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II CHRONICLES

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II CHRONICLES 6:1-42

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SYNOPSIS:

2ND—6:1-11 ¹Solomon addresses the people who have assembled to see the ark placed in the Temple. Solomon mentioned three points.

1. Where the Temple is built (**6:1-6**): The Lord had told David that the Temple would be constructed in Jerusalem.
2. Who was selected to build it (**6:7-10**): David wanted to construct the Temple, but the Lord had chosen Solomon to do it.
3. Why the Temple was built (**6:11**): The Temple was built to honor the Lord and to house the Ark of God.

It seems that God's appearance in "*thick darkness*" (**6:1**) reminded Solomon that God had made His presence known to Moses (5:13-14) in a much more modest tabernacle. Now, however, the Lord would dwell in a more permanent and magnificent place (**6:1-2**). Solomon addressed the people in a blessing (**6:4-11**). First he praised God for having fulfilled His promises to David by choosing him and his dynasty, selecting Jerusalem as the divine "*residence*," and permitting the erection of a temple (**6:4-6**). Solomon recognizes the presence of the Lord in the audience of all Israel. He gives a brief testimony to the faithfulness of God before offering a prayer of dedication. Solomon shares with the men of Israel that God was faithful in keeping His promise "*with His hands*" (**6:4**).

Facts to Focus on:

King Solomon makes a dedication address and prayer where he looks in five different directions:

1. He looked back (**6:1-11**) - He recalled how God chose him to build the temple.
2. He looked up (**6:12-21**) - He asks God to fulfill the covenant promises with David.
3. He looked ahead (**6:22-31**) - He asks God to help His people in various trials of life.
4. He looked around (**6:32-35**) - He called on God to help the Gentiles.
5. He looked within (**6:36-40**) - He plead with God for forgiveness and to bless all present.

2ND—6:12 **And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands:**— These verses repeats itself from verse one. Solomon begins to stand in front of the altar of the Lord in the presence of the whole assembly of Israel spreading out his hands.
²Solomon stood on a platform so that the people could see him more easily.

2ND—6:13 **For Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and**

¹ <http://www.family-times.net/commentary/ii-chronicles-61/>

² <https://www.easyenglish.bible/bible-commentary/2chronicles-1-9-lbw.htm>
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three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven. Solomon had made a bronze platform about 7.5 feet long and 7.5 feet wide, and about 4 feet high which was placed in the outer court. At first, he stood with his hands spread out. But now, he went down on his knees in an attitude of Prayer, and he raised his hands towards the sky.

2ND—6:14 **And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:—** Solomon began to pray to the LORD. (1)He started to praise the LORD God of Israel, by declaring to Him that He is the only real God. There is no God like Him in heaven, nor in the earth. (2)He acknowledges God's faithfulness, for He had done what He had promised. He had kept covenant and showed mercy unto His servants as they walked faithfully before Him in their hearts.

2ND—6:15 **Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.** (3) Solomon continues to acknowledge God's faithfulness by fulfilling the covenant promise with David. God has kept what He promised David, His servant and (Solomon's) father. The things God spoke with His mouth and the things He did with His hands, He carried out as of that day. Solomon had become the king of Israel. And he had built the temple for the LORD.

2ND—6:16 **Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.** Now, Solomon begins to tell the LORD humbly to keep the promise, promised to his father David, (God's servant). And Solomon quotes back the promise, and that is to keep a descendant sitting upon the throne of Israel of their line to rule Israel. Yet, there is a condition that their children take heed to their way to walk according to God's law as David had obeyed the LORD.

2ND—6:17 **Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.** All to ask now is that God's Word which was spoken to David His servant be proved and confirmed.

2ND—6:18 **But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!—** Solomon had built the temple for the LORD. But, he wondered if God would dwell with man on the earth, but he knew that the LORD's existence and presence was too much in heaven and the heaven of heavens, and would be too big to live in any building on earth that Solomon had built. Space and time cannot contain God. He is larger than the heavens. But we should not think that He is a long ways away. God is Omni-Present, everywhere at the same time, therefore, He is always near. The temple's function was for people to find God; not to contain Him. So, the temple was the place where the people came to worship God.

