about this in Matt. 10:37 and Matt. 19:29?
5. After hearing of the importance of heeding the word of God in verse 3, Asa is moved to remove idols from Judah. What lessons does this teach us about how the word should affect our lives? How can you apply this practically to your own life?
6. What motivated those of Ephraim, Manasseh and Simeon to gather together with Judah in verse 9?
7. Under the guidance of Asa, the people enter a covenant in verse 12-13 to SEEK Yahweh with all their heart and soul. What is the punishment for those who do not enter this covenant?
8. What is the great covenant God has us called to enter with Him? What is the consequence for avoiding this covenant, and how does this relate to the penalty Asa laid down at this time?
9. How do the following passages validate this?
 - Rom. 6:21
 - Rom. 6:23
 - Eph. 2:12

10. Before entering the covenant in verse 12, Asa had begun to make changes in Judah. What had he done in verse 8? The following passages speak of the need to put away the idols/sins of our old lives as a response to entering a covenant with God. Summarize each.

- V. 8
- Rom. 6:12-13
- Col. 2:11-12
- Col. 3:5, 8-10

11. What promise from earlier in the chapter does 2 Chron 15:15 fulfil?

12. What does the word *'desire'* mean?

Strong's # 7522

Word: ratson

Meaning:

2 CHRONICLES 16:1-6

1. At what point in Asa's reign does chapter 16 occur? (*Hint: How long did Asa reign?*)

2. Summarize verse 1-6.

3. When had Asa last faced a military onslaught?

4. How has Asa's source of confidence shifted? Discuss.

2 CHRONICLES 16:7-10

1. This is the second battle after which a messenger of God has confronted Asa. Compare Hanani's message to Asa with Azariah's message in 15:2. What part of 15:2 applies to Asa here?

2. Do you think Yahweh had *completely* forsaken Asa after this one mistake, or is there still room for repentance?

3. Hanani means *gracious* (Strong's # 2607). What does this suggest regarding God's willingness to work with Asa, should he respond in a humble and contrite manner to this rebuke?

4. What does the word *'rely'* mean?

Strong's # 8172

Word: Shaan

Meaning:

5. In what context was this Hebrew word used with regard to Asa, in chapter 14?

6. What does Jeremiah 17:5-8 tell us about where to put our trust?

7. Who/what are 'the eyes of the LORD' that 'run to and fro throughout the whole earth'?
Hint: Prov. 15:3
8. Where had Asa previously seen these 'eyes' (host) at work in 'showing Yahweh strong'?
9. Find verses that describe how God uses these agents of His to care for and protect the elect. - Eg. Psa. 34:7
10. Asa is being reminded of God's involvement and intervention in his life via His divine messengers. How should being reminded of God's victories in our lives in the past help us place our trust in Him during current or future trials?
11. God is strong on behalf of those 'whose heart is perfect toward him.' What does this suggest about God's presence in our lives when we are acting in ways not in accordance with His righteousness?

2 CHRONICLES 16:1 1-14

12. Asa's response to Hanani's rebuke is *wrath* and *rage*, resulting from damaged pride and a self-righteous spirit. Find 2 proverbs that speak of the dangers of **1)** anger/wrath and **2)** pride, and summarize the verses.
13. The way we respond to rebuke is often a good measure of our spirituality. Summarize the following passages on the theme of rebuke.
 - Proverbs 9:8-9 –
 - Proverbs 12:1 –
 - Proverbs 27:5 –
 - Proverbs 29:1 –
 - Revelation 3:19 –
14. We may not be able to shut those who rebuke us in prison... but we can definitely *shut out* God's word when we don't want to hear it. Find 2 (two) passages related to those who shut their ears from hearing.
15. What does the word '*oppressed*' mean?
Strong's # 7533 Word: ratsats Meaning:
16. In what year of his reign does Asa contract this disease in his feet? How many more years are left in his reign?
17. Asa is diseased '*in his feet*'. What does this suggest about his walk before God in his final years?

18. Who does Asa seek in his time of sickness? Who does he *not* seek? How is this different from his pursuit of God at the beginning of his reign? (*Hint: you should have these words coloured in!*)
19. Who is the true Physician of all our infirmities? Find two references which refer to God as a Healer.
20. Which king, who *'trusted in the LORD'*, appealed to God at a time of great sickness, and what was the result? Provide a reference.
21. What does *'Asa'* mean? Discuss the irony in this context.



SUMMARY OF ASA'S LIFE

Asa began his long reign as a true disciple – seeking and following his God. He placed his trust in Yahweh, and responded to God's great deliverance by leading Judah into a covenant to seek Yahweh with their whole heart – he even made it illegal not to worship Yahweh! However, near the end of his life Asa's trust shifted from his God, to the flesh, and he looked to the leaders and doctors of this world for help. Unable to accept rebuke, Asa thrust God's counsel from his life, oppressing the people in his wrath.

Life in the truth is a marathon, not a sprint. Spiritual endurance and consistency is necessary: we can't bank our righteousness. Complete the passage below:

Ezekiel 33:12 "Therefore, thou son of man, say unto the children of thy people, The _____ of the righteous shall not _____ him in the day of his _____: as for the _____ of the wicked, he shall not _____ thereby in the day that he _____ from his wickedness; neither shall the righteous be able to _____ for his righteousness in the _____ that he sinneth. 13 When I shall say to the righteous, that he shall surely live; if he trust to his _____ righteousness, and commit _____, all his righteousnesses shall not be _____; but for his iniquity that he hath committed, he shall die for it. 15 If the wicked _____ the pledge, give again that he had robbed, _____ in the statutes of _____, without committing iniquity; he shall surely _____, he shall not die. 16 None of his sins that he hath committed shall be _____ unto him: he hath done that which is lawful and right; he shall _____ live."

1. Which king of Judah lived unrighteously for the majority of his reign, but reformed right at the end?

Manasseh (55 yrs) and Asa (41) had two of the longest reigns of any of the kings of Israel and Judah. The theme of their lives was completely reversed – Asa's life ended on a *decline*, whereas Manasseh's ended on an *ascent*!

2. Find 2 references that speak of the need serve God to the end (*Hint: search for 'endure', 'hold fast', 'continue'*)

3. What legacy (positive and negative) did Asa leave for Jehoshaphat? Try to come up with at least 5 points.

4. What verse in chapter 15 would you use to summarize Asa's reign? Explain.

A PUZZLING STATEMENT...

2 Chron. 15:17 records that *"the heart of Asa was perfect all his days"*. This can be confusing when it seems that at the end of Asa's life he turns away from Yahweh as we'll see later in this study. The following references help us identify what it means to have a perfect heart in the time of the Kings:

- **1 Kings 11:4-5** – Solomon's heart was not perfect when his heart was **turned after other gods**. *"For Solomon went after Ashtoreth..."*
- **2 Chron. 25:2,14-15** – Amaziah did right in the sight of Yahweh, but *not* with a perfect heart. Verses 14-15 tell us why – he **set up gods** of the other nations and sought after them.
1 Kings 15:3 – Abijam walked in *all the sins of his father Jeroboam*, and his heart was not perfect with Yahweh. The sin of his father was building high places, images, and groves – 1 Kings 14:21-24

So for a king to have a *'perfect heart'* seems to mean that he had not turned his heart to worshipping other gods. In that sense, Asa's heart was perfect, even though his spiritual endurance is more doubtful.

5. Make a list of spiritual lessons you have learned from your study of Asa that you can work toward applying in your own life.

CHRONICLES 17

JEHOSHAPHAT ASCENDS THE THRONE

Jehoshaphat’s father Asa left a mixed legacy: moments of great faith and spiritual leadership (as when he led the nation into a covenant to SEEK Yahweh), but also spiritual inconsistency, and his gradual lack of reliance on God’s help, and eventual trust in the flesh. In those last and lowest years, while his Father’s faith and example are fading in Judah, and the wicked king and queen Ahab and Jezebel are reigning in Israel, Jehoshaphat is preparing to take the throne.

As you proceed through the rest of the study, make note of similarities and differences between Asa and Jehoshaphat (**you’ll need to complete a chart later on in the study**). While Jehoshaphat is by no means a perfect man or a perfect king, he demonstrates the positives of his father’s character and reign, while at the same time learning from many of his father’s mistakes.

CHAPTER 17 – JEHOSHAPHAT TAKES THE THRONE

2 CHRONICLES 17:1-6

1. What does Jehoshaphat mean?
 Strongs # 3092 Word: Jehoshaphat Meaning:
2. The theme of judgement occurs throughout the study of Jehoshaphat, and there are several Hebrew words, forms of *shaphat*, which are used. Using an Englishman’s Concordance or a Bible Computer program, Fill out the chart below.

JUDGEMENT IN JEHOSHAPHAT – ‘JUDGEMENT OF YAHWEH’		
Hebrew Word	Occurrences in Jehoshaphat’s life (2 Chron. 17-20)	Meaning
Strongs # - 8199 – <i>shaphat</i>		to judge - ie pronounce sentence, decide controversy
Strongs # - 8196 - <i>shephowt</i>		An act of judgement - ie, punishment
Strongs # - 4941 - <i>mishphat</i>		A verdict – especially a sentence of formal decree

3. **BIBLE MARKING EXERCISE:** Transfer the chart above into your margin, or colour in the occurrences.
4. What age was Jehoshaphat when he took the throne? (*Hint: look in 2 Chron. 20:31*)
5. How long did he reign as king?
6. Look at your Kings chart. How many kings reigned in Israel in the 41 years that Asa reigned over Judah, as Jehoshaphat was growing up? List them.
7. Describe the contrast Jehoshaphat would have noticed between Israel and Judah as he was growing up, and as he prepared to take the throne after his father. Think politically as well as spiritually.

8. Jehoshaphat was ready to lead his nation at ___ years of age. Who else in scripture was of a similar age (ie, within 5 years) when given significant leadership responsibility? Make a list.
9. Read Isaiah 50:4, speaking prophetically of the Lord Jesus Christ. According to this passage, how was Jesus able to fulfill his leadership so effectively?
10. How, today, is our ear '*wakened morning by morning*'?
11. What passage did we consider earlier in our study, which described this process of a king's preparation? What phrase in this passage echoes the theme of being wakened by God '*morning by morning*'?
12. From what we know of the kings of Israel, do you think they heeded this commandment from Deut. 17, particularly verse 18-19?
13. Jehoshaphat was ready and able to effectively lead a nation at 35 because of the preparation he underwent *before* reaching that age. Youth affords us many resources that don't exist later on in life – time, energy, mental abilities and freshness, enthusiasm and optimism. Many of these resources can be taxed by the obligations that accompany careers, marriage, children, ecclesial responsibilities, etc.

Consider the verses below, and summarize their application to:

- 1) your own personal spiritual development
 - 2) ecclesial life (meetings, conferences, Bible Schools, etc.)
 - 3) friends in the Truth
 - 4) encounters with the world
- **Eccl. 12:1** – *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;*
 - **1Ti 4:12** - *Let no man despise thy youth; **but** be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*
 - **Lamentations 3:26** *It is good that a man should both hope and quietly wait for the salvation of the LORD. 27 It is good for a man that he bear the yoke in his youth.*

14. What can you do now, in your youth, as preparation for future leadership – either shortly in your families and ecclesias, or in the future as kings and priests in the age to come?

15. According to 2 Chron. 17:1, what is Jehoshaphat's first action upon taking the throne? According to verse 2, how does he achieve this?

16. Who is currently ruling in Israel?

17. From what you have learned of the conditions in the northern ecclesia of Israel, do you think this was a good move by Jehoshaphat, or no? Explain, keeping in mind Jehoshaphat's responsibility as a king to shepherd his flock.

18. The end of v. 4 tells us that Jehoshaphat walked '*not after the doings of Israel*'. List some of the '*doings of Israel*' and ungodly characteristics endemic in Israel which Jehoshaphat would have been strengthening himself against.

19. Summarize what the following passages teach about the danger of association with evil influences?
1 Cor. 15:33 -

Eph. 5:11-12 –

Gal. 5:9 -

Judges 2:1-3 –

.

20. How does 2 Chron 17:3 prove that God was pleased with Jehoshaphat's initiative to '*strengthen himself against Israel*'?

21. Find alternate translations (including the KJV margin) for verse 3. How else is '*because he walked in the first ways of his father David*' translated?

22. Describe the '*first ways*' of Jehoshaphat's father Asa.

23. Do a Bible search for verses discussing **David's way(s)**. Choose 2 passages, and summarize the characteristics mentioned in these passages.
24. Jehoshaphat **walked** in the **early** ways of his father Asa. What description is given to Asa's feet/walk in his **later** years?

There are many similarities and differences between the lives of Asa and Jehoshaphat. The saying "Like Father, like son" can be applied to these two men inasmuch as Jehoshaphat emulated many of his father's spiritual characteristics, while avoiding many of his errors and flaws. **You'll be filling out a chart with these similarities and differences near the end of the study, so keep your eyes open for them!**

25. Jehoshaphat is commended, in v. 3 and 4, because he *'sought not unto Baalim; but sought to the LORD God of his father.'* This is the first occurrence in Jehoshaphat's life of our theme word *'darash'*. Jehoshaphat was not a disciple of Baalim, but a pursuer of Yahweh.

What famous mountain-top incident in the life of Ahab and Jezebel proves that Baal worship was a feature of their reign over Israel.

SPIRITUAL HOUSEKEEPING

The LORD was with Jehoshaphat, and he was successful in cleansing himself and Judah, because he took a two-step approach to dealing with sin: *he sought **NOT** to Baalim, but sought **TO** Yahweh.* In our own personal battles against sin, we will never succeed by focusing solely on avoiding evil. Although it is imperative to identify and forsake sin, victory over sin only occurs by seeking righteousness.



In Matthew 12:43-45, Jesus uses the image of a man who sweeps an 'evil spirit' from his house, but because he leaves it empty, the evil spirit returns seven times stronger and *'the last state of that man is worse than the first'*! It was absolutely right of the man to *'seek not to Baalim'*, but his efforts failed because he left his life empty of righteousness, and did not *'seek to Yahweh'*.

So it is in our lives. We will NEVER be able to weaken the power of the flesh... but we *can* strengthen the spiritual response through reading and applying God's word. We overcome sin by denying it, crucifying it, and putting it to death, which is the lesson of the cross. In practical terms, this means we replace those things of the flesh with the things of the spirit.

26. Read Romans 12:2. What does *'renewing'* mean?

Strong's # 341

Word: anakainosis

Meaning:

27. ‘Spiritual Housekeeping’ sometimes involves *renovations*. When you renovate a space in your house, you don’t just get rid of what you don’t like – you *replace* it with something *better*!

One of the foundation principles of the atonement is: **death to sin, life to righteousness**. Consider the following passages, and summarize each.

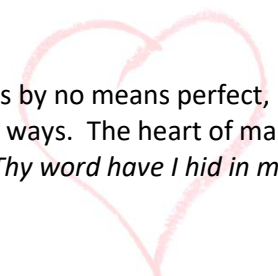
- Romans 12:21 –
- Romans 6:10-11 –
- Gal. 2:20 –
- Col. 3:8-14 –
- Heb 1:9 – (this was the KEY to Jesus’ victory over sin!)

The two most important tools in our Spiritual Tool belt are: The WORD of GOD and PRAYER.

28. Similarly to Solomon, Jehoshaphat is rewarded for his faithful efforts to put God first with riches and honour in abundance. Yet Jehoshaphat’s heart is *‘lifted up in the ways of the LORD’*, and not in his material substance. What verse speaks of wisdom, might and riches, and what we should glory in? (*Hint: use a Bible program!*) Summarize.

