

2 Chronicles 19 Commentary

PREVIOUS

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SECOND CHRONICLES					
The Kingdom of Israel					
From Splendor to Disaster					
Splendor			Disaster		
King Solomon of Judah 2 Chronicles 1-9			Successive Kings of Judah 2Chr 10-36		
Kingdom United			Kingdom Divided 2Chr 10:1-19	Rulers of the Southern Kingdom of Judah After the Split	The Exile of Judah 2Chr 36:17-23
Inaugural 2Chr 1:1-17	Solomon's Temple 2Chr 2:1-7:22	Solomon's Glory 2Chr 8:1-9:31			
Building of the Temple			Decline & Destruction of the Temple		Temple Destroyed
~40 Years			~393 Years		

Click chart to enlarge
 Chart from [Jensen's Survey of the OT](#) - used by permission
 Click Chart from [Charles Swindoll](#)

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

(NOTE: Many consider Amaziah and Hezekiah as "good" kings)

SEE ALSO:

[ESV chart - kings of Israel - more information](#)

[ESV chart - kings of Judah - more information](#)

[Another Chart with Variable Dates for Reigns of Kings](#)

2 Chronicles 19:1 Then Jehoshaphat the king of Judah returned in safety to his house in Jerusalem.

KJV 2 Chronicles 19:1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

BGT 2 Chronicles 19:1 κα π στρεψεν Ιωσαφατ βασιλε ς Ιουδα ε ς τ ν ο κον α το ν ε ρ ν ε ς Ιερουσαλημ

LXE 2 Chronicles 19:1 And Josaphat king of Juda returned to his house at Jerusalem.

NET 2 Chronicles 19:1 When King Jehoshaphat of Judah returned home safely to Jerusalem,

CSB 2 Chronicles 19:1 Jehoshaphat king of Judah returned to his home in Jerusalem in peace.

ESV 2 Chronicles 19:1 Jehoshaphat the king of Judah returned in safety to his house in Jerusalem.

NIV 2 Chronicles 19:1 When Jehoshaphat king of Judah returned safely to his palace in Jerusalem,

NLT 2 Chronicles 19:1 When King Jehoshaphat of Judah arrived safely home in Jerusalem,

NRS 2 Chronicles 19:1 King Jehoshaphat of Judah returned in safety to his house in Jerusalem.

NJB 2 Chronicles 19:1 Jehoshaphat king of Judah returned home safely, however, to Jerusalem.

NAB 2 Chronicles 19:1 King Jehoshaphat of Judah returned in safety to his house in Jerusalem.

YLT 2 Chronicles 19:1 And Jehoshaphat king of Judah turneth back unto his house in peace to Jerusalem,

- **in safety:** 2Ch 18:31,32
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

A SAFE RETURN

2Ch 19:1-11 (as is 2Ch 20:1-34) is unique to Chronicles (not repeated in 1 Kings).

Raymond Dillard: These verses represent the key to the Chronicler's use of the Micaiah narrative; the story provided him with a further parallel between Asa and Jehoshaphat and the opportunity to underscore the evil of foreign alliances and the failure to trust Yahweh. (BORROW [2 Chronicles](#))

Then - When is **then**? From the context, this is clearly after the defeat by the Arameans at Ramoth-Gilead.

Jehoshaphat the king of Judah returned in safety ([shalom](#); Lxx - [eirene](#)) **to his house in Jerusalem** - Note the divine irony - Ahab would not return **safely** (1Ki 22:27, 28; 2Ch 18:26, 27 - all 4 uses of "safely" = [shalom](#)) while Jehoshaphat would! Despite his foolish actions, God protected him in battle and after the battle brought him back to Jerusalem safely. Remember that Jehoshaphat was in the line of David and God was preserving the line of Messiah. This would actually be a fulfillment of Micaiah's prophecy "Let each of them return to his house in peace." (2Ch 18:16). On the other hand God took the life of his counterpart Ahab and clearly did not return in peace but returned to dust and eternal disgrace. Fortunately God disregarded Jehoshaphat's statement "I am as you are" in 2Ch 18:3!

THOUGHT- There are blessings for obedience and cursings from disobedience. When will we let that truth register with each of us who are prone to wander?

Ron Daniel - Jehoshaphat had stumbled and fallen. And yet God was merciful. He allowed the king to return in safety to his house in Jerusalem.

Spurgeon - Very special had been his deliverance from death; let us hope that he felt deeply grateful for it. He had by his own folly put himself into harm's way, and it was great mercy which rescued him from peril. We find, however, that he did not go unrebuked

Matthew Henry Notes: 2 Chr 19

We have here a further account of the good reign of Jehoshaphat,

- I. His return in peace to Jerusalem (v. 1).
- II. The reproof given him for his league with Ahab, and his acting in conjunction with him (v. 2, 3).
- III. The great care he took thereupon to reform his kingdom (v. 4).
- IV. The instructions he gave to his judges, both those in the country towns that kept the inferior courts (v. 5-7), and those in Jerusalem that sat in the supreme judicature of the kingdom (v. 8-11).

Verses: 1-4

Here is, I. The great favour God showed to Jehoshaphat,

1. In bringing him back in safety from his dangerous expedition with Ahab, which had like to have cost him dearly (v. 1): He returned to his house in peace. Notice is taken of this to intimate,

(1.) That he fared better than he had expected. He had been in imminent peril, and yet came home in peace. Whenever we return in peace to our houses we ought to acknowledge God's providence in preserving our going out and our coming in. But, if we have been kept through more than ordinary dangers, we are in a special manner bound to be thankful. There was but a step perhaps between us and death, and yet we are alive.

(2.) That he fared better than he deserved. He was out of the way of his duty, had been out upon an expedition which he could not well account for to God and his conscience, and yet he returned in peace; for God is not extreme to mark what we do amiss, nor does he withdraw his protection every time we forfeit it.

(3.) That he fared better than Ahab king of Israel did, who was brought home slain. Though Jehoshaphat had said to Ahab, I am as thou art, God distinguished him; for he knows and owns the way of the righteous, but the way of the ungodly shall perish. Distinguishing mercies are very obliging. here were two kings in the field together, one taken and the other left, one brought home in blood, the other in peace.

2. In sending him a reproof for his affinity with Ahab. It is a great mercy to be made sensible of our faults, and to be told in time wherein we have erred, that we may repent and amend the error before it be too late. The prophet by whom the reproof is sent is Jehu the son of Hanani. The father was an eminent prophet in the last reign, as appeared by Asa's putting him in the stocks for his plain dealing; yet the son was not afraid to reprove another king. Paul would have his son Timothy not only discouraged, but animated by his sufferings, 2 Tim. 3:11, 14.

(1.) The prophet told him plainly that he had done very ill in joining with Ahab: "Shouldst thou, a godly man, help the ungodly, give them a hand of fellowship, and lend them a hand of assistance?" Or, "Shouldst thou love those that hate the Lord; wilt thou lay those in thy bosom whom God beholds afar off?" It is the black character of wicked people that they are haters of God, Rom. 1:30. Idolaters are so reputed in the second commandment; and therefore it is not for those that love God to take delight in them or contract an intimacy with them. Do I not hate those, says David, that hate thee? Ps. 139:21, 11. Those whom the grace of God has dignified ought not to debase themselves. Let God's people be of God's mind.

(2.) That God was displeased with him for doing this: "There is wrath upon thee from before the Lord, and thou must, by repentance, make thy peace with him, or it will be the worse for thee." He did so, and God's anger was turned away. Yet his trouble, as recorded in the next chapter, was a rebuke to him for meddling with strife that belonged not to him. If he be so fond of war, he shall have enough of it. And the great mischief which his seed after him fell into by the house of Ahab was the just punishment of his affinity with that house.

(3.) Yet he took notice of that which was praiseworthy, as it is proper for us to do when we give a reproof (v. 3): "There are good things found in thee; and therefore, though God be displeased with thee, he does not, he will not, cast thee off." His abolishing idolatry with a heart fixed for God and engaged to seek him was a good thing, which God accepted and would have him go on with, notwithstanding the displeasure he had now incurred.

II. The return of duty which Jehoshaphat made to God for this favour. he took the reproof well, was not wroth with the seer as his

father was, but submitted. Let the righteous smite me, it shall be a kindness. See what effect the reproof had upon him.

1. He dwelt at Jerusalem (v. 4), minded his own business at home, and would not expose himself by paying any more such visits to Ahab. Rebuke a wise man, and he will be yet wiser, and will take warning, Prov. 9:8, 9. 2. To atone (as I may say) for the visit he had paid to Ahab, he made a pious profitable visitation of his own kingdom: He went out through the people in his own person from Beersheba in the south to Mount Ephriam in the north, and brought them back to the Lord God of their fathers, that is, did all he could towards recovering them.

(1.) By what the prophet said he perceived that his former attempts for reformation were well pleasing to God, and therefore he revived them, and did what was then left undone. It is good when commendations thus quicken us to our duty, and when the more we are praised for doing well the more vigorous we are in well-doing.

(2.) Perhaps he found that his late affinity with the idolatrous house of Ahab and kingdom of Israel had had a bad influence upon his own kingdom. Many, we may suppose, were emboldened to revolt to idolatry when they saw even their reforming king so intimate with idolaters; and therefore he thought himself doubly obliged to do all he could to restore them. If we truly repent of our sin, we shall do our utmost to repair the damage we have any way done by it to religion or the souls of others. We are particularly concerned to recover those that have fallen into sin, or been hardened in it, by our example.

2 Chronicles 19:2 Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, "Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD?"

KJV 2 Chronicles 19:2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

BGT 2 Chronicles 19:2 κα ξ λθεν ε ς π νησιν α το λου το Ανανι προφ της κα ε πεν α τ βασιλε Ιωσαφατ ε μαρτωλ σ βοηθε ς μισουμ ν π κυρ ου φιλι ζεις δι το το γ νετο π σ ργ παρ κυρ ου

LXE 2 Chronicles 19:2 And there went out to meet him Jeu the prophet the son of Anani, and said to him, King Josaphat, doest thou help a sinner, or act friendly towards one hated of the Lord? Therefore has wrath come upon thee from the Lord.

NET 2 Chronicles 19:2 the prophet Jehu son of Hanani confronted him; he said to King Jehoshaphat, "Is it right to help the wicked and be an ally of those who oppose the LORD? Because you have done this the LORD is angry with you!

CSB 2 Chronicles 19:2 Then Jehu son of Hanani the seer went out to confront him and said to King Jehoshaphat, "Do you help the wicked and love those who hate the LORD? Because of this, the LORD's wrath is on you.

ESV 2 Chronicles 19:2 But Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, "Should you help the wicked and love those who hate the LORD? Because of this, wrath has gone out against you from the LORD.

NIV 2 Chronicles 19:2 Jehu the seer, the son of Hanani, went out to meet him and said to the king, "Should you help the wicked and love those who hate the LORD? Because of this, the wrath of the LORD is upon you.