2ND—6:19 **Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my**
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God, to hearken unto the cry and the prayer which thy servant prayeth before thee:— Solomon is asking God to have respect; that is, to consider and hear his prayer and supplication he has put before Him. God is concerned with whatever we face, even the difficult circumstances we bring upon ourselves. He wants us to turn to Him in prayer.

2ND—6:20 **That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.** Solomon asks the LORD to guard the temple day and night. It belonged to the LORD and this is where He would place His name.

2ND—6:21 **Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.** Solomon asks the LORD to hear the prayers of his people, that is, Israel. They would make their prayers towards the temple, the place where they expected the LORD to meet with them. But the LORD was in heaven, even there He was asked to hear their prayers, and when He hears them He was asked to forgive them.

2ND—6:22-23 ³Solomon describes to the LORD 7 problems that may happen (**6:22-40**). Each problem follows the same pattern. First, there is the situation or the problem.

1. Situation 1: A difficult legal problem (**6:22-23**).
2. Situation 2: Defeat because of the sin of Israel's people (**6:24-25**).
3. Situation 3: No rain because of sin (**6:26-27**).
4. Situation 4: Disasters and diseases (**6:28-31**).
5. Situation 5: A foreigner's prayer (**6:32-33**).
6. Situation 6: God orders Israel to go to war (**6:34-35**).
7. Situation 7: Exile because of sin by Israel's people (**6:36-39**).

Then there is the prayer or statement in the temple. Then there is the request for God to hear. At the end, Solomon asks God to solve the situation or problem (**6:40-42**).

SUMMARY:

Solomon stands before the altar of the Lord in the presence of all the congregation of Israel, spreading forth his hands. He made a bronze platform about 7 1/2 feet long, 7 1/2 feet wide, and 4 feet high. He began to kneel on his knees in an attitude of prayer in the presence of all the assembly of Israel, and then raise his hands towards heaven (**6:12-13**).

As Solomon began to pray, he makes it known that there is no God like Him in heaven, nor in the earth. He's done what He had promised. He kept covenant and showed mercy unto His servants as they walked faithfully before Him in their hearts (**6:14**). What God spoke and what He did with His hands, He fulfilled (**6:15**). Solomon also asks God to continue to do what He had promised to his father David, that is, to keep a

³ <https://www.easyenglish.bible/bible-commentary/2chronicles-1-9-lbw.htm>
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descendant of their line to sit upon the throne of Israel yet, their children are to take heed to their way and walk according to God's law; the children are to be loyal to Him. If they obeyed the LORD, then a descendant of David would rule Israel (6:16). Solomon says let God's Word be verified; let His Word stand, which was spoken to David His servant (6:17). Solomon had built the temple for the LORD, but wondered if God would dwell with man on the earth, knowing that the LORD's existence and presence was too much in heaven and the heaven of heavens, and would be too big to live in any building on earth that Solomon had built. The temple's function was for people to find God; not to contain Him. So, the temple was the place where the people came to worship God (6:18). (6:14-18).

Solomon then asks God to have respect; that is, to consider and hear his prayer and supplication he has put before Him (6:19). And watch over the temple where He would put His name (6:20). He's still asking the LORD to listen to his prayers and to those of His people Israel when they pray toward the Temple; yes, even hear them from heaven, and when He hears them, forgive them (6:21). (6:19-21).

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2ND—7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. When Solomon finished praying, the LORD sent fire from heaven to consume all the burnt offerings and sacrifices. This fire was to burn continuously under the Altar of Burnt Offering. This showed that the LORD had heard the prayers of Solomon and the people. This symbolized God's presence. The LORD accepted the temple. He came in his glory, and He filled it. The same happened when Moses dedicated the special Tent in the desert—the glory of the LORD appeared to the people. And fire came from the LORD and it burned the sacrifices (Leviticus 9:24).

2ND—7:2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. When the glory of the Lord began to fill the temple, the priests could not literally enter in because of God's presence; His glory was so strong. We know what that feels like as God's presence fills us or fills the sanctuary, because we can't even say anything. All we do is weep before Him!

2ND—7:3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever. As all the children of Israel saw the fire coming down and seeing the glorious presence of the Lord upon the house (*probably the cloud, representing His glory because it was something they could see*), they couldn't do anything but bow down with their faces to the ground to worship and praise God. This had to be a spectacular site, for they all began to acknowledge and say "**For he is good; for his mercy endureth for ever.**" They all humbled their hearts and will unto God.