HIS HEART WAS LIFTED UP IN THE WAYS OF THE LORD

29. Verse 6 contains a phrase that becomes the theme of Jehoshaphat’s life. Although he is by no means perfect, and many of his weaknesses appear to be chronic, his heart remains *‘lifted up’* in God’s ways. The heart of man is naturally wicked (*Jer. 17:9, etc.*), but can be changed by application of God’s word: *“Thy word have I hid in my heart, that I might not sin against Thee.” Psa. 119:11*



According to the following passages, what are some other descriptions of the heart?

THE NATURAL HEART	THE AFFECTED HEART
Eph. 4:18. - Blind	Psa. 34:18 - Broken and contrite
Jer. 3:17. – Evil	Heb. 10:22 – Sincere/true
Jer. 17:9 - Desperately wicked, deceitful above all things	Psa. 24:4 – Pure

30. Various translations of this phrase are as follows:
- **NIV** - “His heart was **devoted** to the ways of the LORD”
 - **RSV** - “His heart was **courageous** in the ways of the LORD”
 - **NASB** - “he took **great pride** in the ways of the LORD”
 - **Young’s Literal** – “his heart **is high** in the ways of Jehovah”

What does the phrase *'lifted up'* mean?

Strongs # 1361

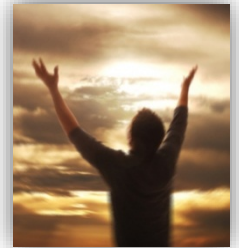
Word: Gabahh

Meaning:

31. This word is often used to describe those lifted up in pride (*2 Chron. 26:16, Isa 3:16, etc.*) – the feeling that we are better than others. Jehoshaphat was lifted up in GOD'S ways – he believed that GOD and *His* way was better than others! Consider the following references and summarize how this Hebrew word is used in each:

- Job 35:5 –
- Job 39:27 –
- Ps. 103:11 –
- Isa. 52:13 –

32. At times in our youth, we can look at the Truth as something that's holding us back. But to Jehoshaphat, it was something that was holding him up – it made his heart *soar*! You could say that Jehoshaphat was proud to be a Christadelphian – glad to be associated with the Lord Jesus Christ, excited to share the Hope of Israel. List some aspects of the Truth that *'lift up your heart'*.



33. What passage in Colossians speaks of rising above earthly things, and seeking heavenly things? Find the passages, and record in the space below.

34. Verse 6 tells us that Jehoshaphat took away the **high places** and **groves** out of Judah.

Strongs # 1116

Word: bamah

Meaning: high places, mountain

Strongs # 842

Word: asherah

Meaning: sacred trees for worshipping Astarte, consort of Baal

35. Using a Bible Commentary or a computer program, *briefly* summarize this form of idol worship.

36. We might think that this type of blatant and explicit abuse of sex doesn't exist today. But consider the casual attitude of Hollywood and the entertainment industry today, in its music, television, etc. Do you think this is similar to the *'groves'* of Jehoshaphat's day?

37. What passage in the Romans 1 tells us that it's not only those who engage directly in immoral practices, but also those who are entertained (*'take pleasure'*) by those who do, who anger God?

38. How does this affect your attitude toward popular entertainment from a moral perspective? There are many behaviours and values exhibited by popular media which we likely don't engage in ourselves... but are we finding pleasure in them? Have **YOU** 'taken the groves out of your land/life'?

39. Make an honest list of things (idols?) in your life that draw your mind to the earth. Think of people, pastimes, etc.



2 CHRON. 17:7-9 – ACTION!

Immediately upon taking the throne, Jehoshaphat strengthens himself against the sin rampant in the Northern Kingdom (v.1), and removes the idols that are strewn throughout Judah. But, as we have seen, sin is not overcome solely by avoiding iniquity: it must be overcome with good! We saw Jehoshaphat do this individually in verse 3-4, but this next set of verses describes his application of this principle to the whole nation of Judah!

Jehoshaphat addresses a chronic weakness in the nation of Judah – as we saw in 2 Chron. 15, the people were without God, because the priests were derelict in their duties to teach the law.

1. Jehoshaphat initiates his national religious education program in the third year of his reign. Why do you think this occurs in his third year? (**Hint:** consider Deut. 17:18 as one possible reason)

2 Chron. 17:7-9 makes reference to a long list of princes, Levites and priests. Define these words.

- Princes:** Strongs # 8269 Word: sar Meaning: ruler, leader
- Levites:** Strongs # 3881 Word: Levi Meaning: joined to
- Priests:** Strongs # 3548 Word: kohen Meaning: priest



2. What was the role of the priest in teaching the law? (**Hint:** look in Malachi)

A GOOD NAME IS BETTER THAN GREAT RICHES...

3. Define the names of the **princes** (the civil servants in charge of the 'ministry of Education', so to speak). The Strong's numbers have been provided for you. (**Hint:** A Bible program would be a really good idea here!)

- Benhail:** Strongs # 1134 Meaning:
- Obadiah:** Strongs # 5662 Meaning:
- Zechariah:** Strongs # 2148 Meaning:
- Nethaneel:** Strongs # 5417 Meaning:
- Michaiah:** Strongs # 4322 Meaning:

4. Define the names of the **Levites**.

Shemaiah:	Strong's # 8098	Meaning:
Nethaniah:	Strong's # 5418	Meaning:
Zebadiah:	Strong's # 2069	Meaning:
Asahel:	Strong's # 6214	Meaning:
Shemiramoth:	Strong's # 8070	Meaning:
Jehonathan:	Strong's # 3083	Meaning:
Adonijah:	Strong's # 138	Meaning:
Tobijah:	Strong's # 2900	Meaning:
Tobadonijah:	Strong's # 2899	Meaning:

5. Define the names of the **Priests** (*those charged with the responsibility of the actual teaching*):

Elishama:	Strong's # 476	Meaning:
Jehoram:	Strong's # 3088	Meaning:

6. Given the meaning of their names, what type of people do you think these men were? Do you think Jehoshaphat would have had a kinship with these men?

7. Describe the job Jehoshaphat gave these men.

8. Great spiritual leaders are able to motivate their people by example. Jehoshaphat is heeding the instruction of Deut 17, reading and writing out the word of His God – personally as well as *nationally*! Because of Jehoshaphat's spiritual initiative, the law of God is being read to Judah, city by city, and His word is being written on their hearts!

It was a shepherd's responsibility to provide pasture or feeding for his flock. In fact, the word '*shepherd*' essentially means '*a feeder*'! The primary method of ensuring the health of an ecclesial flock is to provide it with a consistent and healthful food source: **solid instruction from the word of God**. How do the following verses add to this understanding?

- **Jeremiah 3:15**

- **1 Peter 5:1-4**

9. Read Ezekiel 34: 1-6. And fill in the blanks. Note the progression of decay that occurs when those with the capacity or responsibility to teach the flock neglect their duties.

Ezek. 34:1 “And the word of the LORD came unto me, saying, 2 Son of man, prophesy against the _____ of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do _____! should not the shepherds feed the _____? 3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

4 The _____ have ye not _____, neither have ye _____ that which was _____, neither have ye _____ that which was _____, neither have ye _____ that which was _____; but with force and with cruelty have ye ruled them. 5 And they were _____, because there is no shepherd: and they _____ to all the beasts of the field, when they were _____. 6 My sheep _____ through all the mountains, and upon every high hill: yea, my flock was _____ upon all the face of the earth, and none did search or seek after them.”

An unfed flock wanders ‘*upon every high hill*’ – they end up in ***the place of idolatry!*** When those with the capacity and responsibility neglect their duty to provide their ecclesial flock sufficient spiritual nourishment, the following progression occurs:

- The flock becomes diseased, and sick
- The flock becomes broken
- The flock is driven away
- The flock becomes lost
- The flock becomes scattered
- The flock becomes meat to all the beasts of the field
- The flock wanders through all the mountains and high places



10. What does Hosea 4:6 tell us happens when we have a ‘*lack of knowledge*’?

11. The Bible does no good on the shelf. As the saying goes: “*If your Bible’s in good shape... chances are you’re not!*” We need our Bibles to be well-used! If you were alive in Jehoshaphat’s day, which group would you be a part of: those familiar enough with the Law to go out and share it with others? Or the group that needed instruction?

What can you do to make the Word more important in your life? Make a list of practical suggestions.

12. Jehoshaphat teaches us an important lesson in identifying and filling the needs of our brethren. He sees the spiritual frailty of Judah, and after taking the time to think through a wise remedy, he ***goes to them*** to meet their need. How can you do a better job of identifying and filling the spiritual needs of your brothers and sisters? Make a list or a plan.

2 CHRON. 17:10-19

13. According to v.10, what happens as a result of Jehoshaphat’s spiritual reforms in v. 7-9? What does this suggest with regard to what must happen in our ecclesias before our light can shine brightly to the world around us?

14. The events and characteristics detailed in this section are a type of the millennial reign of Christ. Fill in the chart below. Provide references from 2 Chron. 17 to complete the third column.

EVENT/CHARACTERISTIC	PASSAGE	2 CHRON. 17
Yahweh’s judgement rules from the throne	Isa. 2:3	
Judah cleansed of idol worship	Ezek. 37:23	
All Judah serves and obeys their King joyfully	Eze. 37:23-24	
Law goes forth from Zion (<i>via kings and priests</i>)	Isa. 2:3	
Saints as teaching priests	Isa. 61:6	
Nations subjugated	Isa. 2:4	
Peace, not war	Micah 4:3	
Nations/Gentiles bring tribute of silver and livestock to Jerusalem	Psa. 72:10	
Arabs send flocks	Isa. 60:6-7	
Wastes of Judah rebuilt	Ezek. 36:33	
Faithful standing army	Psa. 149:6	

15. Summarize Jehoshaphat’s military (described in v. 14-18). What is the total number?

This is the largest army referenced in scripture thus far! Jehoshaphat’s incredible spirit and practical endeavour have been rewarded richly by his God: he has been blessed in terms of finances, military, and honour. Revelation 5:11 tells us that the multitude of saints under Christ’s command in the Kingdom age will be *‘ten thousand times ten thousand, and thousands of thousands!’*

16. One of Jehoshaphat’s *‘captains of thousands’*, Amasiah, *‘willingly offered himself unto Yahweh’*. Discuss the irony of his name, keeping in mind his occupation.

Strong’s # 6006 Word: Amasiah Meaning: Yahweh is Strength

17. What verse in Romans 12 refers to the type of sacrifice we must give?

2 CHRONICLES 18

2 CHRONICLES 18 – JEHOSHAPHAT AND THE HOUSE OF AHAB

Our study of 2 Chronicles 17 saw Jehoshaphat take the throne in a blaze of enthusiasm and action – strengthening himself against the evil influences in Israel, and committing himself to repair the spiritual deficit in Judah. The chapter ended with Jehoshaphat enjoying peace and plenty, blessed by God and admired by the nations.

But in 2 Chronicles 18 we're introduced to a chronic flaw in Jehoshaphat's character: while he is a man of good intentions and good motives, he too often *compromises* God's principles in his pursuit of friendship and harmony. In chapter 18, Jehoshaphat's foolish alliance with King Ahab of Israel almost kills him - and worse than that, he lays the foundation for a series of events that almost leads to the extinguishing of the royal line of David from Judah.



And it all starts with a wedding...

2 CHRON. 18:1 – FAMILY MATTERS

1. What does the phrase *'joined affinity'* mean?
Strong's # 2859 Word: chathan Meaning:
2. Who does verse 1 suggest initiated this joining of affinity? Does this surprise you? Why?
3. Describe this marriage alliance – who was getting married? (**Hint:** see 2 Chron. 21:5-6)
4. Who were the parents of the bride?
5. Using the passages provided, describe each of her parents.
 - **Mother:** 2 Kings. 9:7 -
1 Kings 21:25 -
2 Kings 9:30 -
 - **Father:** 1 Kings 21:25 -
6. Where was the bride's mother from (**Hint:** look for the first occurrence of 'Jezebel')? Should Ahab have married her? What does this suggest about their respect for God's principles and boundaries in the area of courtship and marriage?

7. Jehoram is most likely about 14-15 years at the time of his marriage to Athaliah. Although scripture records some cases of individuals in their mid-teens who demonstrate remarkable faith and conviction for their age, do you think it was wise for Jehoshaphat to turn over his son to the influences of Ahab and Jezebel at this tender, impressionable age? Explain?
8. Given the character and exploits of the bride's parents, and the environment she was raised in, what do you think her values, qualities and priorities were like?
9. Briefly describe the bride's character, deeds, and (*lack of*) success in raising a godly seed, using the verses below:
 - 2 Chron. 21:6 –
 - 2 Ki. 8:26-27 –
 - 2 Ki. 11:1 –
 - 2 Kings 11:20 –
 - 2 Chron. 24:7 –
10. What does Genesis 2:18 record as the reason for Eve being provided for Adam? Do you think Athaliah would have fulfilled this role?
11. How long did Athaliah '*reign over the land of Judah*'? What does this number represent?
12. We will look into the principles of courtship and marriage later on in a separate study. However, it bears addressing at this point in our consideration, that sometimes people justify relationships and marriage with those outside the Truth because they believe their influence will turn the unbeliever to God. What light do 2 Chron. 21:6 and v. 13 shed on this perspective? – ie, whose influence was stronger?
 - a. According to these verses, what parties were affected by Athaliah's influence?
13. What does this tell you of the power of bad influences? What verse in the New Testament warns us about the dangers of '*evil communications*' (bad company)?
14. According to 2 Chron. 22:10-12, what did the introduction of Jezebel's influence into Judah almost lead to? (*Hint: cp. Jer. 33:17*)

15. Athaliah's effects plagued Judah for thirty years and almost snuffed out David's line completely. What does this teach us about the long-ranging effects/consequences our errors can have – on us, and on others?!

We've placed the blame for the disaster of Jehoram and Athaliah's marriage pretty clearly on the wickedness of the house of Ahab. However, Jehoshaphat is not beyond reproach in his raising of Jehoram, either. 2 Chron. 21:1 tells us that Jehoshaphat gave Jehoram preferential privilege because he was the firstborn, even though v. 13 tells us that his brothers were '*better than him*'.

God puts us in families to keep the truth alive, in order that a godly seed might be raised (Mal. 2:15). However, it's important that we don't allow our family ties to influence our spiritual decisions. We saw Asa take the correct position in 15:16, when he removed his *own mother* from being queen due to her idol worship!

However, other characters in scripture could not see past their preference and family ties – Isaac loved Esau, the man of the field despite his fleshly character; and both Eli and Samuel failed to rebuke their sons' ungodliness, and as a result were themselves rebuked.

16. Do you think **Jehoshaphat's 'family ties'** affected him in this chapter? How?

17. We will be considering the topic of marriage and preparation for marriage in a later study, but it's helpful to reinforce here that scripture teaches explicitly that marriage outside the Truth is never acceptable, and that looking for a partner outside of God's boundaries is done to our own peril. Athaliah was, however, *technically* a member of the '*Samaria Ecclesia*'. Yahweh still had many faithful prophets working to convert Ahab, Jezebel, and the nation as a whole, and Israel, until the Assyrian captivity, is still considered God's ecclesia.

However, it is clear that the house of Jehoshaphat and the house of Ahab had little in common, and the marriage was not an '*equal yoking*' (2 Cor. 6:14). What warnings can you take from this situation? Ie, once we know God's boundaries, what discernment should we be using with regard to finding a spiritual likemind?

THE POWER OF EXAMPLE

18. Interview a happily-married elder couple in your ecclesia. Ask them the following questions (as well as any more you can think of!) and record them on a separate piece of paper. Spiritual principles are built from consulting scripture, but *seeing* these principles *proven by experience* can provide powerful validation of their truth.
1. How long have you been married?
 2. If you were a Christadelphian at the time, what **spiritual** qualities drew you to your spouse?
 3. What **personal** qualities/characteristics drew you to your spouse?
 4. How has your marriage helped your attendance at ecclesial functions?
 5. How has your marriage helped you in raising children?
 6. Read **Ephesians 5:21-33** as a group.
 - a. **To the husband:** How has your marriage relationship helped confirm the wisdom behind the principles and practices of Ephesians 5?
 - b. **To the wife:** How has your marriage relationship helped confirm the wisdom behind the principles and practices of Ephesians 5?