NLT 2 Chronicles 19:2 Jehu son of Hanani the seer went out to meet him. "Why should you help the wicked and love those who hate the LORD?" he asked the king. "Because of what you have done, the LORD is very angry with you.

NRS 2 Chronicles 19:2 Jehu son of Hanani the seer went out to meet him and said to King Jehoshaphat, "Should you help the wicked and love those who hate the LORD? Because of this, wrath has gone out against you from the LORD.

NJB 2 Chronicles 19:2 Jehu son of Hanani the seer went to meet him and said to King Jehoshaphat, 'Should a man give help to the wicked? Should you love those who hate Yahweh and so bring his retribution on yourself?

NAB 2 Chronicles 19:2 Jehu the seer, son of Hanani, met King Jehoshaphat and said to him: "Should you

help the wicked and love those who hate the LORD? For this reason, wrath is upon you from the LORD.

YLT 2 Chronicles 19:2 and go out unto his presence doth Jehu son of Hanani, the seer, and saith unto king Jehoshaphat, 'To give help to the wicked, and to those hating Jehovah, dost thou love? and for this against thee is wrath from before Jehovah,

- **And Jehu:** 2Ch 20:34 1Ki 16:1,7,12
- **Hanani:** 2Ch 16:7-10
- **the seer:** 1Sa 9:9
- **Should you help the wicked:** 2Ch 18:3,28 1Ki 21:25 Ps 15:4 139:21,22 Pr 1:10-19 Ro 1:32 Eph 5:11 2Jn 1:10,11
- **who hate the LORD:** 2Ch 18:7 Ex 20:5 De 5:9 7:10 32:41 33:11 Ps 21:8 68:1 71:15 Joh 15:18,23 Ro 1:30 8:7 Jas 4:4
- **and so bring wrath on yourself from the LORD** 2Ch 32:25 Ps 90:7,8 Ro 1:18 1Co 11:31,32

Related Passages:

1 Kings 16:1; 7+ Now the word of the LORD came to **Jehu the son of Hanani** against Baasha, saying....7 Moreover, the word of the LORD through **the prophet Jehu the son of Hanani** also came against Baasha and his household, both because of all the evil which he did in the sight of the LORD, provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he struck it.

2 Chronicles 16:7-10+ At that time Hanani the seer came to Asa king of Judah and said to him, "Because you have relied on the king of Aram and have not relied on the LORD your God, therefore the army of the king of Aram has escaped out of your hand. 8 "Were not the Ethiopians and the Lubim an immense army with very many chariots and horsemen? Yet because you relied on the LORD, He delivered them into your hand. 9 "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars." 10 **Then Asa was angry with the seer and put him in prison, for he was enraged at him for this.** And Asa oppressed some of the people at the same time.

Psalm 97:10 Hate evil, you who love the LORD (YOU CANNOT LOVE GOD AND LOVE EVIL!!!), Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

PROPHET JEHU REBUKES THE KING

Jehu ("Jehovah is He") **the son of Hanani the seer** (a prophet - [chozeh](#)) **went out to meet him** (Heb = "went out to his face") **and said to King Jehoshaphat** - Ponder this scene for a moment. Why might Jehu be hesitant to meet Jehoshaphat? He might recall how Jehoshaphat's father Asa had imprisoned his father Hanani and considered that he was risking the same fate. This speaks of his boldness (which I believe was Spirit enabled). In short Jehu was a brave prophet who in 1 Kings 16:1–7+ had rebuked evil King Baasha of Israel about 31 years earlier in the 26th year of the reign of Asa.

THE SEER IN BIBLE - 1 Sam. 9:9; 1 Sam. 9:11; 1 Sam. 9:19; 2 Sa 15:27, 1 Chr. 9:22; 1 Chr. 26:28; 1 Chr. 29:29; 2 Chr. 9:29; 2 Chr. 12:15; 2 Chr. 16:7; 2 Chr. 16:10; 2 Chr. 19:2; 2 Chr. 29:30

Should you help the wicked and love those who hate the LORD? - Jehu's question is rhetorical, to probe Jehoshaphat's conscience. Note the two verbs describing Jehoshaphat - (1) love and (2) help. This would be very convicting for one cannot love evil and love the LORD at the same time! Note the two descriptions of Ahab which are God's estimate of this man's life - (1) wicked and (2) hates the LORD.

Gustafson - Believers ought only to love what God loves. They should love the world evangelistically as God does (Jn 3:16), and should also hate everything that God hates. Psalm 97:10 says, "Ye that love the Lord, hate evil". They should hate every system that God hates and yet, at the same time, should love the individuals in the system. The phrase, "love them that hate the Lord", in v. 2 does not imply so much emotional attachment as deliberate choice. Elsewhere in God's Word "loving" and "hating" are used to convey preference as in Luke 14:26 and Luke 16:13. Rossier notes, "The second phrase is even more serious than the first. Loving the world involves associating one's self with it, becoming jointly liable with it in its enmity against God. 'Ye adulterers and adulteresses', says James, 'know ye not that the friendship of the world is enmity with God?' (James 4:4). 'No man can serve two masters', says the Lord Jesus, 'for either he will hate the one and love the other, or else he will hold to the one, and despise the other' (Lk 16:13)". Surely Christians should have compassionate love for the lost, even enemies (Mt 5:44) as the Lord Jesus perfectly lived out (Lk 23:34), but should never become unequally yoked with unbelievers (2 Cor 6:14). (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#))

Michael Wilcox - Jehoshaphat's weakness—and this the Chronicler sets before us as a peril of pastoral leadership—was an inability to say no. 'Fatal inability' is a cliché, but in a literal sense it almost was fatal. When you come to think of it, it was the other side of the splendid qualities which made him a good shepherd of his people: so kind, so large-hearted, so concerned for everyone, so willing to help. Ahab's invitation to Samaria, therefore, is accepted. Ahab's suggestion about Ramoth-gilead is accepted. But Jehoshaphat should have said no. 'Ahab ... induced him to go' (18:2) would be better translated 'Ahab seduced him'. (See [The Message of Chronicles](#))

And so bring wrath on yourself from the LORD?- Note that the implication is guilt by association! His defeat at Ramoth-Gilead could be seen as God's wrath on Jehoshaphat for his foolish association with King Ahab. On the other hand, if Jehu's words are spoken prophetically (predicting future events), the wrath of the LORD might be seen in the form of invasion in 2Ch 20:1 and possibly the commercial reversal with destruction of the ships he had built (2Ch 20:37).

Ron Daniel - You may remember **Hanani** from our previous study. He was the prophet during the days of king Asa. Asa had put him in prison for rebuking the king's actions. Now, the next generation has arisen: Asa's son Jehoshaphat is the king, and **Hanani's** son Jehu is the prophet. Jehu has been sent by the Lord to rebuke the king. Will history repeat itself with the prophet being thrown in prison?

Kay Arthur - Doesn't today's Scripture pose an interesting question? How would you answer it, Beloved? What is your alliance with the ungodly? What is your allegiance to them? Your only allegiance ought to be the love of God that would mourn over their sin and seek to rescue them from judgment.

Jehu is used of several men in the OT

- son of Hanani who prophesied against King Baasha of Israel and Jehoshaphat of Judah
- son of Nimshi who killed King Joram and took his place as king of Israel
- son of Obed of Judah
- son of Joshibiah; head of a large influential family of Simeon in King Hezekiah's time
- a man of Anathoth; one of the Benjamites who defected to David at Ziklag

William MacDonald - 2 Chron. 19:2

King Jehoshaphat had joined wicked King Ahab in war against the Syrians. It was an unholy alliance that almost cost his life. The Syrians mistook Jehoshaphat for Ahab and were about to kill him when they realized their mistake. Although Jehoshaphat escaped death, he didn't escape a stinging rebuke from the prophet Jehu. God is angry when His people love those who hate Him and cooperate with the ungodly.

Where could such a thing happen today? It could happen when professed evangelical Christians join with avowed liberals in great religious crusades. These liberals deny the great fundamental doctrines of the Christian faith. They seek to undermine the authority of the Scriptures with their doubts and denials. Although posing as Christians, they are actually enemies of the Cross of Christ. Their god is their belly. Their glory is in their shame. They mind earthly things (see Phil. 3:18, 19). The cause of Christ cannot possibly benefit from their patronage. It can only suffer.

As the ecumenical movement gains momentum, Bible-believing Christians will face increasing pressure to close ranks with every ungodly element in Christendom. If they refuse, they will be ridiculed and denounced, and their liberties will be curtailed. Yet faithfulness to Christ will require them to walk a path of separation.

One of the unkindest cuts of all comes when real Christians are contemptuous of their brothers who refuse to work with the ungodly. It is not unknown for Christian leaders to speak with appreciation of the modernists while assailing the fundamentalists. They fawn over liberal scholarship, quote liberal writers approvingly and show a lovely tolerance of liberal heresies. But they have nothing but scornful epithets for their fundamentalist brothers who seek to maintain clear-cut lines of demarcation between the righteous and the ungodly.

To court the favor of God's enemies or seek their help is a policy of treachery. Loyalty to Christ demands that we stand with His uncompromising followers against the foe.

Associating with the ungodly

It is told of a sweet-voiced canary that it forgot how to sing by having its cage hung outside where it was constantly surrounded by sparrows. It gave up its once sweet notes and learned to chatter the meaningless, tuneless notes of the sparrow. The constant

association with the Christless is apt to make our hearts grow Christless.

F B Meyer - This looks back to 2 Chronicles 18:1, where we learn that Jehoshaphat, though he had riches and honor in abundance, joined affinity with Ahab. Riches and abundance are dangerous things. They usually weaken our character, and incline us to worldly alliances; and it was to their subtle and pernicious influences that Jehoshaphat fell a victim. Ah! what a fall it was to hear him saying, "I am as thou art, and my people as thy people." Well might Jehu take up the rôle which his father had filled before Asa, and protest. But let us seriously question whether, though there are good things found in us, we may not be falling into the same mistake, and sin. Are there not ways in which we say to men of the world, with whom we mix, "I am as thou art"?

There is a great tendency in the present day to boast in the closeness with which we can approach the world without injury. We join in the social life, read the same books, go to the same amusements, talk of the same themes; and it is almost impossible in a drawing-room to tell the difference between the Jehoshaphats and the Ahabs. So also, in our methods of doing good. The real difficulty lies away back in our want of engagedness with Christ. It is of little use to find fault with the outward, as long as the heart is wayward. Love to the Lord Jesus is our only safeguard. The love of Christ must constrain us. Personal attachment to Christ will wean us away from this close identification with the world. But if we persist in identifying ourselves with the world, which God has doomed, we must not be surprised to find that wrath is on us from the Lord: and He will chasten us for love's sake.

Vance Havner - Campaign Against Ramoth-Gilead

Shouldst thou help the ungodly, and love them that hate the Lord? II Chronicles 19:2.