7. Was there an incident in your life where you depended particularly on your spouse for spiritual input/direction?
8. How has your marriage helped you endure trials in your life?
9. How has your marriage helped you in the making of financial decisions together?
10. How has your married life affected your decision of where to live?
11. What characteristic do you most admire in your spouse, and is there a Bible character who reflects this?
12. How has your married life helped you understand Godly Love, as described in 1 Corinthians 13? Read 1 Corinthians 13 together and discuss.
13. How has your married life helped you further appreciate the relationship between Christ and the Ecclesia?
14. What further advice would you give to young people regarding the importance of being well-married in the Truth?



This exercise should take at least 60-90 minutes.

Perhaps you can plan to complete the exercise over lunch/dinner.

2 CHRON. 18:2-3 - JEHOSHAPHAT GOES NORTH...

We will consider Jehoshaphat's motives for this marriage alliance and his dealings with Ahab when we look at chapter 19. For now, let's just examine the narrative as it unfolds. With a family connection now established with the house of Ahab, and about a decade having passed, Jehoshaphat leaves his throne in Judah, and commits himself and his nation to a course which nearly ends in ruin!

1. What does verse 1 tell us about the conditions in Judah at the time that Jehoshaphat '*joined affinity with Ahab*'?
2. Do you think that because of the peace and stability in Judah, Jehoshaphat felt obliged to extend his influence to the northern Kingdom at this time? Explain why or why not?
3. What direction is Samaria from Jerusalem?
4. Given the direction, why do you think verse 2 tells us that Jehoshaphat '*went down*'? Think in particular of the contrasting language we read in 2 Chron. 17:6!
5. Search the phrase '*went down*', and find where it is used of a man descending *spiritually*. (*Hint: this man had amazing strength!*) In the future, keep your eyes open for this phrase elsewhere in your Bible study – it's often very telling.
6. The Hebrew words for '*sheep and oxen in abundance*' appear in Solomon's dedication of the temple in 1 Kings. 8:5. What does this tell us of the tone of the assembly that Ahab is trying to create? Do you think he was trying to appeal to Jehoshaphat's spiritual character?

Ahab presents a semblance of Truth and worship, but the events which follow in this chapter show that his '*religion*' is false and selfish, and he is merely creating this show to woo Jehoshaphat.

7. Define '*persuaded*'. Where is the first occurrence of this word?
Strong's # 5496 Word: *cwth* Meaning:
8. Consider the surrounding context of this passage (eg, the following 5 verses), and note its similarity to the house of Ahab and Jezebel! What was supposed to be done to these people?
9. Where is this word used in relation to Jezebel and Ahab's relationship, and who was doing the '*persuading*'? I.e., where had Ahab learned this technique?!
10. As a result of Ahab's persuasiveness, Jehoshaphat joins Ahab in a military manoeuvre to regain Ramoth-Gildead from the hands of the Syrians (cp. 1 Kings 22:3). In order to prove his allegiance, Jehoshaphat tells Ahab: '*I am as thou art*'. Based on what you know about these two kings, do you think this is a true statement?
11. "*I am as thou art, and my people as thy people.*" Jehoshaphat is quoting the pledge of Ruth to Naomi, in Ruth 1:16! Briefly summarize the events in Ruth 1, and explain the circumstances under which Ruth made this pledge.
12. Who was Ruth *really* cleaving to in this verse? How does this contrast to the situation in 2 Chron. 18:3?

Jehoshaphat again uses this same language in 2 Kings 3:7, in a later military alliance with King Jehoram (*not his son*) of Israel, in a war against Moab! Jehoshaphat's reasoning is twisted: he justifies his military alliance with mis-believers, *sanitizing* it with Biblical language.

2 CHRON. 18:4-11 – THE CRACKS BEGIN TO SHOW...

1. The word for '*enquired*' is our word '*darash*'. Jehoshaphat is in the wrong environment if he's looking for *seekers* of Yahweh! In verse 3 he pledges his allegiance to Ahab, and then in verse 4 he suggests they seek Yahweh's counsel. What is wrong with the order of his approach?

Jehoshaphat seeks God's counsel even though he's *already pledged* his commitment to Ahab. At times in our lives we bring matters to God in prayer, even though we've already chosen the direction we plan to go. It's also possible to go '*verse-searching*' to try to find support for our mapped-out intentions! We need to be sure that we honestly give heed to God's word, and humbly approach Him in prayer with our concerns, so that we're willing to adjust our course should it prove to be out of sync with God's way.

2. Examine the two passages below involving Nehemiah and Joshua, and describe the place of prayer in their planning.
 - **Neh. 2:3-5**
 - **Joshua 9:1-15 (particularly v. 14-15)**
3. According to 1 Kings. 18:19, who might these 400 prophets in v. 5 be?
 - a. Describe Jehoshaphat’s recent dealings (ch. 17) with this type of prophet in Judah?



Throughout this chapter we will see warning after warning about the folly of Jehoshaphat’s dealings with Ahab. Unfortunately, Jehoshaphat ignores these signposts, and forges ahead despite them. Keep your eyes open for these ‘**danger ahead**’ signposts as we proceed.

4. Which ‘*prophet of Yahweh*’ do you think Jehoshaphat might have had in mind? (*Hint: use your Kings Chart*)
5. In v. 7 Ahab suggests there is only one local prophet in Samaria. According to 1 Kings 19:18 there were 7000 in Israel who had not bowed the knee to Baal, and an entire School of Prophets. Given Jezebel’s hatred of the true prophets of God (1 Kings 18:4), are you surprised that it is difficult to find a prophet in Samaria?
6. Ahab says that he hates this prophet – rephrase his reason for this hatred in your own words!
7. What do Isa. 30:10 and 2 Tim. 4:3-4 tell us about those who wish to alter the message of truth to fit what they want to hear?
 - Isa. 30:9-10
 - 2 Tim. 4:3-4
8. It is so easy to choose our friends and our counsel based on what we *want* to hear! The following are cases where individuals give ungodly counsel or facilitate actions that encourage others in sin. Summarize each one.
 - Hiram and Judah - Gen. 38:12-20:
 - Jonadab and Amnon – 2 Sam. 13:1-5:
 - Rehoboam and the young princes – 2 Chron. 10:8-11



9. Find at least 2 verses in the Proverbs that show the value of true counsel, even when it hurts: (*Hint: the verses often speak of godly friendship*)



Jehoshaphat's response to Ahab's disdain is: *'Let not the King say so!'* Jehoshaphat obviously has a God-consciousness left. However, he is not willing to make a visible stand against Ahab. It's easy for him to do the right thing in Judah... but in the environment of Samaria, his conviction is wilting.

10. What does Micaiah mean?

Strong's # 4321 Word: Michaiah Meaning:

11. What does Imla mean?

Strong's # 3229 Word: Imla Meaning:

12. A very formal and formidable picture is presented in verse 9 – two powerful kings sitting side-by-side on their thrones, clothed in their royal attire. Sitting represents fellowship – *oneness*. Summarize the following passages. *These are great passages to mark in your Bible next to verse 9!*

- Psalm 1:1 –
- Psalm 94:20-21 –
- Psalm 26:4-5 –

13. Jehoshaphat is indeed, as Psalm 1:1 says, *'sitting with a scorner'* of God! Find 2 references each that explain who we should and should not have fellowship with.

14. Find three passages that link sitting on a throne, with judgement.

15. A *'void place'* is a threshingfloor. What happens naturally at a threshingfloor? What does a threshingfloor represent? (*Hint: See Joel 3:12-14*)

16. According to Deut. 21:19 and Ruth 4:1-10, who sat at the gate of a city, and what was their job?

17. Jehoshaphat (whose name means *"Judgement of Yahweh"*) is sitting on a judgement throne in a place of judgement... with a man who knows *nothing about* true judgement! Judgement is about making decisions – is Jehoshaphat passing the test?

18. Try to imagine the scene, as *all* 400 prophets are ‘*prophesying*’ in this great place of judgement. What do we know about how the prophets of Jezebel ‘*prophesy*’? Provide a reference and summarize.
19. What does a horn represent in scripture? (**Hint:** *Psalms 18:2 and 1 Sam. 2:10*)

In verse 10, Zedekiah uses God’s memorial name of Yahweh (*Hebrew: He Who Will Be*). In this pagan-influenced ritual the prophets of the grove casually weave in elements of truth, without real regard to God’s ways or expectations! Someone needs to make a stand for truth – *but it isn’t going to be Jehoshaphat!*

2 CHRON. 18:12-17 - THE WITNESS OF MICAIAH

1. Micaiah walks into a hostile environment where 400 *false* prophets are speaking one united message of deceit. How in the past had Ahab and Jezebel dealt with true prophets who opposed them? Provide a reference.

We saw when looking at 2 Chron. 18:7 that throughout history the people of God have had to deal with pressure from within and without the ecclesia to alter God’s message to suit the hearers. Both Isa. 30:9-10 and 2 Tim. 4:1-4 speak of this danger, and warn of a time that will come when ‘*sound doctrine*’ will be replaced with fables of false teachers appealing to the ‘*itching ears*’ of their followers. Isaiah and Amos are written near the end of the Kingdom of Israel, and 2 Tim. 4 is the last chapter Paul wrote before his death, as the destruction of AD 70 loomed just a few years away.

2. Amos 2:11-12 records a similar indictment against those who exhibited this same spirit in Israel. Read these verses, and, by comparing them with what we’ve read in Isaiah and 2 Timothy, summarize what areas of the Truth will receive significant challenge in the last days.
3. According to Isa. 30:9-10 and 2 Tim. 4:1-4 what is the antidote to being beguiled by false teaching, and preventing its development in the first place? (**Hint:** *in Isaiah, what will the ‘lying children’ not hear?*)
4. We are living in the last days, the time when this pressure is to be the greatest. According to these passages and others, those who hold to truth will be challenged - from inside *and* outside of the ecclesia - to change or reinvent their beliefs to fit that which is more comfortable and convenient. Today we might notice this pressure coming from the movement of Humanism and ‘Political Correctness’. What lessons can you take from the passages we have considered with regard to how you, personally, in your own ecclesias, can help prevent this spirit from being successful?

5. In what other areas of your life might you find pressure from the world to conform to its ways? Think of specific situations in your school or work life where withholding the truth is much more popular than speaking it.
6. And so we have one man against 400 false prophets, one godless king, and one king who has temporarily joined the wrong side. What is Micaiah's response to the messenger's threat?
7. According to v. 26, what punishment does Micaiah face as a result of the position he takes?
8. List as many people in scripture as you can, who made a similar stand as Micaiah. What threat of punishment did each of these individuals face?
9. What did each of these individuals say at the time of their trial?
10. The phrase 'thus saith the LORD' occurs over 400 times in scripture, and these words are often the first words with which God's prophets begin their message. What does this teach us about whose words should have the supremacy in our ecclesial discussions? How does this affect our response to popular '*I think's* and '*I feel's*'?



Think of the effect Micaiah's stand would have had on Jehoshaphat! He is the leader of the nation of Judah, who had once strengthened himself against Israel... and now here he is, united with Ahab, sitting passively as *someone else* fearlessly stands up for what is right!

11. Two answers are given to Ahab's question in v. 14. The first (v. 14) is obviously a sarcastic response. Even Ahab interprets it this way – he knows Micaiah would never condone his ill-thought scheme! Who else in Ahab's life had used sarcasm to point out the worthlessness of Ahab and Jezebel's prophets? Provide a reference.
12. Do you think Ahab really wanted to hear '*the truth in the name of Yahweh*'? Or is he just saying this to fool Jehoshaphat into thinking Israel's king is more spiritual than he really is? What had he already done in this chapter to beguile Jehoshaphat?

"Ahab had come to a point when he expected as a matter of course that Yahweh's ideas would contradict his own."
The Kings of Israel and Judah, p. 73 - J. Cowie

13. In v. 16 Micaiah says that he sees ‘*all Israel*’ scattered as shepherd-less sheep. Why do you think Micaiah says ‘*all Israel*’, when in fact the army was a combined Israel/Judah force?

14. God considers the armies of Israel and Judah as having ‘*no shepherd*’ and ‘*no master*’. Micaiah is quoting from Numbers 27:16-22 – God’s appointment of Joshua as a shepherd to ‘*lead*’ Israel. List some general principles of shepherding.

15. Other translations of this verse carry the idea that, **because** these sheep have no shepherd, **they** should be allowed to return home in peace. I.e., the sheep aren’t rebuked or held to the same level of responsibility as Ahab and Jehoshaphat are. What does Micaiah’s observation of the abandoned, leaderless sheep tell us of how God views Jehoshaphat’s leadership skills at this time?

Verses 18-21 provide a fascinating glimpse into the court of heaven, and the way in which Yahweh harnesses the spiritual initiative of His messengers to work out His intended ways of Providence with the children of men. Although this passage might seem confusing at first, and some have suggested that this passage is solely a parable, further attention proves it to be consistent with the workings of heaven and the angelic ministers sent forth by Almighty God to work out His purpose.

2 CHRON. 18:18-22 - THE HEAVENLY COURT

1. Both v. 16 and 18 describe Micaiah as *seeing* scenes related to Ahab and Jehoshaphat’s proposed venture. What does Numbers 12:6 say about how God relays messages through His prophets?

2. We have dealt with the first part of Micaiah’s vision (v. 16); now for the second. Read through verses 18-21, and answer the following questions:
 - a) Who are the parties mentioned?

 - b) What is the setting?

 - c) What is the problem at hand?

 - d) Who is in charge of the scene?

 - e) What course of action is proposed, and by whom?

3. Who are the ‘*host of heaven*’?

4. Yahweh is described as **sitting** on His throne. What physical stance/posture are the angels in? (*Suggestion: take note of this word. It is used constantly throughout scripture to describe the work of God's divine messengers in their dealing with mankind! Look for it in your future reading!*)
5. According to the following passages, what do angels do, and how are the angels involved in the lives of the saints?
 - Hebrews 1:14
 - Psalm. 34:7
6. What do the following passages teach us about the involvement of the angels in working out God's judgement?
 - Ex. 12:12 (cp. Psa. 78:49)
 - Gen. 19:13
7. According to these passages (and any other you're familiar with) is it unusual for God to use His angels to work out His preordained plans? Explain
8. Read the following passages, and record the word/title used to describe God's divine messengers:
 - Job 38:7 (*more than one*)
 - Psalm 103:21 (*more than one*)
 - Psalm 104:4 (*more than one*)
9. *"One spake after this manner and another after that manner"*. Sometimes we can conclude that, because Angels are described as *'doing [God's] commandments'* and *'hearkening to the voice of His word'* (Psalm 103), that they behave in a robotic way, devoid of individual thought or initiative. Although we know that Angels cannot think or act out of accordance with God's plan, what does the following passage teach us about the need for angels to show their own initiative and work to find solutions to tasks God has assigned them?
 - **Daniel 10:13** (*note: it is likely that Gabriel is the angel speaking to Daniel at this point – cp. 9:21*)
10. Do you think God's plan that Ahab was to die at Ramoth-Gilead (1 Ki. 21:19) could possibly fail?
11. How can this be reconciled with the fact that in 2 Chron. 18, God clearly encourages a certain *'spirit'* to *'come up with a plan'*, so to speak, to fulfill his decree? (*Hint: Daniel 10 might be helpful again here*)

God has already established that Ahab *is* going to die, and He has also established the *place* of his demise. Though we can't know exactly how God's work through His angels is delegated, this passage suggests that angels are invited to use their initiative and creativity to work out God's intentions which have **already been decreed and cannot fail.**

Hebrews 2:5 tells us that “*unto the angels hath he not put in subjection the world to come*” – but to us! Although we will be perfect in character and immortal, we will still be expected to work - both individually and collaboratively – and within the bounds of God's decree, use our own creativity to work out God's plan! The Kingdom won't be a time for sitting around playing harps – there will be *work* to do, and our time of probation *now* is preparing us for a time of great work in the future!

But perhaps you're still struggling with the idea, in verses 21-22, that God seems to be giving His blessing for the use of deceit in bringing about Ahab's downfall? If God hates deception, then *why* would He allow this angel to use deceit on His behalf?

12. Although God does not endorse sin, He will often use the sinful characteristics of men against them, or allow their ungodly qualities to bring them to their end. Briefly summarize the following passages:
- Exodus 8:15; 9:12
 - Ezek. 14:4, 9
 - Romans 1:24-(26-28)
 - 2 Thess. 2:10-12

The Merriam-Webster dictionary defines *poetic justice* as follows:

- an outcome in which vice is punished and virtue rewarded usually in a manner peculiarly or ironically appropriate

Examples of POETIC JUSTICE – “After the way he treated his staff, it was *poetic justice* that he lost his job.”

13. The lives of Ahab and Jezebel were full of deception and lies. Ahab's prophets were employed to tell him lies – *whatever he wanted to hear*. In the Kings account, the events we've been considering follow directly after the murder of Naboth. Provide a reference for this event and briefly summarize.

14. What punishment does Elijah proclaim against Ahab for this murder?

Think about it for a moment - Ahab murders Naboth in Jezreel by means of lying and deception in 1 Kings 21. Then and there Elijah prophesies Ahab's death in this same city. The next chapter (1 Kings 22 (also 2 Chron 18)) describes the heavenly court coming up with a plan to bring Elijah's prophecy to fruition.

Deception was a hallmark of Ahab and Jezebel's character and a tool they themselves employed regularly. Ahab had used lies and deception to kill Naboth, so the angel suggests using lies and deception to kill Ahab! It was perfect poetic justice, and was just following the path Ahab had set for himself.

15. Micaiah brings the situation back to the events in Samaria, and says, ‘now therefore, Yahweh hath put a lying spirit in the mouth of these thy prophets’. When had this occurred (**Hint: earlier in this chapter**), and what was the lie?

16. Fill in the chart below, contrasting the two courts described in this chapter:

COURT OF AHAB, V.9	COURT OF HEAVEN, V.18
“...sat either of them on his throne...”	
	“all the host of Heaven on His right hand and on his left”
“and the messenger (<i>malach</i> – <i>angel</i>) that went to call Michaiah...”	

17. The NASB translates ‘spoken evil’ as ‘proclaimed disaster’ against you! In verse 23 Zedekiah, the ring-leader of the lying prophets, claims to speak on Yahweh’s behalf and ‘smites [Micaiah] on the cheek’ – yet we read of no retaliation from Micaiah. Where else, and by whom are we told how to respond when treated this way?

2 CHRON. 18:23-27 – MICAIAH’S LAST WORDS

1. In v. 24 Micaiah now leaves it up to Zedekiah to experience the truth of his words. Deut. 18:19-22 describes two prophets. Explain how this passage perfectly relates to both Zedekiah and Micaiah?

2. V. 25-26 describes the punishment Micaiah receives for standing up for the truth. The expression ‘carry him **back**’ might suggest that Micaiah had *already been* in prison, and now he is being returned. If this is the case, and Micaiah had been imprisoned for a previous disagreement with the king, describe the temptation Micaiah would have felt to speak what the king wanted to hear, to regain his freedom?



3. God is trying to prick Jehoshaphat’s conscience all throughout this chapter. What pivotal event in Asa’s life would Ahab’s throwing Micaiah into prison remind Jehoshaphat of? Describe the similarities.

4. Micaiah’s last recorded words as he is led off to prison are: ‘hearken **all ye people...**’. How many people was Micaiah addressing?

5. Who do you think his warning would have been directed to most specifically?

6. Summarize the main lessons learned from Micaiah

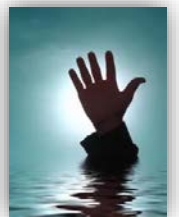
7. Jesus tells us that those who confess him before men will themselves be confessed before his angels (Lk. 12:8)
How can you use Micaiah's response/experience to help you in future tests?



Although Jehoshaphat must have had his conscience pricked by Micaiah's faithful witness, he is still caught in the current of his foolish alliance. Unbelievably, Jehoshaphat goes into battle dressed as Ahab, according to Ahab's request! To us it seems blatantly obvious that Jehoshaphat is being fooled and taken advantage of, but Jehoshaphat is bamboozled. There were red flags all throughout the chapter – obvious warning signs that things were not good. He had no excuse!

2 CHRON. 18: 28-34 - THE DISASTER!

1. Oh, how often we ourselves ignore our conscience, preferring instead to listen to the Ahab-power within and without us! Ahab's influence in this chapter is much like the nature and effect of sin. Where are sin and deception linked? Find at least two verses. (*Hint: one event involves a fruit...*)
2. How can we be on guard for the deception of sin?
3. Both Ahab and Jehoshaphat face death in this chapter. Read through v. 30-34, and contrast their responses. To whom does each man turn in their time of distress?
4. What brief phrase in v. 34 suggests Ahab trusted in himself?
5. V. 31 tells us that after Jehoshaphat cries out, '*Yahweh helped him*'. Find a verse describing God as a '*Helper*'?
6. After '*Yahweh helped him*', '*God moved them to depart from him*'. As we saw earlier, the Hebrew word for 'God' is '*elohim*', and according to Psalm 8:5, *elohim* can be translated as **angels**. Isn't it incredible that while angels are working out Ahab's **destruction**, they are at the same time working out Jehoshaphat's **salvation**!
Look up Psalm 34:6-7. How does this relate to Jehoshaphat?
7. Psalm 34:15 speaks of God seeing and hearing - but what kind of people does he 'see' and 'hear'?



8. The Hebrew word for 'moved' is Strongs # 5496 ('cuwth') and it means to *persuade, entice*. Where else is it found in this chapter? Describe the irony.

Despite Jehoshaphat's repeated folly throughout the events of this chapter, Yahweh was willing to save him due to His great longsuffering character. However, God isn't like a 911 call – a surefire way for a rescue 100% of the time. He has to see something to work with in the character of His saints. King David was by no means a perfect man – in fact he committed some horrible sins. However, despite his imperfections, he is described as a '*man after God's own heart*'. Like David, Jehoshaphat 'sought Yahweh with all his heart' (2 Chron. 22:9), and despite his sins of weakness, his heart was 'lifted up in the ways of the LORD.' We must be ever thankful for, but never presumptuous upon the grace and mercy of our God!

9. The man whose arrow pierced Ahab shot it '*at a venture*' – in other words, without thought of its direction. Often events that occur in our lives seem random (*cp. Ruth 2:3, margin*), but are actually being guided and directed by the angels – just like that 'randomly-shot' arrow! Do you think this was truly just a 'lucky shot'? Support your answer from chapter 18.

SUMMARY:

According to 2 Chron.20:32 and 22:9, the Divine estimation of Jehoshaphat is positive. But this folly in ch. 18 was to have longlasting effects in Israel, and was a blight on Jehoshaphat's otherwise godly character. What does Eccl. 10:1 say about this?

2 CHRONICLES 19

JEHOSHAPHAT AND JUDGEMENT

Jehoshaphat trudges back to Jerusalem after the disastrous events of chapter 18, having been spared from almost certain destruction. Before his journey home is complete he is met and rebuked by Jehu the prophet.

Jehoshaphat's response to this rebuke proves the spiritual depth of his character despite his momentary lapse in judgement. His response to God's rebuke – and God's mercy! – is to lead Judah to further reformation, ensuring that Godly judgment is exercised throughout every city.

V. 1

1. We are told Jehoshaphat '*returned to his house in peace*'. Where had this been prophesied?
2. What was the cost of this '*peace*'? (*Hint: list all the tragedies of chapter 18!*)
3. 1 Kings 22:44 tells us that Jehoshaphat '*made peace*' with Israel on Israel's *terms* and in Israel's *territory*... and look what it brought! What does this tell us about the '*peace*' that we can have with the ungodly? Where should we be looking for *true peace*?
4. What is the root word of '*Jerusalem*' and what does it mean? Discuss the irony.

Jehoshaphat went to war '*united*' with Ahab of Israel - but not united with His God! The elevated spiritual state of Jehoshaphat and Judah in ch. 17 occurred when Jehoshaphat's feet were firmly planted in Judah, and when he had made a clear distinction between Judah and Israel due to their clear differences in belief, related to both doctrine and practice. **We will consider the principles of Unity more deeply near the end of our study.**

V. 2

5. Where have we heard of Hanani the seer before in our study? Summarize the context of the event.
 - How was Hanani's rebuke received?
 - Where else in the Jehoshaphat account (ch. 18) did we read of another representative of God being treated in a similar way for delivering a message of Truth?

In our study thus far we have three men rebuked by three messengers of God: Asa by Hanani; Ahab by Micaiah; and Jehoshaphat by Jehu. The response of Asa and Ahab was the response of the flesh – *pride and anger*. Jehoshaphat's response was the response of the spirit. **The lesson:** the flesh *defaults* to the Asa-Ahab response.

6. Review your answer to question 13 on page 17. Which Proverb applies to Jehoshaphat?

7. According to verse 2, Jehoshaphat’s motives for helping Ahab were ‘to help’ and ‘to love’ – excellent motives for helping wayward brethren. But do good motives justify indiscretion or compromise of God’s principles? Explain, using the following passages (and any other you have).
 - **Gen. 4:3-5**

 - **2 Sam. 6:6-7 + 1 Chron. 15:13**

 - **John 4:23-24**

8. Provide 2 (two) other references that show true worship involves both sincerity (*ie, good motives*) and truth.

9. What is the Hebrew word for ‘love’ in v. 2? Given the context of verse two, discuss the irony. Perhaps write your own translation of the verse using the Strong’s definition!

Strongs # 256 Word: Meaning: to love

10. Ahab is described as one who ‘hates’ the LORD. What do the following passages tell us about what our feelings should be toward those who hate Yahweh?
 - **Psa. 139:19-22**

 - **Rev. 2:6**

Unfortunately, the folly demonstrated by Jehoshaphat in his alliance with Ahab wasn’t an isolated event. Jehoshaphat appears to have a chronic weakness in this area: on no less than four occasions he makes alliance with the ungodly.

TYPE OF ALLIANCE	PARTNER	REFERENCE	RESULT
Marriage	Athaliah / Jehoram	2 Chron. 18:1	Athaliah/Jezebel gains hold in Judah. Jehoram and his children are lost.
Military	Ahab / Israel	2 Chron. 18:2-3	Israel and Judah scattered as sheep without a shepherd. Ahab dead, Jehoshaphat barely survives. Divine rebuke.
Financial	Ahaziah / Israel	2 Chron. 20:35-37	Ships are wrecked. “ <i>Yahweh hath broken thy works</i> ”.
Military	Ahab and Jehoram of Israel, ‘ <i>who did very wickedly</i> ’	2 Kings 3	God brings victory. Moab has ‘ <i>great indignation</i> ’ for Israel.

We've already considered the *first two* alliances, so the following questions will relate to *the latter two*. Read 2 Chronicles 20:35-37. Jehoshaphat joins himself with Ahab's son who '*did very wickedly*' (v. 35). The Hebrew word for '*joined*' is the Hebrew word *chabar* (Strongs 2266), which carries the idea of *fellowship*.

11. How is this an **economic** alliance? (*Hint: consider the role of Tarshish in 2 Chr. 9:21*)
12. In verse 37, Jehoshaphat is rebuked by Eliezer the prophet from Mareshah, and Yahweh brings an end to his union. Why was Mareshah significant to Jehoshaphat's father?
13. From what you know of Jehoshaphat's character, and his previous response to rebuke, how do you think he would have responded to Eliezer?
14. Jehoshaphat had a chronic weakness he clearly struggled with for his entire life. Identify some struggles, flaws, sins etc. that you struggle with. What can you do to address these?

V. 3

15. After being rebuked, Jehoshaphat is told, '*nevertheless there are **good things** found in thee*'. Read Rev. 3:1-4 and note the similarities. (*Hint: ct. verse 1 and verse 4*)
16. In Matt. 12:35 Jesus uses the phrase '*good things*'. Describe the similarities to this verse in 2 Chronicles 19.
 - **Mt 12:35** *A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*
17. Look up the word '*treasure*'.
 Strongs # 2344 Word: thesaurus Meaning:
18. What do you think is meant by '*the good treasure of his heart*'? What does this tell us about Jehoshaphat and the '*spiritual deposits*' he had been making in his life? (*Hint: see 2 Chron. 22:9*)

While it is true that we cannot 'bank' righteousness, it is clear that God recognized this error of Jehoshaphat as out of character with the overall spiritual direction of his life. He had good motives, but was deceived by Ahab (18:2), and God knew his heart. This is a very comforting thought: God won't cast us off due to a naïve or foolish error. However, when we are made aware of our weaknesses, we need to address it!

V. 4

19. What is the meaning of *'dwelt'*. Where else have we seen it used, and what did it represent? (*Hint: use Englishman's or a Bible program*)

Strong's # 3427

Word: yashab

Meaning:

20. Where is Jehoshaphat *now* sitting/dwelling?

21. How many times is this place mentioned in ch. 19? What does this tell us about where Jehoshaphat's *'spiritual home-base'* is **now**?

22. Jehoshaphat went out through the people *'from Beersheba to Mount Ephraim'*. Look up this area on a map. Why are we given these two reference point? (*Hint: Think borders*)

After returning to his rightful throne, Jehoshaphat's immediate concern is the spiritual wellbeing of his people, and he goes out to *'bring them back to the LORD God of their fathers'*.

In ch. 15, during Asa's reign, the people had entered into a covenant to seek Yahweh God of their fathers. By chapter 17 Jehoshaphat has to institute spiritual reformation to bring them back to the word of God. Here in chapter 19, after Jehoshaphat has focused his time (some say up to 10 years) on the house of Ahab, the people once again need to be *'brought back.'*

23. Consider Numbers 27:15-23. What role is this idea of *'bringing them in'* associated with?

24. Where in chapter 18 was there reference to this role – and how it was being neglected by both Ahab and Jehoshaphat?!

25. Isa 53:6 says that *"All we like sheep have gone astray"*. What is the context of Isa. 53? How have we been *'brought back to the LORD God of our fathers'*?

Vs. 5-11 – SETTING UP JUDGES

1. The words for *'judge'* and *'judgement'* occur several times in this chapter. Look back to page 20 of this workbook to remind yourself of their definitions and occurrences in this chapter.
2. Given the meaning of Jehoshaphat's name, how is this significant/powerful?



- Is there a spiritual meaning to your own name? How are you living up to that principle?

In this chapter Jehoshaphat obeys the commandments and pattern of the law in Deuteronomy to the letter. His instructions in vs. 5-11 are essentially quoting from the law. This demonstrates his knowledge of it, and proves that he did read the law regularly, just as a King was commanded to do (*Deut. 17:19*).

Fill out the second column in the chart below, noting the connections between Deuteronomy and 2 Chron. 19.