Jehoshaphat was A good man, but he allowed himself to be persuaded by Ahab to join him in an expedition against Ramoth-gilead. They called in the prophets after the decision already had been made in order to get their blessing, just as we often make our plans and then ask God to bless them instead of asking God for a plan. All the sycophant prophets concurred, except Micaiah, who told them the truth and was put in prison and fed the bread and water of affliction. The expedition resulted in Ahab's death. Then Jehu reproved Jehoshaphat with the words of our text.

God never wants His people to team up with the ungodly in their ventures. We have a different program and there is no concord between Christ and Belial. Ahab is always going up against some Ramoth-gilead, and all it takes, as in this case, is a big supper to line up unwise Jehoshaphats. Better a Micaiah on bread and water than a Jehoshaphat at a banquet, when a Ramoth-gilead campaign is brewing.

James Smith - Handfuls of Purpose - JEHOSHAPHAT, THE OVERCOMER 2 CHRONICLES 19; 20

*"Faith needs no staff of flesh, but stoutly can
To Heaven alone both go and lead."*

—Herbert.

Although Jehoshaphat, through his affinity with Ahab, fell into the mire, we do not find him wallowing in it. He must have been deeply ashamed on his return to Jerusalem, when Jehu, the son of the seer, met him with that sharp rebuke, "Shouldst thou help the ungodly?" (2Ch 19:2). But this good thing was found in him; he had already "prepared his heart to seek God" (2Ch 19:3), and God had already marked his repentance. As we have noted in our last study his steps down to failure and shame, we shall note now his upward steps of faith to victory and joy. His work of faith is seen in—

I. Seeking the Restoration of Others.

*The best work we can do for our fellowmen
is to bring them back to God.*

"Jehoshaphat went out again through the people, ... and brought them back unto the Lord God" (2Ch 19:4). If they had been led away from the Lord through his evil example, now that he was restored in heart, he loses no time in using his influence for their good. The best work we can do for our fellowmen is to bring them back to God. In bringing them to Him, we bring them to the source of peace, power, and plenty. We may bring them back to sobriety, and to the Church, without bringing them back to God. Those who seek to bring men to God show their faith in Him.

II. Justifying the Ways of God.

"Now let the fear of the Lord be with you, ... for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2Ch 19:7). These words were spoken to the judges in the land. The basis of their actions was to be the righteousness of God. There is no false dealings with Him, no respect of persons, no taking of bribes. Jehoshaphat found this out to his sorrow and loss

when he joined affinity with Ahab, and went to war with him, although Micaiah had warned him in the Name of God about it. But he has learned a lesson, so he now testifies that there is no unrighteousness with God. He will not be bribed to “help the ungodly.” “He is the Rock, His work is perfect, a God of truth and without iniquity, just and right is He” (Deut. 32:4).

III. Warning them of the Evils of Backsliding.

“Warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren” (2Ch 19:10). “Burnt bairns dread the fire.” The king has learned by bitter experience that there is a vital connection between the trespass of men and the wrath of God. Man cannot sin with impunity. He that goeth over the fence of God’s will, the serpent of sin will surely bite him. Outside the will of God is always forbidden ground; it leads to Doubting Castle and the tortures of Giant Despair.

IV. Seeking the Help of God in the Day of Trouble

“After this the children of Moab and the children of Ammon ... came against Jehoshaphat to battle” (2Ch 20:1). After this—after he had decided to follow the Lord fully—the testing time came. The trial of your faith is more precious than gold. The time was when he might have appealed to Ahab for help, having made a treaty with him, but he looks away from man, and “sets himself to seek the Lord” (2Ch 19:3). His example is followed by the whole nation, for they “gathered themselves together to ask help of the Lord” (2Ch 20:4). Nations, as well as individuals, must believe in the Lord to be saved. The man of faith knows no other refuge than God Himself (Psa. 46:1). He appeals to God (1) as the Almighty One (2Ch 20:6); (2) as the Faithful One (2Ch 20:7); (3) as the Trusted One. “Our eyes are upon Thee” (2Ch 20:12). Whatever thy trouble is, seek help from God, and expect it.

V. Answered Prayer.

Jehoshaphat’s faith in God is further evidenced by this sudden answer to his prayer. The Spirit of the Lord came upon Jahaziel, as he stood in the midst of the congregation, with this message, “Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God’s” (2Ch 20:14, 15). As soon as Jehoshaphat had put his trust in the Lord the battle became His. God takes over the responsibilities of those who cast all their care upon Him. All the man of faith had to do was to “stand still and see the salvation of the Lord” (2Ch 20:17). How this was to be done they knew not; it was enough for him that God had promised to do it (Exod. 14:13, 14). Christ fought for us the battle of sin and death. “Ye shall not need to fight in this battle.”

VI. Humble Acceptance.

In acknowledgment of God’s wondrous grace, he “Bowed his head with his face to the ground, ... worshipping the Lord” (v. 18). The revelation of God’s saving power has always a head-bowing and heart-hallowing effect upon those to whom it comes in answer to faith and prayer. The true attitude of spiritual victors is that of worshippers. The more deeply we drink of the river of His grace, the more readily shall we bow and worship. He who humbled Himself to the Cross for us has given the death-blow to our pride and self-sufficiency.

VII. Faithful Testimony.

“Hear me, O Judah, Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper” (2Ch 20:20). Jehoshaphat has proved for himself the truth of this, he speaks from experience. Faith in God must lead to faith in His prophets. The fruit of faith is not weakness and instability, but strength and prosperity. The Bible affords us many examples of those who have been strengthened and made successful through their faith in God (see Heb. 11). “Therefore be not slothful, but followers of them who, through faith and patience, inherit the promises” (Heb. 6:12).

VIII. Joyful Expectation.

“Faith laughs at impossibilities, and says, It shall be done.” He believed God, and rejoiced in the hope of a glorious victory. This is seen in his “appointing singers unto the Lord, to go out before the army, and to say, Praise the Lord” (2Ch 20:21). Happy is that man who can sing praise to God for His bare word of promise, and go on expecting miracles to be wrought. He shall not be disappointed. “Believe, and thou shalt see.” “When they began to sing and to praise, the Lord set ambushments against the enemy, ... and they were smitten” (2Ch 20:22). “Then they returned with joy” (2Ch 20:27). If the singers had been defeated, then might the enemies of the Bible rejoice; but the God of the Old Testament never fails to fulfil the expectations of all those who trust Him. This is the victory that overcometh the world, even our faith.

QUESTION - [What was a seer in the Bible?](https://www.gotquestions.org/What-was-a-seer-in-the-Bible/) | GotQuestions.org

ANSWER - A seer is a person who “sees.” In the Bible, a seer is another name for a prophet (see 1 Samuel 9:9). But, more specifically, a seer was a prophet who saw visions—pictures or scenes seen in the mind’s eye, in dreams, or even with one’s natural eye. God spoke to His people through prophets in different ways, and one way was through visions. Accompanying the

ability to see visions, a seer was given insight into what God was saying by these visions.

There are a few different Hebrew words translated “seer.” *Roeh* (1 Samuel 9:11) and *chozeh* (2 Samuel 24:11) are the two most common. Second Chronicles 9:29 might differentiate between prophet and seer: “Now the rest of the acts of Solomon, from first to last, are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?” The distinction is probably that Nathan was God’s spokesman in the world (whether or not he had visions), while Iddo was specifically associated with “visions.” Another prophet, Jeremiah, also operated as a seer (see Jeremiah 1:11–13). Notice that God doesn’t ask Jeremiah what he “feels” or “thinks,” but rather what he “sees.” After Jeremiah sees the vision, God gives him insight into what the vision meant (Jeremiah 1:14–18).

The term *seer* isn’t used in the New Testament, but there were still prophets who had visions. Paul had a vision of heaven (2 Corinthians 12:2), as did Stephen (Acts 7:55–56) and John (Revelation 1:12–16).

Seers in the Bible possessed a unique gift as God vividly communicated with and through them. Their faithfulness in writing down what they saw helped to complete the Word of God as we have it today.

D A Carson - 2 Chronicles 19–20; Revelation 8; Zechariah 4; John 7

EARLIER WE WITNESSED A KING who began well and ended poorly (Asa); still earlier, we witnessed a halfhearted reformer (Rehoboam; see December 11). Now we come across another, King Jehoshaphat, who does not degenerate (ED: LIKE HIS FATHER ASA), nor does he slide along in a gray zone between good and evil, but rather proves to be very good in some areas and not very discerning and even stupid in others—all his life (2 Chron. 19–20).

The two previous chapters (2 Ch 17–18) can be divided into two parts. 2Ch 17 depicts the **strengths of Jehoshaphat**—the man who diligently seeks the Lord and fortifies the entire southern kingdom. By contrast, chapter 18 depicts **foolish Jehoshaphat**, enmeshed in a needless and compromised alliance with wicked King Ahab of Israel, almost losing his life in a fight that wasn’t his. Now in the chapters before us, the prophet Jehu, son of the prophet Hanani who had been imprisoned by Asa in his old age, confronts Jehoshaphat:

“Should you help the wicked and love those who hate the LORD? Because of this, the wrath of the LORD is upon you. There is, however, some good in you, for you have rid the land of the Asherah poles and have set your heart on seeking God” (2Ch 19:2–3).

Then the pattern repeats itself. Jehoshaphat works diligently to rid the judiciary of corruption (2Ch 19:4–11). When he faces another military crisis, this time the nations of Moab and Ammon allied against him, he turns to God for help. The culmination of his prayer is intensely moving:

“O our God, will you not judge them? For we have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are upon you” (2Ch 20:12).

In his mercy, God sends his Spirit upon Jahaziel son of Zechariah, who carries a prophetic word to strengthen and encourage Jehoshaphat and the people of Judah and Jerusalem (2Ch 20:15ff). The victory they win is extravagant, and the Lord graciously imposes “the fear of God” upon the surrounding kingdoms, thereby giving Jehoshaphat and Judah rest.

So what does Jehoshaphat do? He makes another stupid and unnecessary alliance, this time with Ahaziah, the new king of Israel, and is soundly rebuked by another prophetic word (2Ch 20:35–37). Doesn’t the man ever learn?

Today we would probably label such deeply disturbing repetitions “character flaws.” They can occur in people whose lives, on so many levels, are entirely praiseworthy. At one level it is entirely right to thank God for the good these people do. But would it not have been far better if Jehoshaphat had learned from his first mistakes?

Would it be impertinent to ask if you and I learn from ours? (BORROW [For the Love of God, Combined Edition, Volumes One and Two](#))

2 Chronicles 19:3 “But there is some good in you, for you have removed the Asheroth from the land and you have set your heart to seek God.”

KJV 2 Chronicles 19:3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

BGT 2 Chronicles 19:3 ἄλλ' ἄγοι γὰθὸν ἠρθῆσαν ἐν σοὶ τὴν ξείρας τὴν ἀσθηρὰ πύργους Ἰουδα καὶ κατήθυνας τὸν καρδῶν σου κζητῆσαι τὸν κύριον

LXE 2 Chronicles 19:3 Nevertheless some good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after the Lord.