DEUTERONOMY 1:16-17; 16:18-20	2 CHRON. 19:5-11
16:18 – “judges”	
16:18 – “in all thy gates”	
1:17 – “judgment is God’s”	
1:17 – “not be afraid...of man”	
16:19 – “not respect persons”	
16:19 – “neither take a gift”	
1:17 – “cause too hard...bring to me”	
1:16– “causes between your brethren”	
16:20 – a blessing for just judgment	
16:18 – “officers”	

V. 5

- Where did we first read of the *‘fenced cities of Judah’*? How does this further build the picture of a humble and repentant Jehoshaphat climbing back up to the spiritual heights where he once stood?
- Jehoshaphat goes through Judah with a fine-toothed comb, *‘city by city’*. Where is his attention now centred - on his own ecclesia of Judah, or abroad? Where was his attention centred in chapter 18?
- What warning can we take about the hazards of neglecting the needs of our own ecclesias when our attention is misplaced in other ecclesias concerns?

V. 6

- Where do we see the meaning of Jehoshaphat’s name played out in this verse?

8. *'Take heed'* - the Hebrew word *ra'ah* means **to see**. We are to see judgement in light of God's requirements, not our own, or the expectations of others. Why is this so important for us to remember?
9. What kind of pressures could influence us to judge for man and not God?
10. How is this significant in relation to Jehoshaphat's endeavours in the previous chapter? What influences had he allowed to get in the way of judging for God?

V. 7

11. *'The fear of Yahweh'* - One of the first things Jehoshaphat tells the judges is to fear Yahweh, which will motivate them to judge rightly. The word **'fear'** here (*Heb - pachad*) is a lesser-used word for fear, which more often means *terror* or *dread* rather than **reverential fear** (*Heb - yirah*). Consider Deut. 10:17 in this context. Why should we be afraid of God when judging? (*Hint: What do places like Isa. 1:23-24 tell us will happen to those who pervert judgement?*)
12. Read Deut. 1:17 where the principles of this verse come from. Who does it say we are not to be afraid of in judging?

'Fear' comes up again in v. 9 where it is the Hebrew word *yirah* which is the word meaning **reverential fear**. So the judges were to both dread God for the consequences if they judged unrighteously, but also be motivated by a reverential fear of God.

13. *'Take heed'* – This is a different Hebrew word than *'take heed'* in v. 6, which meant to see. What does *this* word mean?

Strongs # 8104

Word: shamar

Meaning:

14. *'Take heed and do it'* – To which other king was a similar commandment given? What was he building?



- a. This king was building a literal building. What kind of figurative building is Jehoshaphat doing here (*hint – 1 Pet. 2:5*)?

We are first of all to see our judgments in light of God's requirements, not man's, and then we are to guard and protect true judgement, not letting anything else influence it. By understanding the different meanings of these words, we can see that Jehoshaphat isn't just repeating himself – he's deepening the people's understanding!

15. The reason why we are to judge righteously is because there is *'no iniquity with Yahweh'*. What verse in Deut. 32 is being quoted?

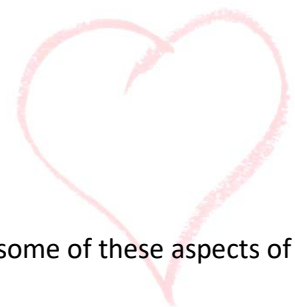
- 16. *'Nor respect of persons'* – This is another timeless principle that flows throughout scripture. Provide at least 2 references from the New Testament that say the same thing - eg. 1 Pet. 1:17.
- 17. Who in 2 Chron. 18 had refused to be pressured to alter his message to fit with the rest of Ahab's prophets? Ahab had been able to 'buy' the message he wanted from his *own* prophets. Not so with this man.
- 18. *'Nor taking of gifts'* – What two things does Deut. 16:19 tell us results from taking gifts? Note its effect even on wise and righteous people.

V.8

- 19. When had Jehoshaphat last invoked the aid of the Levites and priests (*perhaps these were even the same people?!?*)? How does this again show evidence of his repentance and return to his former spiritual mindset?
- 20. Where were these Levites, priests and chiefs to judge from? Other translations for v. 8 (*such as ESV or NASB*) make this clearer.
- 21. Jehoshaphat had a complete system of judgment set up, following the commandments and pattern of the law. Judges in every city, and central judges in Jerusalem to deal with the more difficult matters, according to the command in Deut. 17:8. Who does this remind you of in the wilderness wanderings who also set up judges, but dealt personally with the harder matters?

v.9

- 22. What does 2 Chron. 16:9 tell us God will do with those whose heart is perfect?
- 23. Who else is noted in scripture for having a *'perfect heart'*?
- 24. Jesus Christ of course had the most perfect heart. Read Isa. 11:1-5 and find where some of these aspects of judgement we've seen in 2 Chron. 19:6-9 are perfected in Christ.



2 CHRON. 19:5-11	ISAIAH 11:1-5
	11:3 – “not judge after sight of his eyes”
	11:2 – “Spirit of Yahweh shall rest upon him”
	11:2,3 – “fear of Yahweh”
	11:4 – with righteousness judge the poor and meek
	11:5 – “faithfulness”

V. 10

25. *'Ye shall even warn them that they trespass not against Yahweh'* – This is a great responsibility. Look up the word *'warn'*.
 Strongs # 2094 Word: zahar Meaning:
- They were to *shed light* on the matters and controversies that the people had, teaching and warning them to not trespass.
26. This Hebrew word comes up the most in Ezekiel 3 and 33, chapters which describe the responsibilities of the watchman and have a similar message to this verse. How many times does *zahar* occur in total in scripture, and how many of them are in Ezekiel 3 and 33?
27. Summarize what Ezekiel 3:17-21 tells us are the responsibilities of the watchman? Describe the two different scenarios given, and who bore responsibility in each? (Note that Eze. 33:2-9 has a very similar message.)
28. With these principles in mind, consider how important it is that we today warn (*shed light and teach*) those around us to save both them and ourselves from sin! We too have the responsibility of the watchman, as we are to be *'our brother's keeper'*. What lessons come out of this, and what situations can you think of where this applies in your life?

This principle can apply to us as young people. At times we might become aware of our friends' or peers' involvement in sin or error. It can become necessary to bring it to the attention of our parents and elders – sometimes at the risk of being labelled a *tattle-tale*.

By choosing to fear God instead of man we can save both them and us from sin.

29. *'Lest wrath come upon you and your brethren'* – In the terrible events of the previous chapter, Jehoshaphat's poor judgement brought wrath upon him and his brethren, when *he* was almost killed, and Judah was defeated. Jehoshaphat learned his lesson, accepted the rebuke from Jehu, and responded to that rebuke with renewed zeal to teach his nation the principles of judgment and to deal with their issues in the right way. What does Psalm 51:10,13 tell us of the role of the repentant sinner in counselling others?

V. 11

Amariah – Strongs # 568	Word: Amariah	Meaning: Yah has said (that is promised)
Zebadiah – Strongs # 2069	Word: Zebadiah	Meaning: Yah has given
Ishmael – Strongs # 3458	Word: Ishmael	Meaning: God will hear

Note how the parable of these names adds to the picture chapter 19 is building: Yahweh *has said* and *given* what His requirements are for righteous judgement, and *He will hear* us in our matters of judgement if we obey.

30. ‘Deal courageously and Yahweh shall be with the good’. What do alternate translations say? Your margin may also help.

Deal	Strongs # 6213	Word: asah	Meaning: To do
Courageously	Strongs # 2388	Word: chazaq	Meaning: To seize upon, be strong

31. These words both come up in Joshua 1:7-9. What comparisons can you find between these verses and 2 Chron. 19:6-11?

32. From whom in the previous chapter do you think Jehoshaphat learned this lesson of dealing courageously? In what sense does the legacy of this person live on, even though he himself was put in prison and silenced?
33. Look at Psa. 15 which describes a *good* man, the one who will dwell in Yahweh’s tabernacle. This Psalm links to some of the ideas of righteous judgment we’ve been looking at. Find some of the similarities:

SUMMARY OF 2 CHRONICLES 19

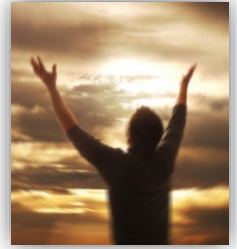
- Jehoshaphat accepted the rebuke of Jehu, which motivated him to action in setting up judges throughout the land to judge righteously. Jehoshaphat truly did repent of his sin in 2 Chron. 18. What does repent mean? How do we show this? How did Jehoshaphat show it throughout this chapter?
- Summarize the lessons you’ve learned from Chapter 19

2 CHRONICLES 20

JEHOSHAPHAT'S VICTORY

Thus far in our study we've seen Jehoshaphat reach soaring heights, and fall to devastating lows. In 2 Chronicles 19 his spiritual qualities re-emerged, as he admitted and addressed the errors he had made, and went about returning his attention to Judah, living up to the meaning of his name, and attending to the needs of his people.

In the next chapter, Jehoshaphat will be faced with the most significant test of his life, and at this time of great trial will soar to his highest height spiritually, leading his people in one of the Bible's most astounding acts of faith.



VERSE 1

1. The chapter begins with the phrase *"after this time also"*. God has taught Judah a lesson – now He wants to see if their reformation is sincere and committed. What other passages discuss how and why God sends trials in our lives?
2. Summarize the beginning and relationship of Moab and Ammon with Israel. (*Hint: see Gen. 19:32-38*)
3. What other dealings had Israel/Judah had with Moab and Ammon throughout their history?
4. Where else has the idea of Moab come up in our study? (*Hint: Whose oath did Jehoshaphat quote in ch. 18?*)
5. We are told that this Moabite confederacy *'came against Jehoshaphat'*. Why doesn't it say *'against JUDAH'*? Why Jehoshaphat personally? Is this a *'second chance'* to prove his spiritual leadership?

VERSE 2

6. On a map trace out the path the enemies would have come. Be familiarize yourself with their position. How close are they to Jerusalem at this point? How many days journey away do you think they are?
7. What other important event occurred in Hazazon-Tamar? (We'll look at the significance of this later in our study.)

8. What about En-Gedi?

VERSE 3

9. At this time of great fear, Jehoshaphat first unites himself to God (*'set himself to seek (darash)'*), and **then** turns to the nation, proclaiming a nationwide fast. What lesson can this teach us with regard to what we need to ensure before we try to help/lead others?

10. Define *'himself'*?

Strong's # 6440

Word: paniym

Meaning:

11. Where else are the words *'set'*, *'face'* and *'seek'* used together at a time of prayer, and what is the context?

12. What is usually associated with fasting? (*hint: Psa 35:13, Dan 9:3, Matt. 17:21*)

VERSE 4

13. Where else are all *'the cities of Judah'* mentioned in the Jehoshaphat account. What was the context of each?

14. Jehoshaphat had undertaken spiritual initiatives in *'all the cities of Judah'*. Discuss how Judah's response shows the spiritual leadership demonstrated by Jehoshaphat resulted in a spiritual response on the part of the people.

15. In verse 4 Judah is following the good example (v.3) of their spiritual leader in *'seeking the LORD'*. Where else in scripture were spiritual leaders able to effect change and motivate others to godly behaviour?

VERSE 5

16. Imagine the scene – the king of Judah standing amongst his subjects, uniting with them in prayer, identifying with them in weakness, and leading them in supplication. What passage, which we looked at very early in our study, emphasized the need for kings not to be lifted up above their brethren? Discuss.

JEHOSHAPHAT'S PRAYER – V. 6-12

The prayer which Jehoshaphat offers at the time of Judah's greatest peril is a wonderful example to us of appropriately and thoughtfully approaching Almighty God in time of distress. In 2 Chron. 18:31 Jehoshaphat's cry to his God would have been brief and spontaneous, in his time of dire need. But here, as Jehoshaphat prepares himself and his people to face a devastating enemy onslaught, he offers the more developed prayer in v. 6-12.



Read through the prayer, and jot down some initial thoughts before we analyze it in more detail. Note in particular, the use of the pronoun Thee/Thy/Thine (You, Yours), and the reference to scriptural words, themes, phases, and events.

BIBLE MARKING: Colour in all the personal pronouns Thee/Thy/Thine (You, Yours, etc.).

1. What does the extensive use of these pronouns suggest about Jehoshaphat's focus and approach? I.e, although Judah is in great need, where is the focus of this prayer?
2. What does this suggest for us, if we use Jehoshaphat's prayer as a pattern of our own petitions?
3. Jehoshaphat begins his prayer by asking rhetorical questions pointing out various qualities or achievements of the Almighty in v. 6-7. What are these?
4. What does this suggest for us, if we use Jehoshaphat's prayer as a pattern?

VERSE 6

5. Where and by whom is Jehoshaphat famously quoted when he asks "*rulest not Thou over all the kingdoms of the heathen?*"

VERSE 7

6. Jehoshaphat references God's work in the past with another man of faith – Abraham His friend. What does this suggest for us, if we use Jehoshaphat's prayer as a pattern?

VERSE 8 - 9

In verse 8 and 9, Jehoshaphat is referring to the Solomon's great prayer offered at the dedication of the temple in 1 Kings 8/2 Chron. 6. You will be asked to fill out a chart of comparisons in a later question.

VERSE 10-12

7. Familiarize yourself with the event Jehoshaphat is referring to. (*Deut. 2:1-9*) It is a fleshly characteristic to forget the good that has been done for us by others, and instead *take advantage* of the kindness of others. Moses calls Israel the '*brother*' of these nations in Num. 20:14!

Though Judah is being unfairly recompensed by these nations for their kindness, yet Jehoshaphat calls upon **Yahweh** to judge the people – he takes no vengeance of his own! What famous verse confirms this principle of God's prerogative in judgement/vengeance? Write out the verse in full.

8. The Hebrew word for '*judge*' in verse 12 is *shaphat* (Strong 8199). How does Jehoshaphat's plea show us Jehoshaphat now understands the meaning of his name?
9. It can be very tempting at times to justify our harsh dealings with others 'because they deserve it!'. The Moabite confederacy certainly 'deserved' it – but Jehoshaphat correctly attributes the right to avenge to Yahweh. Can you think of times this principle was applied – or ignored - in your own life?
10. Notice that Jehoshaphat doesn't say '*OUR*' possession, but '*THY*' possession. What does this suggest regarding whose honour Jehoshaphat is most concerned with?
11. Jehoshaphat makes a powerful acknowledgement in verse 12 – '*we have no might against this great company that cometh against us.*' According to chapter 17, how many people were in Judah's army?
12. Unless there had been an enormous depletion in the war against Syria in ch. 18, Judah's forces could still be very large. And yet Jehoshaphat says they have '*no might*'. What does this tell us about his faith in the power of man?
13. Jehoshaphat had gone out to battle in chapter 18 with an enormous army, and united with Ahab... but not with God. That approach brought disaster. Find some references which reinforce this principle: that God works with those who recognize their smallness and need before Him.
14. '*Neither know we what to do, but our eyes are upon you*'. This beautiful phrase which ends Jehoshaphat's prayer gives us a glance into the character and faith of this great King in Judah. He is not afraid, as the leader of his people, to admit his own insufficiencies. What lesson can you take from his example of vulnerability?

15. Jehoshaphat recognizes there is no human solution to the trial faced by the nation. According to the flesh there is no way out, and everything looks hopeless. Can you think of examples in your own life where you or others have had to admit your inabilities and lean on God?

16. What did these situations teach you? How did they elevate the position of God in your life and strengthen your faith?



17. What does Isaiah 40 tell us about how God deals with those who have 'no might'?

In our own battles with sin, we need to develop the same spirit of humility that Jehoshaphat does here, admitting that by our *own* strength, we **cannot** succeed. Like Jehoshaphat, we might have '1 million men's-worth strength', but if we trust in the flesh, the victory is as good as lost! *"But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"*(1 Cor. 15:57)

18. At this time of greatest need, when the flesh has no answer, Jehoshaphat ends his prayer with the words: *"Our eyes are upon Thee"*. He looks **up** – above the earth. He sets his mind on things above. He lifts up his eyes. Find at least two references to lifting up one's eyes to God in time of trial. (*Hint: there are some great verses in the Psalms, and one amazing connection to the Lord Jesus Christ!*)

19. Jehoshaphat's prayer is remarkable for the wealth of scriptural allusion it contains. All throughout his prayer we see that Jehoshaphat is a man of the Word. This is an extremely important principle to keep in mind as we approach God reverently in our own prayers.

Read Ex. 30:7-9, which links the burning of incense (**prayer**) with the lighting of the lampstand (**Word** of God). Summarize any important points or principles.

20. Further on in Ex. 30, in v. 34-37, specific details are given for the preparation and use of the incense. How does this passage confirm what we have established thus far?

21. Summarize the warning and principle provided by Prov. 28:9.

22. Jehoshaphat's prayer, by content and approach, proves that he was a student of the Word. What personal counsel can you take from this verse in Proverbs 28, and Jehoshaphat's prayer in 2 Chronicles 20, with regard to the importance of Bible reading as **preparatory for prayer**?
23. In note form, de-construct the approach and elements of Jehoshaphat's prayer. Once done, it can be a helpful model or format to use yourself when praying for help in life's battles.

VERSE 13

24. Put yourself in the scene: a massive crowd of people, all gathered around their faithful leader who has just confessed his complete lack of personal or national strength. He has just offered an emotional prayer, praying on behalf of the whole nation (note the use of 'we' and 'us'), and as the eyes of all the people are lifted up to heaven, a hush falls over a crowd composed of *families* - fathers, mothers, and children.

Imagine the powerful lessons this event taught the next generation in Judah, as they saw their parents, families and king pour themselves out in humility and helplessness before their God. What can we learn from this situation with regard to the importance of showing our faith and commitment towards God and the Ecclesia to our children?

25. Find at least two verses that teach the importance of parents instilling the truth into their children, by teaching and by example – *seeing* spiritual principles in real life!
26. The WHOLE ecclesia comes together to pray and present their needs to the Father. Where else do we find the whole ecclesia gathered in either worship or prayer? (**Hint:** *There are some good ones in Nehemiah and Acts.*)

V. 14-19 – JAHAZIEL'S RESPONSE: THE IMPOSSIBLE VICTORY OF FAITH

1. What was the role of the house of Asaph in Judah? (**Hint:** *look in 1 Chron. 25*)
2. Who had appointed them to this role?
3. Where else in Israel's history had the spirit of the LORD come upon men and provoked them to great spiritual messages or achievements? (**Hint:** *start in Judges*) Jahaziel is in some good company!

This is the third of four encounters (the 4th is in ch. 20:35-37) where God speaks to Jehoshaphat through a prophet/seer, etc. The other three are some form of rebuke, but this response from Jahaziel will lift Jehoshaphat to his highest spiritual heights! Read Jahaziel’s response, found in v. 15-17, **several times**.

Jahaziel’s response is a coded message to Jehoshaphat and Judah. By alluding to those who had fought successfully under the banner of the LORD of Hosts in the past, it tells them that their victory is assured. Had Judah not been a **nation of Bible-students**, led by the example of their King and spiritual leader, Jahaziel’s response would not have been powerful, nor received the way it is in v. 18-19.

The chart below deconstructs Jahaziel’s response, linking it back to many events in Israel’s past where God had led His people to **impossible victories**. Re-familiarize yourselves with the passages provided (*you don’t need to read the whole section*), **briefly** summarize the details of the event (*just a few words is sufficient*), and then extract a **lesson** from each. The first allusion is done for you.

2 Chron. 20	Bible Echo	Details of the event	Impossible Victory	Lesson
‘be not afraid, nor dismayed by reason of this great multitude’	Josh. 1:6-9	God’s counsel to Joshua re: taking the land	Num. 13:33 tells us the people felt like grasshoppers compared to the giants of the land!	God is bigger than giants. If we are ‘strong and courageous’ He can bring us into the Promised Land.
The battle is not your’s, but God’s	1 Sam. 17		Defeating the giant of the flesh.	
Tomorrow go ye down against them: behold, they come up by the cliff of Ziz	1 Sam. 14 Key verse: 6		1(2) man against 20.	
Ye shall find them at the end of the brook, before the wilderness of Jeruel.	1 Sam. 17:40		A boy against a giant with nothing but a stone, a sling, and God on his side.	Hint: how many stones, and where were they found?
Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you.	Ex. 14:13		An army behind them, an impassable sea in front. They couldn’t do ANYTHING but look up!	Hint: with an army behind and a sea in front, where was the only place Israel could look? Cp. this with 2 Chron. 20:12!
Fear not, nor be dismayed; tomorrow go out against them.	Josh. 1:6-9 (also Deut 1:28-31)			
For the LORD will be with you.	2 Chron. 15:2		Victory against a 1 million strong Ethiopian army!	

All of these reflections would have provided encouragement for Jehoshaphat and Judah; but Jahaziel ends with a reference to the most important lessons Jehoshaphat’s father Asa learned in his life. Jahaziel concludes that “Yahweh WILL be with you” – which you’ll remember **only** happens if WE are with Yahweh. Jehoshaphat is being

told that by his faithful response to rebuke in ch. 19, and his spiritual reaction to tribulation in ch. 20, he has indeed proven that he *IS 'with Yahweh'!*

4. By providing examples of events in the past where God has rescued others from impossible odds, Jehoshaphat is being reminded and encouraged that NOTHING is too hard for the LORD! This was motivation for Jehoshaphat, and confirmation for his own faith at a time of great difficulty. Find passages that reinforce the teaching that though with man things may be impossible, with heaven on our side, ALL things are possible!

5. God's hand of Providence, through the working of the angels, is as much at work today as it was in Jehoshaphat's day – though unseen. Find a parent, grandparent, or elder, and ask them about times in their family life or ecclesial experiences where something '*impossible*' was achieved. Ask them if/how this reinforced their faith, and if/how it prepared them to face their own trials.

6. Many churches (falsely) teach that the work of the cross has been achieved, Jesus has paid the debt for our sins, and we don't need to do anything ourselves! In what way has the victory been won, if we still need to fight the battle? (*Hint: see John 13:14, 1 Peter 2:21*)

Although God has provided a way, by His grace, for our salvation, and though our Captain has gone before us, we are only assured of sharing *in* that victory if we proceed faithfully behind him, fighting our own battles under his banner. When we identify with the principles of his death, and endeavour to show them in our lives – putting sin to death, and devoting ourselves to righteousness - we can be beneficiaries of his triumph! In 2 Chron. 20, the victory had been assured, but Jehoshaphat and Judah STILL had to walk ahead into a very intimidating situation.

Using the following verses, elaborate:

- The captain of our salvation – Heb. 2:10

- Crucified with Christ - Gal. 2:20

- Take up your cross and follow him – Mr. 8:34

7. **BIBLE MARKING:** Note and colour in all references to '*stood*' or '*stand*' in verses 5-21. (*Hint: you might have to do a search of the Hebrew word for **stand** to find a couple hidden ones.*)

8. Can you find a New Testament passage that encourages us to **stand** in our spiritual warfare?

We, too, are warriors in a battle against a great enemy. This enemy comes in many forms – the World, our own sinful nature, etc. This enemy is continually endeavouring to make gains against us in our personal walk, our families, and the ecclesia. What insight do the following verses give us regarding our role as spiritual warriors, and what is necessary in order to be victorious?

- Heb. 2:10
- 2 Tim 2:3
- 2 Tim. 2:4
- 2 Cor. 10:3-5



9. At first it may seem odd to have Jahaziel’s family tree laid out for us, but this list of names teaches a number of powerful things. The meaning of the names in Jahaziel’s genealogy can be read as a pattern of the victory of Judah over her enemies in this chapter. **Study the chart below.**

Name	Meaning	Jehoshaphat’s battle 2 Chron. 20
Jahaziel	Seen/beheld of God	V. 12 – ‘Our eyes are upon Thee’
Zechariah	Yah hath remembered	V. 7-9 – Prayer for God to remember promises
Benaiah	Yah has/will build	V. 15-17 – God’s message would build up their faith
Jeiel	God will sweep away	V. 22 – Enemy smitten
Mattaniah	Gift of Yah	V. 22 – Saved by grace, not of their own strength
Levi	Joined (to God)	V. 27 – <u>All</u> Judah and Jerusalem return with Jehoshaphat to the house of Yahweh. They are joined together.
Asaph	Gatherer	2 Chron. 20:25 – they spent 3 days gathering the spoil

10. The meaning of the names in Jahaziel’s genealogy also teaches a powerful lesson about the pattern of victory over sin **for ourselves**. Fill in the third column of the chart below, the lesson for our own battle, using the references provided.

Name	Meaning	Our own battle	
Jahaziel	Seen/beheld of God		Psa. 34:15
Zechariah	Yah hath remembered		Mal. 3:16
Benaiah	Yah has/will build		Eph. 2 1 Pe. 2:5 Acts 15
Jeiel	God will sweep away		Psa. 103:11-12
Mattaniah	Gift of Yah		Eph. 2:8
(Levi)	Joined (to God)		John 17:21

Asaph	Gatherer	God has gathered us all together in Christ. We are God's spoil.	Eph. 1:10
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V. 18

11. Imagine the immense feelings of relief and rejoicing! The power of Jahaziel's message would not have been fully appreciated had Judah still been *'without the law, without a priest, and without God'*! What does this teach us about what **MUST** be happening in our lives if we want to fully appreciate and benefit from God's offer for victory in our lives?

V. 19

12. Who are the Kohathites and the Korhites?
13. What other famous descendant of Kohath led the people in song after a great deliverance?
14. Do you think that the Kohathites felt compelled to lead the people in praise after the message of v. 17, and it's reminder of the leadership of Moses?

V. 20-22 - THE RESPONSE OF FAITH

V. 20

1. As the armies go forth, Jehoshaphat gives them one more piece of counsel: *'Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.'* The Hebrew word for *believe* is *aman* (Strong's # 549), which carries the idea of *assurance* and *faithfulness*.

What is the New Testament word for *believe*, and what root word is it from?

Strong's # 4100 Word: *pisteuo* Meaning:

Strong's # 4102 Word: *pistis* Meaning:

2. Faith is such a crucial trait in our discipleship. Find at least 3 passages that speak of the necessity of faith in our discipleship. (*Hint: Ephesians 6 mentions it in the context of spiritual warfare!*).
3. Jehoshaphat counsels the people to *'believe his prophets'*. Who had just prophesied?
4. What previous experience did Jehoshaphat have with God's prophets/representatives? Do you think Jehoshaphat has learned his lesson from ch. 18, where he had *disregarded* the words of a prophet of God?

5. In our dispensation God does not speak through living prophets. Where do we turn to hear and ‘believe his prophets’?
6. Jehaziel had just drawn the minds of Jehoshaphat and Judah back to multiple examples of others in times past who had been saved out of impossible situations. What was the key to each of those victories?
7. Fill out the following chart contrasting Jehoshaphat’s approach and entry into this battle, with the battle in ch. 18. The first row is done for you.

	Ch. 18	Ch. 20
Who is his primary ally?	18:3 – Ahab!	20:22 - God!
Where is his spiritual home-base?	18:2 –	20:5 –
Where was/is his faith?	18:28 –	20:12 –
What role did prayer play?	None!	20:6-12 –
How does he respond to God’s prophet?	18:25 –	20: 19 –

8. What lessons can you take from these last 5 questions? What do you need to do to have God on your side?

v. 21

9. Jehoshaphat is not forcing the people to do something they aren’t willing to do – he only proceeds ‘*when he had consulted with the people*’. Although Jehoshaphat is in command, and is responsible for leading the people, he also listens to them. How does this add to our understanding of the qualities of a spiritual leader?
10. Who were ‘*the singers*’?
11. Jehoshaphat commands the singers to sing: “*Praise the LORD; For His mercy endureth forever.*” This is the chorus of a song we first read of in 1 Chron. 16 when the ark is being transported to the city of David. Who wrote this song, and to whom was it committed (v.7)?
12. Where did we read of one of these singers in this chapter? Describe his personal connection to this song.

13. In terms of military strategy, Jehoshaphat's decision to send out the singers in front of the army is ludicrous and suicidal. But according to the principles of faith, it is one of the most powerful decisions ever made by the head of an army. Given Jahaziel's involvement, and the power of his message, why do you think Jehoshaphat and the people came to this decision?

14. Jehoshaphat didn't just leave the singers in the temple – he brought them to the battlefield! What about us? Is spiritual music just for ecclesial meetings, or do we bring God's music into the battlefield of our lives? Discuss.

15. How does Jehoshaphat's sending out the singers in front of the army prove that he has fully learned the 'secret weapon', the lesson of Jahaziel's speech?

V. 22-29 - THE VICTORY AND THE RETURN

1. "*and **when** they began to sing...*". Notice that although victory has already been prophesied, the people still had to sing and praise, and the army still had to go out against the enemy. How does this confirm what we have already learned regarding the need for our participation in God's saving work?

v. 27

2. In v. 27 the phrase '*Jehoshaphat in the forefront of them*' says so much. Jehoshaphat had led the people physically to and from battle, but he had also led them by example, and was also forefront in the faith he exhibited. Who is our leader and Captain? Find verses that describe how he '*went before*', as an '*example*'. (*hint: look for 'before', 'example', 'first', 'follow', etc.*)

3. Where else do we hear similar language of '*rejoicing over enemies*' used? What is the context? Who is (*prophetically*) being referred to?

4. Let's extend this idea and prophecy: if we follow Christ, as our leader, we too will '*rejoice over our enemies*'. Who/what is our greatest enemy? Provide at least 2 verses.

v. 28

- Judah had left Jerusalem with a song of praise on their lips, and fittingly, they return singing a song of victory. What does this teach us about thanking God for the victories He gives us, not just asking?

v. 29

- Where and when else had the fear of God been upon the surrounding nations during Jehoshaphat's reign? Describe the state of Jehoshaphat and Judah spiritually at that time? What does this suggest about where Jehoshaphat is now?
- Where else in Israel's history had nations responded in a similar way b/c *'they had heard that the LORD fought against the enemies of Israel'*?

MUSIC IN THE BATTLE AGAINST SIN

The battle in this chapter is surely one of the most unique and powerful battles in the history of mankind. What would make a king send out a choir in front of his army, leaving weaponless singers to face the onslaught of an approaching confederacy?!

We know the answer: faith. Tremendous faith in God, in response to God's offer of victory. This event is powerful on many levels, but one which interests us now is the lesson it teaches us about the power of spiritual music in the battle against sin.

In the battle against the enemy, Jehoshaphat and Judah employed the powerful force of music. The song of Asaph was powerful because it:

- was focused on God and His goodness/righteousness;
- was offered with the united voice of God's people;
- remembered God's mercy;
- had strong roots/history in their community.



In our own battle against sin music can also be a powerful tool. Though the place of music in our lives will be covered in a **related study**, we want to consider one question before moving on.

- Imagine that instead of singing the song of Asaph as the armies went forth, someone played music the Moabites knew and enjoyed. Do you think it would have had the same effect on Judah? Do you think it would have received the same response from God? Explain.



27. What music is on your iPod? If someone were to play it for the army as it went forth, would it have strengthened the *Israelite* army, or the *enemy* army? Do you think the music you currently listen to strengthens the spiritual man, or the fleshly man more? Discuss.

V. 30-34 - EPILOGUE

1. To which other king did Yahweh give ‘rest round about’?
 2. What does *Shilhi* mean? How is this significant given the context, and in relation to the source of Jehoshaphat’s confidence?
Word: Shilhi Strong’s # 7977 Meaning:
28. Verse 32 says that Jehoshaphat walked in the way of Asa, and ‘*departed not from it, doing right in the sight of the LORD*’. How can this be said, when Jehoshaphat clearly abandoned the way of God at times? (**Hint:** keep in mind 2 Chron. 16:12 and how/where Asa’s walk ended up.)
29. What does this tell you about: God’s mercy, in not holding our errors against us; but also of God’s expectations regarding the pathway of our lives?
30. The rest of Jehoshaphat’s acts are written in the book of *Jehu the son of Hanani!* We don’t have access to this record, but try to imagine what Jehu, from his personal dealings with Jehoshaphat, would have written?