NET 2 Chronicles 19:3 Nevertheless you have done some good things; you removed the Asherah poles from the land and you were determined to follow the LORD."

CSB 2 Chronicles 19:3 However, some good is found in you, for you have removed the Asherah poles from the land and have decided to seek God."

ESV 2 Chronicles 19:3 Nevertheless, some good is found in you, for you destroyed the Asheroth out of the land, and have set your heart to seek God."

NIV 2 Chronicles 19:3 There is, however, some good in you, for you have rid the land of the Asherah poles and have set your heart on seeking God."

NLT 2 Chronicles 19:3 Even so, there is some good in you, for you have removed the Asherah poles throughout the land, and you have committed yourself to seeking God."

NRS 2 Chronicles 19:3 Nevertheless, some good is found in you, for you destroyed the sacred poles out of the land, and have set your heart to seek God."

NJB 2 Chronicles 19:3 All the same, there are good things to your credit, since you have removed the sacred poles from the country and have set your heart on seeking God.'

NAB 2 Chronicles 19:3 Yet some good things are to be found in you, since you have removed the sacred poles from the land and have been determined to seek God."

YLT 2 Chronicles 19:3 but good things have been found with thee, for thou hast put away the shrines out of the land, and hast prepared thy heart to seek God.'

- **good:** 2Ch 12:12 17:3-6 1Ki 14:13 Ro 7:18
- **Set your heart:** 2Ch 12:14 30:19 Ezra 7:10 Ps 57:7

Related Passages:

Ezra 7:10+ For (TERM OF EXPLANATION - EXPLAINS WHY GOOD HAND OF LORD IS ON HIM) Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.

JEHU SOFTENS CONDEMNATION WITH WORD OF COMMENDATION

But there is some good in you - Would this be said of all God's children, for we all go astray like Jehoshaphat.

For - Term of explanation. He gives 2 reasons to explain "some good."

You have removed (ba'ar) the Asheroth (KJV - "groves") **from the land and you have set your heart to seek God** - Note the order is significant! You have to dispose of the evil before you can truly pursue to LORD. The opposite was said of [King Rehoboam](#) "He did evil **because** (Term of explanation) he did not set his heart to seek the LORD." (2Ch 12:14+)

Gustafson - Jehoshaphat responded to Jehu's rebuke much better than did his father Asa when Jehu's father Hanani rebuked him (16:7-10). Jehoshaphat took this reproof to his heart and conscience. He did not answer, but his actions showed that he was repentant. All the good of the rest of this chapter and 20:1-34 is a result of his humbling himself at Jehu's rebuke. Asa would not humble himself at Hanani's censure and as a result he was away from God for the last five years of his life. When Jehoshaphat saw Ahab wrongfully put Micaiah in prison it helped him to see how wrong his own father had been to incarcerate Hanani. (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#).)

McConville: A Christian's attachment to God is necessarily expressed in the kind of atmosphere in which he prefers to live and move and have his being. Company, pursuits, ambitions will all bear upon them the mark of a love of God. This is by no means to put an embargo upon normal social intercourse with those who are not basically like-minded. It has to do with the sort of life pattern which one chooses to construct. The task of construction is no easy one, and the temptation is to model oneself upon the 'architects' about us. This was Jehoshaphat's fault, and his error calls us to consistency in exhibiting the characteristics which are truly

Christian. (See further Rom. 12:1f.; Gal. 5:16-26.) (BORROW [I & II Chronicles](#))

Spurgeon - The father (OF JEHU = HANANI) had rebuked Asa, and had been roughly used for so doing, but this did not prevent the son from doing his duty. He spake very plainly and personally to Jehoshaphat, and did not hesitate to deliver to him the solemn threatening of the Lord: nor was his message a fruitless one, for the king saw his sin, and set about doing all the good he could, as a token of his hearty repentance.

Ron Daniel - 19:3-11 Jehoshaphat's Realization - Jehoshaphat got right with God again. He rededicated himself, and challenged the leaders to do the same. He told the judges to remember that they were judging for man, not God. Therefore, they must judge in the fear of the Lord without partiality. He charged the Levites with judging in accordance with the Word of God, so that they would not be guilty before the Lord. His final command to them was to "act resolutely." That phrase literally translates, "do strongly," or "make it firm." There is to be no compromise in their ministry, no weakness as they operate in the Word of God.

The prophet Joel reminds us,

Joel 2:11 ...strong is he who carries out His Word.

And John wrote,

1John 2:14 ...you are strong, (for) the Word of God abides in you...

The stimulus of an encouraging word

The Lord will analyse a man's disposition and a man's character, and will assign to him all that is due. What man is wholly bad? Surely in the very worst of men there are excellences, and it ought to be our delight to consider these, and where possible, with due regard to justice, to magnify them and to call the man's attention to them. A man may take heart when he sees some of his best points. Here is a lesson for parents, magistrates, and teachers and monitors of every name and position. Tell a boy that he has done something well. We are too much afraid of what is called flattery, forgetting that flattery is a lie; but we are called upon simply to state the truth, and to state it with affection and emphasis, that it may become an encouragement to hearts that are very easily cast down. (J. Parker, D.D.)

Good and bad things in moral character

Is a man whose character is good to the extent of six-sevenths to be pronounced a bad man? Is there not a spiritual arithmetic which looks into majorities and minorities of a moral kind? Will God, then, at last drive away from Him men who have had six good points out of seven? As business men, suppose a man be recommended to you in these terms: This man has seven qualities, and six of them are really admirable; the only thing about him is that you cannot trust him with money. Would you take him? Six points are good out of seven: will you go by the majority or by the minority? Another man is also good in six points, admirable; the only fault he has is that you cannot believe a word he says. Will you take him into your business? There is a minority greater than any majority can be. That is the doctrine which we have omitted when we have been criticising eternal providence and wondering about the issues of human action. Amongst ourselves it is right that we should say of one another, "He is a good man take him on the whole." But what is the meaning of the reservation? Is it a grace, a posture that may be taught by a hired master? Or is it a morality, the want of which turns the whole being into a bog on which you cannot rest with security? (J. Parker, D. D.)

2 Chronicles 18:28,19:3 Choose Your Alliances Carefully

December 6, 2005 — by Albert Lee (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Do not be unequally yoked together with unbelievers. —2 Corinthians 6:14

The Star Alliance is an affiliation of airlines that seeks to maximize passenger benefits. If you're traveling on a member airline, you can accumulate frequent-flyer miles after transferring flights and enjoy faster check-in. The Alliance's Web site calls it "a more civilized way to fly the world."

But not all alliances are mutually beneficial. In 2 Chronicles, we read that Ahab, the wicked king of Israel, formed an alliance with Jehoshaphat, king of Judah, when they joined armies against Syria. Why did Jehoshaphat establish this foolish bond with Ahab?

No reasons are given, but we know why Ahab encouraged Jehoshaphat to put on his kingly robes while Ahab disguised himself for the battle. He knew the Syrians would try to kill the king. The opposing army surrounded Jehoshaphat. He cried to the Lord for help and God diverted the troops. Despite Ahab's treacherous scheme to save his own skin, he was killed by a stray arrow.

Although Jehoshaphat escaped, Jehu the prophet confronted him, saying: "Should you help the wicked and love those who hate the Lord?" (2 Chronicles 19:2).

Helping people in need is godly. But making unwise alliances with those who hate God may prove disastrous.

Be sure to choose your alliances carefully.

It is good to join hands with the righteous,

Helping others you meet on your path;

But to make an alliance with evil

Will incur God's displeasure and wrath.

-Hess

Right and wrong can never be partner

2 Chronicles 19:4 So Jehoshaphat lived in Jerusalem and went out again among the people from Beersheba to the hill country of Ephraim and brought them back to the LORD, the God of their fathers.

KJV 2 Chronicles 19:4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

BGT 2 Chronicles 19:4 κα̅ κα̅τ̅ κ̅η̅σ̅ε̅ν̅ Ι̅ω̅σ̅α̅φ̅α̅τ̅ ν̅ Ι̅ε̅ρ̅ου̅σ̅α̅λ̅η̅μ̅ κα̅ π̅ λ̅ι̅ν̅ ξ̅ λ̅θ̅ε̅ν̅ ε̅ς̅ τ̅ ν̅ λ̅α̅ ν̅ π̅ Β̅η̅ρ̅σ̅α̅β̅ε̅ ω̅ς̅ ρ̅ου̅ς̅ Ε̅φ̅ρ̅α̅ι̅μ̅ κα̅ π̅ σ̅τ̅ρ̅ε̅ψ̅ε̅ν̅ α̅ τ̅ ο̅ς̅ π̅ κ̅ ρ̅ι̅ο̅ν̅ θ̅ε̅ υ̅ τ̅ υ̅ π̅α̅τ̅ ρ̅ω̅ν̅ α̅ τ̅ υ̅

LXE 2 Chronicles 19:4 And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Lord God of their fathers.

NET 2 Chronicles 19:4 Jehoshaphat lived in Jerusalem. He went out among the people from Beer Sheba to the hill country of Ephraim and encouraged them to follow the LORD God of their ancestors.

CSB 2 Chronicles 19:4 Jehoshaphat lived in Jerusalem, and once again he went out among the people from Beer-sheba to the hill country of Ephraim and brought them back to Yahweh, the God of their ancestors.

ESV 2 Chronicles 19:4 Jehoshaphat lived at Jerusalem. And he went out again among the people, from Beersheba to the hill country of Ephraim, and brought them back to the LORD, the God of their fathers.

NIV 2 Chronicles 19:4 Jehoshaphat lived in Jerusalem, and he went out again among the people from Beersheba to the hill country of Ephraim and turned them back to the LORD, the God of their fathers.

NLT 2 Chronicles 19:4 Jehoshaphat lived in Jerusalem, but he went out among the people, traveling from Beersheba to the hill country of Ephraim, encouraging the people to return to the LORD, the God of their ancestors.

NRS 2 Chronicles 19:4 Jehoshaphat resided at Jerusalem; then he went out again among the people, from Beer-sheba to the hill country of Ephraim, and brought them back to the LORD, the God of their ancestors.

NJB 2 Chronicles 19:4 Jehoshaphat resided in Jerusalem but regularly went on progress among the people, from Beersheba to the highlands of Ephraim, to convert them to Yahweh, God of their ancestors.

NAB 2 Chronicles 19:4 Jehoshaphat dwelt in Jerusalem; but he went out again among the people from Beer-sheba to the highlands of Ephraim and brought them back to the LORD, the God of their fathers.

YLT 2 Chronicles 19:4 And Jehoshaphat dwelleth in Jerusalem, and he turneth back and goeth out among the people from Beer-Sheba unto the hill-country of Ephraim, and bringeth them back unto Jehovah, God of their fathers.