There remained work to be done in Judah. Though Jehoshaphat had initially made efforts to remove the high places when he first took the throne (2 Chron. 17:6), they were never completely eradicated from the land. Despite Jehoshaphat’s own zeal, and his efforts to share this with his people, **they** had not yet ‘*prepared their hearts unto the God of their fathers*’. Despite our best intentions, personal faith and holiness can never be transferred to others, and they’ll only soar to spiritual heights if it’s something they desire themselves!

v. 35-37

This section was dealt with in our consideration of 2 Chron. 19

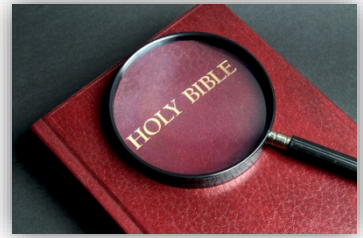
LIKE FATHER... LIKE SON?

Fill in the following chart highlighting the similarities and differences between Asa and Jehoshaphat.

SIMILARITIES	ASA	JEHOSHAPHAT
Did right in sight of Yahweh	14:2	20:32
Took away high places and groves		17:6
Instituted spiritual reform	14:4,12-15	
Built fenced cities in Judah	14:6	
	14:1,5,6,7, 15:15,19	17:20, 20:30
	14:4,7,12,15	17:4, 19:3, 20:3,4, 22:9
Built and prospered		17:12
Large army of mighty men of valour		17:13-19
Cried to God in distress of war		17:31, 20:6-12
	14:14	17:10, 20:29
Responded to message from Yahweh		19:4
Captured/consolidated cities of North		17:2
Assembled whole nation in Jerusalem	15:10	
Response to rebuke	Rebellion - 16:10	Reformation - 19:4-11
What they Sought	Syria – 16:3 – 16:12	– 22:9

CONCLUSION

We study the word of God so it can change our lives. How is your life going to change as a result of your study of Jehoshaphat? Make a list of spiritual principles you've learned from this study.



“This king has gone down in the annals of Israel’s history as one of its finest rulers. Few kings ever rose to the heights attained by Jehoshaphat and few experienced his success and national acclaim. He excelled in the leadership of men and was unsurpassed as an organizer and educator of the people in divine things, for which he was mightily blessed. Under his leadership and guidance, Judah became a powerful and prosperous nation, greatly feared by their neighbors.”

J. Cowie, The Kings of Israel and Judah

RELATED STUDIES

The next section of the workbook consists of four related studies based on themes that arose during our study of Asa and Jehoshaphat, and which we believe warrant further investigation. You will be guided through a number of questions, but feel free to go beyond the questions provided and dig deeper. Study 1 – Courtship & Marriage & Study 2 – Music are required to be completed as preparation for Youth Conference. The 2 optional studies on Unity & Armageddon are encouraged and are in a separate optional workbook.

Below is a list of recommended resources for each topic. *Avail yourselves of them – they are excellent!*

REQUIRED STUDIES

STUDY 1 – COURTSHIP AND MARRIAGE

- Steps to True Marriage – Bro. Harry Tennant (*book*)
- Dating Outside the Household – Is it Right? (*article*)
- Marriage and Godly Love - Bro. Ken Styles (*article*)
- Family Life in the Lord – Bro. and Sis. Ellen Styles (*book*)

STUDY 2 – MUSIC

- Pleasant Love Themes – Bro. Michael Ashton (*Article*)
- The Hymnody of Christadelphians (*article*)
- The Songs of the House of Asaph – series of audio classes, Bro. Roger Lewis
- The Music of worship and (its threat... ???) Audio class by Bro. Roger Lewis

OPTIONAL STUDIES – IN SEPARATE OPTIONAL WORKBOOK

OPTIONAL STUDY 1 - PRINCIPLES OF UNITY - THE FOLLY OF JEHOSEPHAT AND THE WISDOM OF HEZEKIAH

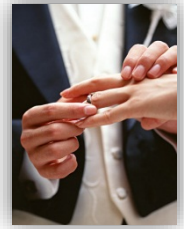
- Audio class of the same title – Bro. Roger Lewis

OPTIONAL STUDY 2 – ARMAGEDDON

- Libronix Digital Library System – *searchable database of The Christadelphian Magazine*

STUDY 1 - COURTSHIP AND MARRIAGE

Why study marriage? Marriage is not required in order to be saved – Paul’s words in 1 Cor. 7:8-9 suggest benefits for both the single and the married state. However, most individuals do face the matter of marriage in their lives, so it behoves us to gain a good understanding of the scriptural foundations and established principles.



What is *Marriage*: a life-long God-forged bond between a man and a woman for the creation of a new family.

What is *Courtship*: the period in a couple's relationship which precedes their engagement and marriage.

The Bible speaks little specifically about what we today call ‘*courting*’, or ‘*dating*’. God’s expectations and guidelines, then, must be extracted and extended from His clearly set-out principles and expectations surrounding marriage and the proper relationship between men and women.

For example: The scriptural forbidding of marriage with the unbeliever is clear, according to the following passages (2 Cor. 6:14; 1 Cor. 7:39; Deut. 7:1-3; Neh. 13:23-29; Gen. 24:3-4, etc.) By **extension**, courtship (a relationship designed to prepare a couple for marriage), with those outside the Truth is similarly forbidden.

Keep this method of establishing and applying scriptural principles in mind as you go through this study. **Besides filling in a few charts, the majority of the questions and studies should be completed on separate sheet(s) of paper.**

SOME HELPFUL MATERIAL

The following resources are recommended to help you in your study:

- Books/Articles:** Steps to True Marriage – Bro. Harry Tennant
 Marriage and Godly Love – Bro. Ken Styles
- Audio Classes:** Young Married Couples Weekend – Bro. Roy Styles
 Marriage Guidance from the Word of God - Bob Lloyd (both available from www.livoniatapes.com)

PART 1 – BIBLICAL MARRIAGE CASE STUDY

1. Choose **1 successful** and **1 unsuccessful** marriage in scripture and on a separate piece of paper write a **brief** character-relationship-sketch. What made this marriage strong/weak?
 - o **Couples to Consider:** Abraham and Sarah; Lot and Lot’s wife; Isaac and Rebekkah; Samson and Delilah; Ruth and Boaz; Ahab and Jezebel; Jehoram and Athaliah; Priscilla and Aquilla; Ananias and Saphirah;

PART 2 – DRAWING THE LINES

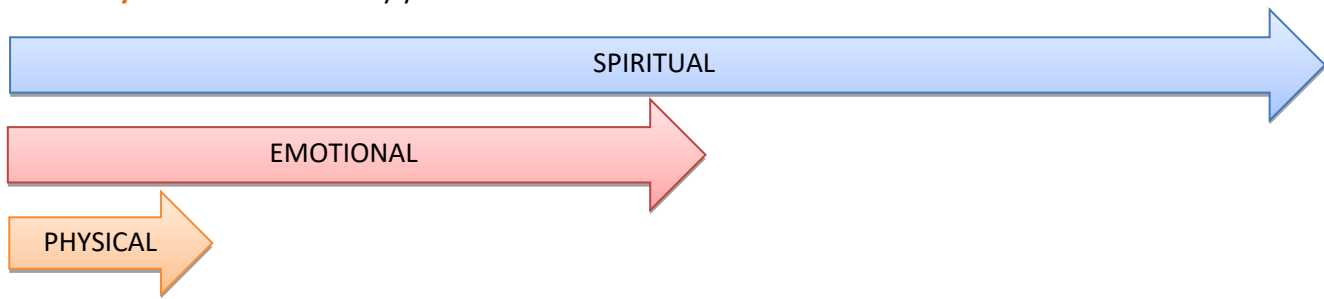
Malachi 2:14-16 adds to our understanding of the components of a relationship. In the context of describing unfaithful Judah, Malachi suggests that a successful marriage relationship combines spiritual, emotional and physical aspects.

*“Yet ye say, Wherefore? Because the LORD hath been witness between thee and **the wife of thy youth**, against whom thou hast dealt treacherously: yet is she **thy companion**, and **the wife of thy covenant**. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.”*

Spiritual – ‘the wife of thy covenant’

Emotional – ‘thy companion’

Physical – ‘the wife of thy youth’



These three lines should be kept in mind for those entering or engaging in a courting relationship. The strongest bond that should **attract** us to and **keep us interested** in a prospective partner is the **spiritual** connection. From this, over time, **develops** an **emotional** bond – a love and affection. And in marriage, the physical union consummates the one-flesh relationship.

When these lines are honoured in a courting relationship, the relationship is destined for success. When the order is mixed up, a relationship is bound for heartbreak, or at risk of sin.

1. The Priority of Spiritual Attraction

- A. Describe the spiritual line in a courting relationship – from initial interest throughout the courting process.
- B. Describe what is likely to occur in a relationship if the **emotional** line extends past the **spiritual** line (**think particularly of the effect of emotion in blurring judgment**).

2. The Place of Emotion

- A. Describe the **emotional** line in a courting relationship – from initial interest throughout the courting process.

3. The Danger of Physical Experimentation

- B. Describe what is likely to occur in a relationship if the **physical** line extends past the spiritual and emotional lines - from initial interest throughout the courting process (**think particularly of the powerful physical drives God has designed us with, and the only acceptable outlet he has designed for them**).

Examine the relationships below in light of this, and isolate the driving force: a *spiritual, emotional or physical pull*. Explain your reasoning in the ‘*proof*’ box. **Be sure to rely on the text for your proof.**

PASSAGE	RELATIONSHIP	THE DOMINANT LINE	PROOF
Gen. 6:2	Sons of God and daughters of men	Physical	‘that they were fair’
Gen. 4:19	Lamech and Adah		(Hint: Adah means ‘ornament’)
Gen. 24:3,52; 66	Isaac and Rebekah		Isaac wouldn’t take a Canaanite wife; YHWH involved whole time
Gen. 29:17	Jacob and Rachel		
Gen. 38:14-16	Judah and Tamar		He thought she was a harlot

Num. 25:1-2,6	Hebrew man and Cozbi (Midianitish woman)	Emotional and Physical	They started with a meal, ended committing fornication
Judges 14:1-3	Samson and the Philistine woman		
Judges 16:4	Samson and Delilah		
2 Sam. 11:2	David and Bathsheba		
1 Sam. 25	David and Abigail		Abigail’s spiritual intercession motivates David to ‘bless YHWH’
2 Sam. 13:1	Amnon and Tamar		
Eph. 5:25	Christ and the Ecclesia		
Eph. 5:26-27	Christ and the Ecclesia		

PART 3 – COURTSHIP REMINDERS AND CASE STUDIES

Study the list attached **thoroughly (Appendix A – Courtship and Marriage In the Truth)**. Perhaps mark it into the back of your Bible, or turn it into a Bible insert.

Having studied this list, how would you respond to the following scenarios:

1. A friend in your CYC is dating someone not in the truth, and suggests that while *marriage* outside the truth is forbidden by scripture, dating an unbeliever is acceptable because:

- He/she might be able to bring the unbeliever into the truth.
- Courtship and marriage work on different principles.
 - On a separate sheet of paper, write a **concise** response using scripture examples, references and reasoning.

2. A young unbaptized member of your CYC is interested in ‘dating’ a fellow unbaptized CYC member. They believe that ‘casual dating’ is fine, as ‘practice’ for the real thing. They ask your advice.

- What counsel would you give, considering: the spiritual responsibilities related to courtship and marriage; the importance of priorities; the dangers of youth, etc.
 - On a separate sheet of paper, write a **concise** response using scripture references and reasoning.

3. A friend in CYC only has one parent in the truth.

- On a separate sheet of paper, list some struggles they might have in their life (with particular regard to their ecclesial life) due to this unfortunate situation.
 - Knowing these real issues, list some practical ways you can help them in their walk.

4. A friend of the opposite sex has been attending your meeting for several months, and has expressed interest in having further classes.

- On a separate sheet of paper, discuss why it is a wise idea to turn over your friend’s instruction to an ecclesial member of the same sex, or to a married couple, rather than giving the instruction yourself.

PART 4 – RELATIONSHIP RESPONSIBILITIES IN EPHESIANS 5

1. Read **Ephesian 5:21-33** and on a separate piece of paper make two lists – one for the responsibilities of **husbands**, and one for the responsibilities of **wives**.

Before you begin a relationship, consider this:

- **Young men:** are you prepared to **take the spiritual lead** in your relationship? To **wash** your girlfriend with the word, to put her salvation before yours, to practice **self-sacrifice**? Are you prepared to **be Christ to her**? Do you understand the role of a husband?
- **Young Ladies:** Are you willing to commit yourself spiritually to this young man? To **trust** him as your **spiritual** head - to treat you with the **respect, love** and **self-sacrifice** with which Christ treated the ecclesia? Are you prepared to **submit** to his spiritual leadership, leading you in prayer and Bible study? Do you understand the role of a wife?

If any of your answers is 'no' – think twice!

PART 5 – PERSONAL RESPONSE

Record your conclusions relating to courtship and marriage in light of what scripture has shown.

APPENDIX A

COURTSHIP AND MARRIAGE IN THE TRUTH

By Bro. Roy Styles, compiled and edited by Bro. Dan Osborn

Marriage out of the Truth is NOT God's will

- Do not be mis-mated with unbelievers (2 Cor. 6:14)
- A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, **only in the Lord** (1 Cor. 7:39)
- You should not make marriages with them, giving your daughters to their sons, nor taking their daughters for your sons (Deut. 7:1/3)

Scriptural examples of bad marriages with unbelievers

- Esau with two Hittite wives, a grief of mind to his parents (Gen. 26:34-35; 27:46)
- Esau married Ishmael's daughter, vainly hoping to please Isaac (Gen 28:9)
- Solomon's many foreign wives turned him away to idols (1 Kings 11:1-8)
- Samson's bad experiences with foreign women (Judges 14-16)
- Jews intermarried with women of the land, then put their wives away at Ezra's counsel (Ezra 9:2-10:3)
- Jews married foreign women, and children grew up not understanding Hebrew. Nehemiah beat and cursed some of them and pulled out their hair (Neh. 13:23-29)
- There are **no** examples of good marriages out of the Truth in the Bible.

Warnings not to marry unbelievers

- Abraham to his servant about Isaac (Gen. 24:3-4)
- Isaac to Jacob (Gen. 28:1)
- God to all Israel (Deut. 7:1-3)
- Joshua to all Israel (Josh. 23:11-13)

Some people will be baptized just to marry us

- Men of Shechem were circumcised just to marry Jews (Gen. 34:1-24)

Some of the day to day problems for those who marry unbelievers

- Harder to attend ecclesial classes and activities.
- Will the children go to our meetings or a church?
- Must put up with the unbeliever's family and friends of the world.
- Where will the home be located-near an ecclesia, 30 miles away, or in isolation?
- How to handle the unbeliever's association with their church - attendance, money, activities, etc.?
- Will the unbeliever accept out of town Christadelphian guests?
- High rate of divorce in the world-who would get the children?
- Possibility of being drawn away from God forever.

Every major period of apostasy in the Bible included a casual attitude to relationships and marriage outside the Truth

- **The Flood:** the Sons of God saw the daughters of men that they were fair...
- **The Exodus:** The whoredoms committed with the daughters of Moab at Balaam's prompting
- **The Judges:** Elimelech's sons, Samson and the Philistine women, also Judges chapter 1-2.
- **The Kings:** Solomon and his wives; Ahab and Jezebel
- **The Exile:** intermarriage to the point that the children produced didn't speak Hebrew
- **1st Century:** Paul's warnings re: marriage '*only in the Lord*'

DATING REMINDERS

- Figure out your relationship with God **first!** Dating and marriage aren't required for salvation – **baptism is!**
- Know your Bible, uphold God's standards, and develop a 'God-consciousness' (1 Thess. 4:3)
- Talk about Bible principles related to dating and marriage. Make sure you are on the same page on important principles from the beginning.
- Pray together and do Bible readings together
- Develop friendship with spiritual couple(s) in similar stage
- Plan dating activities to spend time profitably. *Bring back the chaperone!*
- Don't be isolationist. Stay around other people to help maintain your standards
- Listen to advice of parents (*Prov. 5:12-14; Ex. 22:16-17; Deut 22:28-29; Judg 14:13*)
- Limit physical contact
- Plan an 'escape' in case passions get too strong
- Dating is serious – look for partner for life with spiritual qualities

Personal qualities to look for

- How do they treat people they're not required to treat with consideration? (*waiters, unpleasant people, helpless, elderly*)
- How do they treat friends and family (*especially parents*)?
- How do they treat small children?
- How do they handle conflict?
- Are they pleasant at all times?
- Do they lose their temper easily?
- Are they inconsiderate and hurtful?
- Are they still reasonable when they do not get their own way, etc.?

What about **spiritual qualities**?

- Are they baptised?
- Do they attend ecclesial and fraternal meetings regularly?
- Are they genuinely interested in the things of God? (*not just inside, but outside the ecclesia*)
- Do they love reading and talking about God's Word?
- Would they make a good husband or wife?
- Are they an active or passive member of the ecclesia?

Reasons why we should not date unbelievers

- Then there would be no possibility of our marrying out of the Truth, and committing a great sin.
- We should have no fellowship with unbelievers, not anything in common with them (2 Cor. 6:14-15)
- Bad example to other young people and our own family members who might not be as strong as we **think** we are.
- Possibility of losing self-control and being forced into a marriage (even though this was not intended) which would surely fail
- Presents an unfair situation to the unbeliever who might be baptized just to please us and get married
- Manifestation of our spiritual weakness – the Word is not dwelling in us enough to control our actions.

STUDY 2 – MUSIC

Besides being something that most of us enjoy in some form, music is something which receives significant attention in the Bible. This study will consider the scope of music in the Bible, as well as, to a lesser degree, the place of secular music.



The first section of the study will require you to answer a number of questions regarding music, in order to develop an understanding of the place of music in the Bible. Although not every question or principle related to music will be discovered, we believe that this study will help establish a solid foundation for approaching this topic.

Besides a few charts which need to be filled out, the questions below should be answered **on a separate sheet(s) of paper.**

Suggested Additional Resources:

- Songs of the House of Asaph – Bro. Roger Lewis – available from www.livoniatapes.com
- Pleasant Love Songs – Bro. Michael Ashton - article in *the Christadelphian magazine*

PART 1 – WHAT THE BIBLE SAYS ABOUT MUSIC

Below are a number of questions to get you thinking about the place of music in our lives. Please go through these questions first, but feel free to expand or deepen your study further.

1. Find as many **songs** in the Bible as you can and provide references.
2. Scripture lists a wide range of **uses** for music. Look up each of the following passages and record what event or purpose music serves in each case.

REFERENCE	EVENT? (IF ANY)	PURPOSE
Psa. 68:4; Heb. 13:15	-----	Praise & Thanksgiving
Psa. 42:8		Prayer
Col. 3:16	-----	Teaching
2 Sam. 1		Memorialization
2Ki 3:15		Meditation
1 Sam. 16:23		Therapy/Relaxation
Acts 16:25-30, Isa. 48:20		Preaching
2 Chron. 20:20-22		Courage and Encouragement
2 Chron. 5:12-13; Ex. 15		Develop and Express Ecclesial Unity

3. Although you might not consider *yourself* musically-inclined or interested in music, what does this list tell us about **God's interest**? How should this knowledge affect the thought we put into this topic?
4. What place do you think music fits in **your** life? What are your interests, preferences, uses, etc.?
5. Music can affect people **mentally** (*your thinking/thoughts*), **emotionally** (*your feelings*), and even **physiologically** (*your body*). Jot down examples of each of these (*not from the Bible*). Can you think of times when music has affected **you** in these ways personally?
6. It stands to reason that music can affect us:
 - **mentally/spiritually** in a *positive or a negative* way;
 - **emotionally** in a *positive or negative* way; and
 - **physiologically** in a *positive or negative* way.

Consider the following passages, and identify what is happening in each:

PASSAGE/EVENT	MENTALLY/EMOTIONALLY/ PHYSICALLY	POSITIVE OR NEGATIVE EFFECT
Ex. 15 – Song of Moses and Miriam	Mental, emotional, physical	Positive
Ex. 32:1-7 - Golden calf		
1 Sam. 16:23 - David’s Harp		
2 Kings 3:15 – minstrel plays for Elijah		
Dan. 3:5 – Nebuchadnezzar’s Image		
Acts 16 – Paul and Silas in the Philippian jail		
Rev. 5: - Song of Moses and the Lamb		

7. What does **Colossians 3:1-2** tell us about where God wants our thoughts focused? How does this relate to the music we should be listening to? Think of the **words**; the **style**; the **image/association** of the music.

WORDS AND MUSIC

The music of worship is made up of words and music. The next series of questions will examine the importance each of these components.

1. Why do you think we have the *words* to 150 Psalms recorded, but no *music*?
2. Read **Col. 3:15-16**. Write down your initial thoughts.
3. Break down the verse. What requirements does Paul give for acceptable spiritual music?
4. What is emphasized about music in this passage?
5. Complete the passage. **Eph 5:18** “...be filled with the _____; 19 _____ to yourselves in psalms and hymns and spiritual songs, singing and making melody in your _____ to the Lord.”
6. Before we ‘*strike the strings of our heart*’ (Rotherham), we must be filled with the spirit (God’s word). Paul says ‘*speaking*’, and not ‘*singing*’ to yourselves – how does this help prove our point? What is the real intent behind the songs we sing?

It is through the *words* of our songs of worship that we tie together Biblical Truths, allude to Scriptural principles, and direct our thanksgiving to the Father above. When our *minds* are lifted up by an understanding and appreciation of the *words* that we are singing; when our *hearts* respond in thankfulness; and appropriate complimentary *music* is added – **then** our songs ascend acceptably just like the incense that was carefully and purposefully prepared. (Ex.30)

The response that God is looking for isn’t a sentimental emotional high induced by beautiful music – He is looking for hearts that are stirred by **His word** of Truth as it’s *expressed* in the **lyrics** of our songs.

8. Read **1 Cor 14:15** and **Ps 47:7**
- What do these verses teach us?
 - Where else is this principle taught in scripture? (*Hint: look for 'sincerity/spirit' and/or 'truth'*)

CASE STUDY – POPULAR CHRISTIAN MUSIC

As we saw in to **Col. 3:15-16**, Spiritual music should:

- Be rich with the Word
- Instil wisdom
- Encourage correct doctrine – *'teaching'*
- Encourage correct practice/lifestyle – *'admonishing'*
- Include Psalms, Hymns, Spiritual songs
- Be sung thankfully and enthusiastically to the Lord

Different songs are written for different purposes, and not every hymn need meet each of these requirements; Not every song we sing is going to include profound exposition of our beliefs - but a random sampling of our music should. **A *cross-section of our hymns should reflect a cross-section of our beliefs.***

9. We know that the churches of Christendom teach a perverted gospel. Knowing the apostate teaching of the churches, would you encourage someone to listen to their **sermons** as a means of being taught *'sound doctrine'* (Titus 2:1)?
10. From what **you** know of the beliefs and practices of nominal Christianity, **very briefly** summarize their beliefs on the following doctrinal and practical first principles – **a few words each is fine**:
- The kingdom of God
 - The importance of Truth
 - The origin and nature of sin
 - The reward of the faithful
 - The place of Israel in God's plan
 - The return of Jesus Christ
 - The nature of God
 - The nature of Jesus Christ
 - The nature and current role of the Holy Spirit
 - The conditions of salvation
11. If these errors are to be expected in the **teaching** of Christendom, do you think the **music** of Christendom would also reflect this?
12. Our fellowship with God and one another is based on the true light of the gospel (*1 John 1:1-10*). What *'fellowship'* or association do we have with individuals/groups/churches that teach false doctrine?
13. According to **Col. 3:15-16**, spiritual music should be rich with the word, instill wisdom, and encourage correct Bible teaching and lifestyle. How should this filter be applied to popular Christian music?
14. If we were to allow or adopt popular Christian music as our spiritual music diet, do you think the requirements of **Col. 3:15-16** would be achieved? Do you think our unique understanding of the Truth would be preserved?
15. How would you counsel a young person with regard to this matter?

PART 2 – SPIRITUAL PRINCIPLES

Make a list of 5-10 spiritual principles related to music. Provide a reference or scriptural situation for each.

Example: 2 Chron. 20 – Spiritual music can be a powerful weapon in the battle against sin.

NOTE: Please forward your answers to Bro. Dan, who would like to compile a list of spiritual principles re: music

PART 3 – THE COLOSSIANS 3:16 TEST

1. We have a very valuable resource in our Hymn book. Read both the preface (p. ix) and the table of contents (p. v). Write down any thoughts or conclusions that arise from your reading: are the goals of the hymnbook consistent or *inconsistent* with the principles of scripture we have considered thus far?
2. Choose a **hymn** in our Christadelphian hymn book which you think pass the **Col. 3:16** test with flying colours – don't just pick your *favourite* hymn! Copy out the lyrics onto a separate sheet of paper, and, noting **1)** direct quotes, **2)** allusions and echoes from the word, **3)** reference to spiritual principles and **4)** biblically-based practical counsel and exhortation, demonstrate why this hymn is suitable for use. An example is provided below.

HYMN EXAMINATION

Hymn 303

*Hymn See the lamb upon Mount Zion
With the number of the blest!
See how Judah's conquering Lion
Gives to them his glorious rest!
Sweet reward of faithful following
They by patience have possess.*

*Strangers once among the nations,
Now before the Lamb they stand.
Ended all their tribulations;
Palms of victory in the hand.
Kept for him that overcometh
Glory in Emmanuel's land.*

*Sealed of God within the forehead,
Consecrated heart and soul;
Separate from sinners wanton;
Yielding to the Lord's control;
Robes of righteousness possessing,
Firstfruits they of harvest whole.
Hear him cheering thee, my brother,
Whatsoever thy present pain.
Not to be compared the suffering
With the glory thou shalt gain
In the kingdom of the Father
In the Son's immortal reign.*

Rev. 14:1 – Christ and saints singing new song

Rev. 14:1 – 144, 000 – number of spiritual Israel, saints

Rev. 5:5 – Lion of tribe of Judah

Heb. 4 – Sabbath rest of Millenium under Jesus's rule

Reward of discipleship; Heb. 11:26, Rev. 11:18, etc.

Lu. 21:7 – though hated of all men, saints obtain life through patience

Heb. 11:13 – strangers and pilgrims on the earth – separate!

Rev. 20:12

Rev. 7:13-17 – saints come out of great tribulation

Rev. 7:9

Cp. letters to the 7 ecclesias

Cp. promises to patriarchs re: possession of land/earth!

Rev. 14:1 - minds dedicated to God. Cp. Ex. 28:36

Heart, mind and soul – Deut. 4:29, etc.

2 Cor. 6:17 – come out from world and be SEPARATE!

Rom. 6:13-19 – we have yielded as servants to righteousness!

Rev. 7:9-14 (etc) – white robes representing righteousness

Lev. 23:1-10 – feast of Firstfruits represents resurrection of Christ, then saints.

God and His Son are not willing that any perish – they're on our side!

2 Cor. 4:16-17 - our light affliction works for us eternal glory!

See above

See above - cross before the crown

Mt. 25:34 sheep inherit Father's Kingdom

Christ's millennial reign on earth

PART 4 – THE HERITAGE OF OUR HYMN BOOK

The following are several excerpts from *The Hymn –A Journal of American Hymnody*. The writer, Wesley Roberts, a professor of music at Campbellsville University in Kentucky, studied the Christadelphian Hymn Book, and came up with these conclusions (a copy of the full text of the article can be provided if you are interested):

“Hymnody was an important part of Christadelphianism from its beginning, and, along with the journal, *The Christadelphian*, gave independent ecclesias a broader fellowship. Hymns reflected the essential doctrines and principles of their faith...

These principles were anti-Trinitarianism. They also believed that God would establish his kingdom on earth through the return of Jesus to reign a thousand years in Jerusalem...

Considering the scope of hymnic literature by Christadelphians, we might conclude that few branches of Christianity can claim such a close relationship between hymn writing and their own religious development, and such a high percentage of hymnists in their membership...

As their hymns become better known, this close relationship will reveal that the heritage and faith of Christadelphians has been enhanced through a strong emphasis on hymnody, from their beginnings to the present day.”

1. Reflect on the message of this article – written by a *non-Christadelphian*! What does this suggest regarding the heritage we as Christadelphians have in our hymn book?
2. Below is a list of first principle doctrines. Try to find a line or verse in our hymn book which supports each. ***Don’t just pick out words in isolation, but actually read the verse/hymn etc. NEEDS TO BE FIXED – fill out more of the chart***
 - Follow this link <http://www.christadelphianmusic.org/info/index.html> to access an online hymn book concordance. ***This is a particularly helpful program for presiders and pianists to help find relevant hymns for ecclesial classes.***

DOCTRINE	HYMN NUMBER	PHRASE
1. Supremacy of God	130	Thou, the great eternal God art high above our thought...
2. The Nature of God	94	Immortal, invisible, God only wise, in light inaccessible hid from our eyes...
3. Character of God	141	God is love, His mercy brightens all the path...
4. Jesus Christ – son of God		
5. Jesus Christ – son of man		
6. Sacrifice of Christ (<i>representative – we need to participate</i>)	335	We too would... share the shame and sorrow to share the victory.
7. Separation from the World		
8. Mortality of man		

9. Redemption of Israel		
10. Origin and Nature of sin		
11. Primacy of the Word		
12. The need to be transformed <i>(not 'take me as I am, Lord')</i>	163	Take my life, and let it be consecrated LORD, to Thee
13. Conditions of Salvation <i>(not 'once saved always saved')</i>	350	He that shall endure to the end shall be saved...
14. Return of Jesus Christ		
15. Kingdom of God on Earth		
16. The Resurrection		
17. Judgement		
18. Destruction of the Wicked		

PART 5 – THE PLACE OF SECULAR MUSIC

- 16. Re-read **Col. 3:15-16** and **2 Cor. 5:14-17**. How do these verses apply to our use of Worldly Music?
- 17. Many of the themes that occur commonly in modern popular music are listed in **Col. 3:1-8** as the works of the flesh. Where/how are these works of the flesh spoken of, advertised, or advocated in popular music? Think of song lyrics, style, and artist image.
- 18. Do you think that putting these through our minds achieves the goal of **Col. 3:1-2**?
- 19. Read **Gal. 6:6-8** and consider how this applies to music. A popular saying that expresses the same sentiment is: *'You are what you eat.'* Explain.
- 20. Although it is not possible to find the exact line which differentiates appropriate and inappropriate music or musical styles, the application of spiritual principles can help us define general boundaries. Given the **associations** of the style of typical popular secular music, discuss the wisdom of adopting this style in the music of our worship. Do you think (eg) David would have adopted the musical style of the Philistines in his own composition of the Psalms? Explain your conclusion, relying on spiritual principles.

PART 6 – PERSONAL RESPONSE

How will this study affect your choice of music for worship and pleasure? Write down your conclusions, and any changes they demand. How will you achieve these spiritual goals?

- Remember the principle of **2 Chron. 17:3-4**: don't just empty the house – **FILL** it!!