- **went out again:** Heb. returned and went out, 1Sa 7:15-17
- **Beersheba:** Ge 21:33 Judges 20:1
- **Ephraim:** Jos 17:15 Judges 19:1
- **brought:** 2Ch 15:8-13 29:10,11 1Sa 7:3,4 Mal 4:6 Lu 1:17

JEHOSHAPHAT'S PERSONAL

MINISTRY OF REVIVAL

So - Term of conclusion. This is a very important one. From the context, what is the writer concluding? Is this not the response of a heart that has determined to set itself on Yahweh and His Word and will and ways? This is an OT example of bringing forth fruit in keeping with repentance (Mt 3:8+)

Jehoshaphat lived in Jerusalem and went out again among the people from Beersheba to the hill country of Ephraim(cf 2Ch 15:8) - Note the phrase **went out again** which refers to Jehoshaphat's action (albeit indirect the first time) of sending men out to teach in 2Ch 17:7-9+. Geographically he goes from the southernmost area of Judah to the northernmost (hill country of Ephraim bordered with Israel).

Barber - "Many of his subjects had never seen their king in person, and to have him visit their small city or village must have had an impact on them"

God speaks through His prophet.

Jehoshaphat responds from his heart.

And brought them back to the LORD, the God of their fathers- **NIV** = "turned them back to the LORD" **NLT** - "encouraging the people to return to the LORD" The implication is that the people had to some degree backslidden (cf [Backsliding](#)). **Brought back** is the Hebrew verb [shub/sub](#) which describes a movement back to the point of departure. The Septuagint translates it with the verb [epistrepho](#) which means to turn around, to turn toward, a return to a point or area where one has been before and in this context describes a definite turn to God in heart and mind and in conduct. Jehoshaphat's heart was set on Yahweh and he sought that same experience for his subjects. In a sense this is similar to revival, a bringing back to life that which was once alive but now bringing it back to full blown so to speak. This action of Jehoshaphat reminds us of his father Asa's action in 2Ch 15:8-13+ when he heard the words of the prophet Azariah.

THOUGHT - Every time we go to the Word of God, we are in a sense going to a "prophet," but even more than a prophet, for a prophet was an intermediary for the Word of the LORD, but the Scripture is Yahweh speaking directly (Isa 55:11), yea, even "breathing" on us and into us the Living and Active Word (Heb 4:12+), in effect giving us "divine resuscitation" from the God breathed Word (2Ti 3:16+). The question for each of us (every time we go to the Fountain of His Word) is how will we respond? Will respond like Ahab who heard the clear prophetic word but failed to heed it (and suffered the consequences of not heeding) or will we respond like Jehoshaphat (and his father Asa - to the first prophet) and experience "times of refreshing may come from the presence of the Lord?" (Acts 3:19+). In short, when we go to the living Word, we should expect to some degree to experience revival of our souls. Psalm 119:25+ says "My soul cleaves to the dust; Revive me according to Your word." In simple terms, to experience daily revival, re-Bible!

Gustafson makes a great point - It is encouraging that God used Jehoshaphat in this way immediately after he took to heart Jehu's rebuke. Jehoshaphat acted like his ancestor David when the joy of God's salvation was restored to him in Psalm 51:13: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee". (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#))

Spurgeon - When we turn to God ourselves, we cannot do better than use all our influence to convert others.

Raymond Dillard points out that "The Chronicler credits several of the kings with efforts at religious revival among the people: Asa (2Ch 15:8–15); Joash (2Ch 24:4–11); Hezekiah (2Ch 30:1–31:1); Josiah (2Ch 34:3–7); and even Manasseh (2Ch 33:16–17). (See [2 Chronicles, Volume 15 - Page 148](#))

Frederick Mabie: The city of Beersheba, located in the Negev, was the administrative seat of the southern region. Beersheba was also the common designation used to refer to the southern extent of Judah, as implied here. Notice that Jehoshaphat's itinerant ministry also includes those situated in part of the northern tribal area of Ephraim. (See [The Expositor's Bible Commentary: 1 Chronicles-Job - Page 240](#))

Scriptural Illustrations of Revival [Touch the world through prayer - Page 164](#) W. Diewel, OMS

- David (1 Chron. 28:1–29:25)
- Asa (1 Kings 15:9–24; 2 Chron. 14–16)
- Elijah (1 Kings 17–18)
- Jehoshaphat (2 Chron. 17; 19:1–20:33)
- Hezekiah (2 Kings 18–19; 2 Chron. 29–32)

- Josiah (2 Kings 22:1–23:30)
- Others: 2 Chron 7:14, Psa. 80:18–19; 85:6; Isa. 32:12–17; 35; Jeremiah 33:23; Lam. 3:40–50; Hosea 6:1–3; 14:1–2; Habakkuk 3:2; John 7:38

Fire Extinguisher A U.S. Lutheran bishop tells of visiting a parish church in California and finding a stirring red and orange banner on the wall. “Come Holy Spirit. Hallelujah!” it declared in words printed under a picture of a fire burning. The bishop was also interested in the sign directly underneath the banner which said: “Fire extinguisher.” So much for that parish’s commitment to spiritual renewal.

2 Chronicles 19:5 He appointed judges in the land in all the fortified cities of Judah, city by city.

KJV 2 Chronicles 19:5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

BGT 2 Chronicles 19:5 κα̅ κα̅τ̅ σ̅τ̅η̅σ̅ε̅ν̅ κ̅ρ̅ι̅ τ̅ ς̅ ν̅ π̅ σ̅α̅ι̅ς̅ τ̅α̅ ς̅ π̅ λ̅ε̅σ̅ι̅ν̅ Ι̅ου̅δ̅α̅ τ̅α̅ ς̅ χ̅υ̅ρ̅α̅ ς̅ ν̅ π̅ λ̅ε̅ι̅ κ̅α̅ π̅ λ̅ε̅ι̅

LXE 2 Chronicles 19:5 And he appointed judges in all the strong cities of Juda, city by city.

NET 2 Chronicles 19:5 He appointed judges throughout the land and in each of the fortified cities of Judah.

CSB 2 Chronicles 19:5 He appointed judges in all the fortified cities of the land of Judah, city by city.

ESV 2 Chronicles 19:5 He appointed judges in the land in all the fortified cities of Judah, city by city,

NIV 2 Chronicles 19:5 He appointed judges in the land, in each of the fortified cities of Judah.

NLT 2 Chronicles 19:5 He appointed judges throughout the nation in all the fortified towns,

NRS 2 Chronicles 19:5 He appointed judges in the land in all the fortified cities of Judah, city by city,

NJB 2 Chronicles 19:5 He also appointed judges in the country in every one of the fortified towns of Judah,

NAB 2 Chronicles 19:5 He appointed judges in the land, in all the fortified cities of Judah, city by city,

YLT 2 Chronicles 19:5 And he establisheth judges in the land, in all the fenced cities of Judah, for every city,

- 2Ch 19:8 De 16:18-20 Ro 13:1-5 1Pe 2:13,14

Related Passages:

Deuteronomy 16:18-20+ “You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. 19 “You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. 20 “Justice, and only justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

JEHOSHAPHAT INITIATES JUDICIAL REFORM IN JUDAH

He appointed judges in the land in all the fortified cities of Judah, city by city- This is Jehoshaphat's revived heart in action. Indeed, that is what a heart set on Yahweh does. It does not sit and soak (so to speak), but it moves out for the King of kings and takes God glorifying, God honoring action. This earthly king sees a godly justice system as important for "law and order" in a society (Oh, for this to be true in America 2025 where judicial decisions are rendered too often by ungodly men who are functioning more as political activists!)

Henry Morris - Jehoshaphat established the system of judges and appeal procedures (2 Chronicles 19:5-11), by which secular appointees of the king judged civil matters and by which the priest, under the chief priest, judged religious matters. This system became a model for later governments in Judaism.

Gustafson points out "Interestingly, “LORD” is found nine times in the eight verses (vv. 4–11). Besides that, Jehoshaphat had made two speeches emphasizing the presence of the Lord. In the beginning of his first speech he speaks of His being with them “in the judgment” (v. 6). At the end of the second speech he says, “the Lord shall be with the good” (v. 11).” Leslie C. Allen draws attention to God’s presence. Thus he links 2Ch 19:4–11 and 2Ch 20:1–30 in a memorable way. He labels the first section, “God’s Presence in

Social Reform” and he labels the second section, “God’s Presence in Deliverance”. Jehoshaphat not only appointed judges, but in his speeches he gave spiritual principles which were to help them in judgment. These same principles are essential today for all who lead God’s people. Some of these principles are from Deuteronomy 1:16–17 and Dt 16:18–20. (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#))

Believer's Study Bible - 2Ch 19:5-11) The chronicler has included this information, which is not found elsewhere in the O.T., in order to carry out his purpose. To underscore the religious and national heritage of Judah, he shows how Jehoshaphat established two systems of jurisdiction in the theocratic kingdom. Under the leadership of Amariah, the Levites, and the priests, all religious matters were handled; under Zebadiah and the lay judges, all civil affairs were administered (2 Chr. 19:8-11).

Raymond Dillard: Some centralization of judicial authority must be presumed during Israel’s transition from a tribal confederacy to a centralized monarchy. The practices described could have antedated Jehoshaphat in the ancient Near East by many centuries; there is no compelling reason to deny the historicity of the account. It should also be noted, however, that the judicial reform of Jehoshaphat may not have instituted new or heretofore unseen practices in Israel—transition to a centralized judiciary could well have preceded him—but could be understood simply as a reform to eliminate corruption in judicial practice. The Chronicler may well have been seeking to cite a precedent or to otherwise legitimate practices in his own day, but this does not automatically undercut his use of historically reliable information. (BORROW [2 Chronicles](#) or see [2 Chronicles, Volume 15 - Page 148](#))

August Konkell: The description of judicial reform is composed of two symmetrical paragraphs (vv. 5-7 and 8-11), patterned with an action and admonition. In the second paragraph, some of the reform measures are included in the exhortation, providing balance to the accounts. Local court officials were appointed in the fortified cities, and a central court was established in Jerusalem. The reform is a realization of the law of Deuteronomy (16:18 – 17:13), but in this context only judges are appointed and only in fortified towns. Every citizen had obligations toward the king and toward God; this dual loyalty was fully consistent with covenant obligation. There may have been a lower and higher court in Jerusalem, one that served as the ordinary jurisdiction for citizens, and an appeals court for all the lower courts. Priests and Levites had some judicial role in the Jerusalem court, but no such role is mentioned for them in the local courts ([Multipart Video Series on 1-2 Chronicles](#) or see [1 & 2 Chronicles](#))

Matthew Henry Notes: Verses: 5-11

Jehoshaphat, having done what he could to make his people good, is here providing, if possible, to keep them so by the influence of a settled magistracy. He had sent preachers among them, to instruct them (ch. 17:7-9), and that provision did well; but now he saw it further requisite to send judges among them, to see the laws put in execution, and to be a terror to evil-doers. It is probable that there were judges up and down the country before, but either they neglected their business or the people slighted them, so that the end of the institution was not answered; and therefore it was necessary it should be new-modelled, new men employed, and a new charge given them. That is it which is here done.

I. He erected inferior courts of justice in the several cities of the kingdom, v. 5. The judges of these courts were to keep the people in the worship of God, to punish the violations of the law, and to decide controversies between man and man. Here is the charge he gave them (v. 6), in which we have,

1. The means he prescribes to them for the keeping of them closely to their duty; and these are two:-

(1.) Great caution and circumspection: Take heed what you do, v. 6. And again, "Take heed and do it, v. 7. Mind your business; take heed of making any mistakes; be afraid of misunderstanding any point of law, or the matter of fact." Judges, of all men, have need to be cautious, because so much depends upon the correctness of their judgment.

(2.) Great piety and religion: "Let the fear of God be upon you, and that will be a restraint upon you to keep you from doing wrong (Neh. 5:15; Gen. 42:18) and an engagement to you to be active in doing the duty of your place." Let destruction from God be a terror to them, as Job speaks (Job 31:23), and then they will be a terror to none but evil-doers.

2. The motives he would have them consider, to engage them to faithfulness. These are three, all taken from God:-

(1.) That from him they had their commission; his ministers they were. The powers that be are ordained by him and for him: "You judge not for man, but for the Lord; your business is to glorify him, and serve the interests of his kingdom among men."

(2.) That his eye was upon them: "He is with you in the judgment, to take notice what you do and call you to an account if you do amiss."

(3.) That he is the great example of justice to all magistrates: There is no iniquity with him, no bribery, nor

respect of persons. Magistrates are called gods, and therefore must endeavour to resemble him.

II. He erected a supreme court at Jerusalem, which was advised with, and appealed to, in all the difficult causes that occurred in the inferior courts, and which gave judgment upon demurrers (to speak in the language of our own law), special verdicts, and writs of error. This court sat in Jerusalem; for there were set the thrones of judgment: there they would be under the inspection of the king himself. Observe,

1. The causes cognizable in this court; and they were of two kinds, as with us:-

(1.) Pleas of the crown, called here the judgment of the Lord, because the law of God was the law of the realm. All criminals were charged with the breach of some part of his law and were said to offend against his peace, his crown and dignity.

(2.) Common pleas, between party and party, called here controversies (v. 8) and causes of their brethren (v. 10), differences between blood and blood (this refers to Deu. 17:8), between the blood of the person slain and the blood of the man-slayer. Since the revolt of the ten tribes all the cities of refuge, except Hebron, belonged to the kingdom of Israel; and therefore, we may suppose, the courts of the temple, or the horns of the altar, were chiefly used as sanctuaries in that case, and hence the trial of homicides was reserved for the court at Jerusalem. If the inferior judges did not agree about the sense of any law or commandment, any statute or judgment, this court must determine the controversy.

2. The judges of this court were some of the Levites and priests that were most learned in the law, eminent for wisdom, and of approved integrity, and some of the chief of the fathers of Israel, peers of the realm, as I may call them, or persons of age and experience, that had been men of business, who would be the most competent judges of matters of fact, as the priests and Levites were of the sense of the law.

3. The two chiefs, or presidents, of this court. Amariah, the high priest, was to preside in ecclesiastical causes, to direct the court and be the mouth of it, or perhaps to be last consulted in cases which the judges themselves doubted of. Zebadiah, the prime-minister of that state, was to preside in all civil causes, v. 11. Thus there are diversities of gifts and operations, but all from the same Spirit, and for the good of the body. Some best understand the matters of the Lord, others the king's matters; neither can say to the other, I have no need of thee, for God's Israel has need of both; and, as every one has received the gift, so let him minister the same. Blessed be God both for magistrates and ministers, scribes and statesmen, men of books and men of business.

4. The inferior officers of the court. "Some of the Levites (such as had not abilities to qualify them for judges) shall be officers before you," v. 11. They were to bring causes into the court, and to see the sentence of the judges executed. And these hands and feet were as necessary in their places as the eyes and heads (the judges) in theirs.

5. The charge which the king gave them.

(1.) They must see to it that they acted from a good principle; they must do all in the fear of the Lord, setting him always before them, and then they would act faithfully, conscientiously, and with a perfect upright heart, v. 9.

(2.) They must make it their great and constant care to prevent sin, to warn the people that they trespass not against the Lord, inspire them with a dread of sin, not only as hurtful to themselves and the public peace, but as an offence to God, and that which would bring wrath upon the people if they committed it and upon the magistrates if they did not punish it. "This do, and you shall not trespass;" this implies that those who have power in their hands contract the guilt of sin themselves if they do not use their power for the preventing and restraining of sin in others. "You trespass if you do not keep them from trespassing."

(3.) They must act with resolution. "Deal courageously, and fear not the face of man; be bold and daring in the discharge of your duty, and, whoever is against you, God will protect you: The Lord shall be with the good." Wherever he finds a good man, a good magistrate, he will be found a good God.

2 Chronicles 19:6 He said to the judges, "Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment.

KJV 2 Chronicles 19:6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.

BGT 2 Chronicles 19:6 κα ε πεν το ς κριτα ς δετε τ με ς ποιε τε τι ο κ νθρ π με ς κρ νετε λλ τ κυρ κα

μεθ μ ν λ γ ο ι τ ς κ ρ σ ε ω ς

LXE 2 Chronicles 19:6 And he said to the judges, Take good heed what ye do: for ye judge not for man, but for the Lord, and with you are matters of judgment.

NET 2 Chronicles 19:6 He told the judges, "Be careful what you do, for you are not judging for men, but for the LORD, who will be with you when you make judicial decisions.

CSB 2 Chronicles 19:6 Then he said to the judges, "Consider what you are doing, for you do not judge for man, but for the LORD, who is with you in the matter of judgment.

ESV 2 Chronicles 19:6 and said to the judges, "Consider what you do, for you judge not for man but for the LORD. He is with you in giving judgment.

NIV 2 Chronicles 19:6 He told them, "Consider carefully what you do, because you are not judging for man but for the LORD, who is with you whenever you give a verdict.

NLT 2 Chronicles 19:6 and he said to them, "Always think carefully before pronouncing judgment. Remember that you do not judge to please people but to please the LORD. He will be with you when you render the verdict in each case.

NRS 2 Chronicles 19:6 and said to the judges, "Consider what you are doing, for you judge not on behalf of human beings but on the LORD's behalf; he is with you in giving judgment.

NJB 2 Chronicles 19:6 saying to the judges, 'Be careful what you do, since you are judging not by any human power but in the name of Yahweh, who will be with you when you pronounce sentence.

NAB 2 Chronicles 19:6 and he said to them: "Take care what you do, for you are judging, not on behalf of man, but on behalf of the LORD; he judges with you.

YLT 2 Chronicles 19:6 and saith unto the judges, 'See what ye are doing -- for not for man do ye judge, but for Jehovah, who is with you in the matter of judgment;

- **Consider what you are doing:** Jos 22:5 1Ch 28:10 Lu 12:15 21:8 Ac 5:35 22:26
- **judge:** De 1:17 Ps 82:1-6 Ec 5:8

Related Passages:

Deuteronomy 1:17+ **'You shall not show partiality in judgment;** you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. The case that is too hard for you, you shall bring to me, and I will hear it.'

Psalms 82:1-6 A Psalm of Asaph. God takes His stand in His own congregation; He judges in the midst of the rulers. 2 How long will you judge unjustly And show partiality to the wicked? Selah. 3 Vindicate the weak and fatherless; Do justice to the afflicted and destitute. 4 Rescue the weak and needy; Deliver them out of the hand of the wicked. 5 They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. 6 I said, "You are gods, And all of you are sons of the Most High.

GODLY JUDICIAL ADVICE

He said to the judges, "Consider (be careful, take heed, think carefully, consider carefully) **what you are doing** - A good beginning instruction for any judge!

For - A very important term of explanation. He is explaining why the judges are to consider what they are doing!

You do not judge for man but for the LORD Who is with you when you render judgment- NLT = "Remember that you do not judge to please people but to please the LORD." What a timeless principle! This verse should put reverential fear in any man who aspires to be a judge! You are in effect standing as a substitute or intermediary for the Holy God, but the good news is if you yield to Him, He is with you as you render judgment.

THOUGHT - If judges in America and all countries of the world followed this simple prescription, how fair, honest and God glorifying would the justice system be? That's rhetorical of course!

Gustafson points out that "The more that they (JUDGES) realize that they are not merely judging for man but for the Lord, the more

they can count on God to help them."

G Campbell Morgan - The story of the affinity which Jehoshaphat made with Ahab is that of a sad lapse in his history. Ahab was perhaps the most evil king who ever occupied the throne of Israel. It was indeed strange company for a man like Jehoshaphat, who was unquestionably a man of God. It imperiled his life, so that he was only delivered from death by the direct intervention of his God. On his return to Jerusalem he was rebuked by Jehu, the son of Hanani, in words full of solemnity, which it would be well for all of us perpetually to bear in mind: "Shouldst thou help the wicked, and love them that hate Jehovah?" Evidently Jehoshaphat realized his wrong, and his repentance was manifest in this new mission which he undertook, to bring his people back to Jehovah, and to establish the internal administration of the kingdom in righteousness. These words addressed to the judges are full of value, and of perpetual application. Those who are called upon at any time, and in any way, to administer justice are acting for God, and not for man. They are not seeking to serve men, but to maintain the strict cause of justice, which is to be measured only by Divine standards. With God there is no iniquity, no respect of persons, no taking of bribes. So must it be with those who act as judges. Thus, and thus only, are the true interests of men served. To seek to please men is to be unjust to men. To seek to please God is to be just to men.

2 Chronicles 19:7 "Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe."

AMP - So now let the fear (reverent awe) of the Lord be on you [to keep you from making unjust decisions]; be careful in what you do, for there is no injustice with the Lord our God, or partiality, or acceptance of a bribe."

EXB Now let each of you ·fear [respect] the Lord [Prov. 1:7] ·Watch what you do [Judge/Decide carefully/with integrity], because the Lord our God ·wants people to be fair [does not tolerate injustice/unrighteousness...]. ·He wants all people to be treated the same [...or partiality], ·and he doesn't want decisions influenced by money [...or taking of bribes]."

ICB Now let each of you fear the Lord. Be careful in what you do because the Lord our God wants people to be fair. He wants all people to be treated the same. And he doesn't want people to accept money to change their judgments."

NCV Now let each of you fear the Lord. Watch what you do, because the Lord our God wants people to be fair. He wants all people to be treated the same, and he doesn't want decisions influenced by money."

WYC the dread of the Lord be with you (let the fear of the Lord/let reverence for the Lord be with you), and do ye all things with diligence, *that is, with discretion*; forsooth with the Lord your God (there) is no wickedness, neither taking, *or accepting*, of persons, neither covetousness of gifts.

- **let the:** Ge 42:18 Ex 18:21,22,25,26 Ne 5:15 Isa 1:23-26
- **no iniquity:** Ge 18:25 De 32:4 Ro 3:5,6 9:14
- **respect of persons:** De 10:17,18 Job 34:19 Mt 22:16 Ac 10:34 Ro 2:11 Ga 2:6 Eph 6:9 Col 3:25 1Pe 1:17
- **taking of gifts:** Ex 23:8 De 16:18,19 Isa 1:23 33:15 Mic 7:3

THE FIRST PREREQUISITE THE FEAR OF THE LORD

Now then let the fear (*pachad*) of the LORD be upon you; be very careful what you do- Fear of the Righteous Judge is a good attitude to ensure righteous judgments of men by men. Recall Jehoshaphat means "Jehovah is Judge." This is the first time the phrase "**the fear of the LORD**" is found in the Bible. Pr 9:10 says "The fear of the LORD is the beginning of wisdom," which is crucial for a judge to make godly decisions. If they feared the LORD, they would not fear man and be less likely to be biased or bribed by ungodly men.

Fear of the LORD - 25v - 2 Chr. 19:7; 2 Chr. 19:9; Job 28:28; Ps. 19:9; Ps. 34:11; Ps. 111:10; Prov. 1:7; Prov. 1:29; Prov. 2:5; Prov. 8:13; Prov. 9:10; Prov. 10:27; Prov. 14:26; Prov. 14:27; Prov. 15:16; Prov. 15:33; Prov. 16:6; Prov. 19:23; Prov. 22:4; Prov. 23:17; Isa. 11:2; Isa. 11:3; Isa. 33:6; Acts 9:31; 2 Co. 5:11)

For - Term of explanation. Explaining why fear and why be careful.

the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe- Three critical points on all

judgments - they should be righteous, impartial and not bribed. This should have put the fear of the LORD in every judge (THEN AND NOW!). Jehoshaphat's judges were not only to judge for the Lord and with the Lord, but also to judge like the Lord.

NET NOTE - Hebrew = "*and now let the terror of the LORD be upon you, be careful and act for there is not with the LORD our God injustice, lifting up of a face, and taking a bribe.*"

Raymond Dillard: Judicial authority in Israel was not the prerogative of autonomous power; rather it depended upon and expressed the rule of Yahweh and was to reflect his own attributes of righteousness, justice, and fairness. Judges acted in behalf of kings or other men only in a derivative sense—in reality they were the agents of Yahweh who was present at their decisions. Yahweh loves and is known by his justice (Ps 9:16; 11:7). The frequent biblical injunctions against bribery attest to the extent and persistence of the practice; the poor who could not afford the bribe were in this way the prey of the rich (Exod 23:6–8; Deut 1:17; 16:18–20; 1 Sam 8:3; Ps 15:5; Prov 17:23; Isa 1:21–23; 5:22–23; Mic 3:11; 7:3; Zech 7:9–10). (BORROW [2 Chronicles](#) or see [2 Chronicles, Volume 15 - Page 149](#))

Spurgeon - In all our dealings we are bound to be strictly just, and never should we allow ourselves to be perverted by the threats or smiles of any man. Our heavenly Father is righteous, and so should all his children be. It is not only judges who may be bribed, but servants may be bribed to allow tradesmen to rob their masters; masters may be tempted to be unjust to servants; and children may be led to be untruthful in their statements by gifts and threats. Such things must not be, or we shall grieve the Holy Spirit of God.

Fear (dread) ([06343](#)) **pachad** describes terror, fear, panic or dread often caused by the Lord (1Sa 11:7; Job 13:11; Isa. 2:10, 19, 21). **Pachad** can be a strong emotion of fear or terror or can refer to the person or thing which arouses the terror (usually the latter sense, cp Ps 31:11). **Pachad** describes the state or condition of severe distress over impending trouble. **Pachad** is used as a Name of God in Ge 31:42, 53). The Lxx translates **pachad** with **aphobos** an adverb which means securely, peacefully (Lk 1:74).

2 Chronicles 19:8 In Jerusalem also Jehoshaphat appointed some of the Levites and priests, and some of the heads of the fathers' households of Israel, for the judgment of the LORD and to judge disputes among the inhabitants of Jerusalem.

HCSB Jehoshaphat also appointed in Jerusalem some of the Levites and priests and some of the heads of the Israelite families for deciding the Lord's will and for settling disputes of the residents of Jerusalem.

MSG In Jerusalem Jehoshaphat also appointed Levites, priests, and family heads to decide on matters that had to do with worship and mediating local differences.

KJV 2 Chronicles 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

BGT 2 Chronicles 19:8 κα γ ρ ν Ιερουσαλημ κατ στησεν Ιωσαφατ τ ν ερ ων κα τ ν Λευιτ ν κα τ ν πατριαρχ ν Ισραηλ ε ς κρ σιν κυρ ου κα κρ νειν το ς κατοικο ντας ν Ιερουσαλημ

LXE 2 Chronicles 19:8 Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of the Lord, and to judge the dwellers in Jerusalem.

NET 2 Chronicles 19:8 In Jerusalem Jehoshaphat appointed some Levites, priests, and Israelite family leaders to judge on behalf of the LORD and to settle disputes among the residents of Jerusalem.

CSB 2 Chronicles 19:8 Jehoshaphat also appointed in Jerusalem some of the Levites and priests and some of the heads of the Israelite families for deciding the LORD's will and for settling disputes of the residents of Jerusalem.

ESV 2 Chronicles 19:8 Moreover, in Jerusalem Jehoshaphat appointed certain Levites and priests and heads of families of Israel, to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem.

NIV 2 Chronicles 19:8 In Jerusalem also, Jehoshaphat appointed some of the Levites, priests and heads of Israelite families to administer the law of the LORD and to settle disputes. And they lived in Jerusalem.

NLT 2 Chronicles 19:8 In Jerusalem, Jehoshaphat appointed some of the Levites and priests and clan leaders in Israel to serve as judges for cases involving the LORD's regulations and for civil disputes.

NRS 2 Chronicles 19:8 Moreover in Jerusalem Jehoshaphat appointed certain Levites and priests and heads

of families of Israel, to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem.

NJB 2 Chronicles 19:8 Jehoshaphat also appointed some of the Levites, priests and heads of Israelite families in Jerusalem to settle disputes. They lived in Jerusalem

NAB 2 Chronicles 19:8 In Jerusalem also, Jehoshaphat appointed some Levites and priests and some of the family heads of Israel to judge in the name of the LORD and to settle quarrels among the inhabitants of Jerusalem.

YLT 2 Chronicles 19:8 And also in Jerusalem hath Jehoshaphat appointed of the Levites, and of the priests, and of the heads of the fathers of Israel, for the judgment of Jehovah, and for strife; and they turn back to Jerusalem,

- **Levites:** 2Ch 17:8 De 17:8-13 1Ch 23:4 26:29
- **the judgment:** Ex 18:19-26 De 21:5 25:1

JUDGES APPOINTED IN JERUSALEM

In Jerusalem also Jehoshaphat appointed some of the Levites and priests, and some of the heads of the fathers' households of Israel, for the judgment of the LORD and to judge disputes among the inhabitants of Jerusalem - Israel in this context is not the northern kingdom but refers to the descendants of Jacob who made up Judah.

Gustafson - This court in Jerusalem was to be like a supreme court as well as a local court

Spurgeon - This was to be a central court of judicature where hard cases would be decided. What a blessing is it that in the New Jerusalem we have one who is called Wonderful Counsellor, and no case is too hard for him.

2 Chronicles 19:9 Then he charged them saying, "Thus you shall do in the fear of the LORD, faithfully and wholeheartedly.

KJV 2 Chronicles 19:9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

BGT 2 Chronicles 19:9 κα νετε λατο πρ ς α το ς λ γων ο τως ποι σετε ν φ β κυρ ου ν ληθε κα ν πλ ρει καρδ

LXE 2 Chronicles 19:9 And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart.

NET 2 Chronicles 19:9 He commanded them: "Carry out your duties with respect for the LORD, with honesty, and with pure motives.

CSB 2 Chronicles 19:9 He commanded them, saying, "In the fear of the LORD, with integrity, and with a whole heart, you are to do the following:

ESV 2 Chronicles 19:9 And he charged them: "Thus you shall do in the fear of the LORD, in faithfulness, and with your whole heart:

NIV 2 Chronicles 19:9 He gave them these orders: "You must serve faithfully and wholeheartedly in the fear of the LORD.

NLT 2 Chronicles 19:9 These were his instructions to them: "You must always act in the fear of the LORD, with faithfulness and an undivided heart.

NRS 2 Chronicles 19:9 He charged them: "This is how you shall act: in the fear of the LORD, in faithfulness, and with your whole heart;

NJB 2 Chronicles 19:9 and Jehoshaphat gave them the following charge: 'In fear of Yahweh and with conscientious integrity, this is how you are to act:

NAB 2 Chronicles 19:9 He gave them this command: "You shall act faithfully and wholeheartedly in the fear of the LORD.

YLT 2 Chronicles 19:9 and he layeth a charge upon them, saying, 'Thus do ye do in the fear of Jehovah, in faithfulness, and with a perfect heart,

- **in the fear:** 2Ch 19:7 De 1:16,17 2Sa 23:3 Isa 11:3-5 32:1

A REPEATED PREREQUISITE FEAR OF THE LORD

Then he charged them saying, “Thus you shall do in the fear(yirah) of the LORD, faithfully (emunah; Lxx - aletheia = truth) and wholeheartedly (lebab - heart + shalem - complete; Lxx - pleres - full, complete, abounding)(blameless heart, perfect heart, complete integrity, undivided heart, with all your heart). This is the second time **fear of the LORD is mentioned in this short section, emphasizing it's critical importance. Note the dynamic principle that genuine reverential fear of Yahweh has the God honoring byproducts of faithfulness and an undivided heart, a heart wholly devoted to Yahweh (in regard to making judgments in this context)!**

THOUGHT - Given the emphasis of fear of the LORD in this section, it behooves all believers to conduct themselves with a holy fear of Yahweh. It certainly tends to put a damper on temptations to commit willful sins! This topic is sadly not often emphasized from modern pulpits but it is crucial for a godly walk. You might take some time to study my onsite article [The Fear of the Lord](#).

A W Tozer - Pressure on the Heart—2 Chronicles 19:9, 11

Now how does this power operate? At its purest it is an unmediated force directly applied by the Spirit of God to the spirit of man.

The wrestler achieves his ends by the pressure of his physical body upon the body of his opponent; the teacher by the pressure of ideas upon the mind of the student; the moralist by the pressure of duty upon the conscience of the disciple. So the Holy Spirit performs His blessed work by direct contact with the human spirit....

The Spirit of God may use a song, a sermon, a good deed, a text or the mystery and majesty of nature, but always the final work will be done by the pressure of the inliving Spirit upon the human heart.

The Spirit's first work is to cleanse us, to separate us, to sanctify us, to dedicate us wholly to God. Then as the property of God, He takes possession of us for God and uses us for His service and glory alone.

2 Chronicles 19:10 “Whenever any dispute comes to you from your brethren who live in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall warn them so that they may not be guilty before the LORD, and wrath may not come on you and your brethren. Thus you shall do and you will not be guilty.

MEV And any dispute that comes before you all from your brothers who live in their cities, concerning bloodshed or offenses against law or commandment, against statutes or judgments, you will warn them, lest they trespass against the Lord and wrath come upon you and your brothers. Do this, and you will not trespass.

NABRE And in every dispute that comes to you from your kin living in their cities, whether it concerns bloodguilt or questions of law, command, statutes, or ordinances, warn them lest they incur guilt before the Lord and his wrath come upon you and your kin. Do that and you shall not incur guilt.

NET Whenever your countrymen who live in the cities bring a case before you (whether it involves a violent crime or other matters related to the law, commandments, rules, and regulations), warn them that they must not sin against the Lord. If you fail to do so, God will be angry with you and your colleagues, but if you obey, you will be free of guilt.

NIRV Cases will come to you from your people who live in the other cities. The cases might be about murder or other matters dealt with by the law, commands, directions and rules. Warn the people not to sin against the Lord. If you don't warn them, he will be angry with you and your people. Do what I say. Then you won't sin.

NLT Whenever a case comes to you from fellow citizens in an outlying town, whether a murder case or some other violation of God's laws, commands, decrees, or regulations, you must warn them not to sin against the Lord, so that he will not be angry with you and them. Do this and you will not be guilty.

[TLB](#) Whenever a case is referred to you by the judges out in the provinces, whether murder cases or other violations of the laws and ordinances of God, you are to clarify the evidence for them and help them to decide justly, lest the wrath of God come down upon you and them; if you do this, you will discharge your responsibility.”

[TLV](#) When any dispute comes to you from your kinsmen who live in their cities, whether bloodshed, or concerning *Torah, mitzvot*, statutes or ordinances, you must warn them so that they will not be guilty before *Adonai*. Otherwise wrath will come upon you and your kinsmen. Act accordingly and you will not be guilty.

[VOICE](#) instruct your brothers about the various laws (so they and you will be innocent before the Eternal and all of you will avoid His anger) whenever any city dweller brings you *subjective cases where the right decisions are not apparent*, cases where you must choose who is justified in bloodshed or how to interpret the laws and commandments

- **between blood:** De 17:8-13
- warn them: Eze 3:18-21 33:6 Ac 20:31 1Th 5:14
- wrath come: Nu 16:46 Jos 22:18-20

Whenever any dispute comes to you from your brethren who live in their cities, between blood and blood(NET - "violent crime"), **between law and commandment, statutes and ordinances, you shall warn them** (THOSE WHO COME BEFORE THE JUDGE) **so that they may not be guilty before the LORD, and wrath may not come on you** (JUDGES) **and your brethren. Thus you** (JUDGES) **shall do and you will not be guilty - Between blood and blood** refers to violent crime that spills blood and which necessitates determination of the degree of bloodguiltiness.

Andrew Hill: In addition to hearing cases and rendering fair verdicts, the judge must also **warn** (or instruct) the citizenry who come before the bench not to commit further sin against the Lord, lest the “**wrath**” of God come against them and their family (2Ch 19:9-10). This “fear of the Lord” is understood as a deterrent to further criminal activity (2Ch 19:9); it permits all the citizens of Judah to enjoy the protection afforded by the law. In addition, the just application of the law to everyday life will lead to an equitable society – the ideal social dynamic of the covenant community. (See [1 and 2 Chronicles - Page 29](#))

Spurgeon - Very needful is it even now to exhort one another to do the right whether we offend or please. Disciples of Jesus should be strictly upright: if honour be banished from all the rest of the world, it should still dwell in the bosom of believers.

Raymond Dillard: The speeches of Jehoshaphat as recorded in Chronicles reflect a large body of biblical teaching regarding the concern of God with justice. Justice will always be subject to perversion, until He who is the Just is also the Judge (Rev 20:11–15; 1 Pet 2:23). (BORROW [2 Chronicles](#) or see [2 Chronicles, Volume 15 - Page 150](#))

Bob Utley - Notice the two things YHWH promises if the judges are faithful.

1. you will not be guilty (i.e., the "they" is ambiguous and could refer to the people or the judge, 2 Chr. 19:10)
2. the Lord will be with the upright (JUSSIVE)
 1. individually (the judges and those who seek YHWH)
 2. collectively Judah will be blessed (Leviticus 26; Deuteronomy 28)

2 Chronicles 19:11 “**Behold, Amariah the chief priest will be over you in all that pertains to the LORD, and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all that pertains to the king. Also the Levites shall be officers before you. Act resolutely, and the LORD be with the upright.**”

KJV 2 Chronicles 19:11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

BGT 2 Chronicles 19:11 καὶ ὁ Ἀμαρίας ἐρεῖς γομενος φέρεις πνεύλον κυρίου καὶ Ζαβδίας υἱὸς Ἰσμαὴλ γομενος ἐς ὅσον τοῦ βασιλέως καὶ οἱ γραμματεῖς καὶ οἱ Λευῖται πρὸς σου μὴ νῦν σχοῦσατε καὶ ποιεῖσατε καὶ σται κριος μετὰ ὑμᾶς

LXE 2 Chronicles 19:11 And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdias the son of Ismael is head over the house of Juda in every matter of the king; and the scribes and

Levites are before you: be strong and active, and the Lord shall be with the good.

NET 2 Chronicles 19:11 You will report to Amariah the chief priest in all matters pertaining to the LORD's law, and to Zebadiah son of Ishmael, the leader of the family of Judah, in all matters pertaining to the king. The Levites will serve as officials before you. Confidently carry out your duties! May the LORD be with those who do well!"

CSB 2 Chronicles 19:11 "Note that Amariah, the chief priest, is over you in all matters related to the LORD, and Zebadiah son of Ishmael, the ruler of the house of Judah, in all matters related to the king, and the Levites are officers in your presence. Be strong; may the LORD be with those who do what is good."

ESV 2 Chronicles 19:11 And behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the governor of the house of Judah, in all the king's matters, and the Levites will serve you as officers. Deal courageously, and may the LORD be with the upright!"

NIV 2 Chronicles 19:11 "Amariah the chief priest will be over you in any matter concerning the LORD, and Zebadiah son of Ishmael, the leader of the tribe of Judah, will be over you in any matter concerning the king, and the Levites will serve as officials before you. Act with courage, and may the LORD be with those who do well."

NLT 2 Chronicles 19:11 "Amariah the high priest will have final say in all cases involving the LORD. Zebadiah son of Ishmael, a leader from the tribe of Judah, will have final say in all civil cases. The Levites will assist you in making sure that justice is served. Take courage as you fulfill your duties, and may the LORD be with those who do what is right."

NRS 2 Chronicles 19:11 See, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah son of Ishmael, the governor of the house of Judah, in all the king's matters; and the Levites will serve you as officers. Deal courageously, and may the LORD be with the good!"

NJB 2 Chronicles 19:11 Amariah the chief priest himself will be your president in all religious cases, and Zebadiah son of Ishmael, leader of the House of Judah, in all civil ones, while the Levites will act as officers of the court. Be firm, put this into practice and may Yahweh protect the right!"

NAB 2 Chronicles 19:11 See now, Amariah is high priest over you in everything that pertains to the LORD, and Zebadiah, son of Ishmael, is leader of the house of Judah in all that pertains to the king; and the Levites will be your officials. Act firmly, and the LORD will be with the good."

YLT 2 Chronicles 19:11 'And, lo, Amariah the head priest is over you for every matter of Jehovah, and Zebadiah son of Ishmael, the leader of the house of Judah, is for every matter of the king, and officers the Levites are before you; be strong and do, and Jehovah is with the good.'

- **Amariah:** 1Ch 6:11
- **all:** 2Ch 19:8 1Ch 26:30 Mal 2:7
- **Act resolutely,**: Heb. Take courage and do, Jos 1:6,9 1Ch 22:11,16,19 1Co 16:13 2Ti 2:1
- **the LORD** 2Ch 19:6 15:2 Ps 18:25,26 Joh 14:23,24 Ro 2:4-13 Php 4:8,9
- **be with the upright:** Ps 37:23 112:5 Pr 2:20 Ec 2:26 Lu 23:50 Ac 11:24

“**Behold, Amariah the chief priest will be over you in all that pertains to the LORD, and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all that pertains to the king** - Amariah would be in charge temple, and ceremonial matters, anything connected to the worship of God. His duty would include teaching the law, supervising offerings, dealing with spiritual offenses, and temple-related judgments.

Also the Levites shall be officers before you - The Levites were appointed to assist and enforce these rulings. They served as scribes, judges, administrators, and sometimes even mediators or educators in matters of law. This echoes their broader role in teaching the Law (see 2 Chron. 17:7–9).

Act resolutely, ([chazaq](#); Lxx - [ischuo](#))(Hebrew = “Be strong and act!”) **and the LORD be with the upright** - NET - "**Confidently carry out** your duties!" NLT - "**Take courage** as you fulfill your duties, and may the LORD be with those who do what is right"

THOUGHT - This recalls Paul's exhortations to the church at Corinth **Be on the alert, stand firm** in the faith, **act like men, be strong**. 14 Let all that you do **be done** in love. (1Co 16:13-14+) (All verbs are [present imperative](#) and all require us [to depend on the Holy Spirit to obey](#)) Paul adds "You therefore, my son, **be strong** ([present imperative](#)) in the grace (SO WE NEED THE SPIRIT AND GOD'S GRACE) that is in Christ

Jesus." (2Ti 2:1+)

Spurgeon rightly exhorts each of us "Let this be our motto in all our dealings. He who acts uprightly has never any cause to fear, for God is with him. Children, learn this line by heart, "Deal courageously, and the Lord shall be with the good."

I send the joys of earth away,
Away, ye tempters of the mind;
False as the smooth deceitful sea,
And empty as the whistling wind.

Lord, I adore thy matchless grace,
That warn'd me of that dark abyss,
That drew me from those treacherous seas,
And bade me seek superior bliss.

Frederick Mabie: The particular appointment of Amariah and Zebadiah implies differing areas of responsibility pertaining to the executive branch (matters concerning the king) and the judicial-legal branch (matters concerning the Lord). The Levites function in a more generic role, perhaps akin to judicial clerks. ([The Expositor's Bible Commentary: 1 Chronicles-Job - Page 241](#))

Adrian Rogers - look at the last verse of chapter 19, the last phrase in that verse. Here's what good king Jehoshaphat said to the people. He said, "Deal courageously, and the LORD shall be with the good." (2 Chronicles 19:11) That was a promise, and that was true; but it certainly did not mean that they would not have any trouble, because we're going to see right after this revival and right after this injunction to live courageously and to be good there come incredible problems.

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