2ND—7:4 Then the king and all the people offered sacrifices before the Lord. Seeing the fire and the glory resting on the temple showed the people that God accepted the temple as His dwelling place. So, this led to a domino effect—worship and praise then sacrifice and joyous music (7:6). They dedicated the temple to the Lord. The Temple's Dedication was for the purpose of setting it apart as the place of worship unto God. It was built for His purpose to dwell in. The king and all the people began to offer sacrifices before the Lord by bringing them unto the priests.

2ND—7:5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. Could you imagine? King Solomon offered sacrifices of 22,000 oxen and 120,000 sheep. And the dedication continued. Today, our bodies are the temple of God. Solomon's dedication of the temple is a picture of the way each of us should dedicate our lives for the special purpose for God to live there.

2ND—7:6 And the priests waited on their offices: the Levites also with instruments of musick of

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the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. The priests stood at their posts of duty, because you remember they could not even enter into the temple because the glory of the Lord had filled the temple. The Levites played the instruments of music upon which David the king had made for giving praise to the Lord— songs of thanksgiving— His mercy endureth for ever. So, when David praised by their ministry, the priests would sound the trumpets before them, and all of Israel stood! Their spirits came alive!

2ND—7:7 Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. Solomon knew that the brazen altar would not be able to receive all the burnt offerings, meat offerings, and the fat offered on that day, so he hallowed; consecrated the middle; inner court that was before the temple of the Lord for use that day.

2ND—7:8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. For the next seven days, they celebrated the Tabernacle Festival with large crowds coming in from all over Israel. They came as far as Hamath at one end of the country to the brook of Egypt at the other.

2ND—7:9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. So it seems that Solomon and the people celebrated the Temple Dedication for seven days and then celebrated the Feast of Tabernacle seven days. The feast was observed immediately following to the dedication of the altar. And on that eighth day, a final solemn religious service was held.

2ND—7:10-11 On the 23rd day of the 7th month, Solomon sent the people to their homes. They went with joy and their hearts were glad. They were happy because of the good things that the LORD had done. He did those things for David, for Solomon, and for His people, the Israelites. Solomon finished the Temple of the Lord and he finished his palace. It took him 13 years to complete the palace (1 Kings 7:1). All that came into his heart he prosperously accomplished.

2ND—7:12 And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Wow what a moment when God appears and says He's heard one of His servant's prayers. Well, we see by night that God appeared to Solomon saying "***I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.***" Now, it took God 13 years and it was in Solomon's 24th year as king (947 or 946 BC), but God came and said that He was pleased with the house of sacrifice.

2ND—7:13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;— God lets Solomon as well as us know that if he shut up heaven and no rain comes down, or if He command the locust to eat up the land, or if He send a plague in <http://www.pitwm.net/pitwm-versebyverse.html>

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the midst of the people... if God does anything like that, look for judgment. However, also what will we do to seek His face; to seek forgiveness? It would have to depend upon our next step.

2ND—7:14 **If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.** It will come down to what God's people do next. And that step is that those that are called by His Name are to humble themselves and pray. God wants His people to come under His mighty hand by humbling themselves; then pray, communicating with God; then seek His face (His presence). In His presence we find ourselves and we find that we are not what we think we are, because we will have to turn from our wicked ways; that sin that holds us; that separates us from God's Will. God says then and after then **"will I hear from heaven and will forgive their sin and heal their land."** To get God's attention, be humble and pray. To be blessed, seek his face. To be restored, repent (turn from your sin).

2ND—7:15 **Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.** God is saying, now, you have my attention; now my eyes are open; now my ears are attentive to their prayer made in this place—that is, the Temple Solomon built!

2ND—7:16 **For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.** There is a time and a place for everything. There is something that happens when God hears our prayers. There is something that happens when those called by His name humble themselves and pray, and begin to seek His face, and turn from their wicked ways. God is letting Solomon know that this was now the time He had chosen and consecrated the Temple built for Him. And that His Name may be there forever. There are a lot of churches open in His name, but does God dwell there, and are His eyes and His heart there? However, in the house Solomon built God says His eyes and His heart will be there continuously and permanently.

2ND—7:17 **And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;**— God plainly sets forth certain conditions for Solomon to meet if he wanted the kingdom to continue. Solomon had to serve the LORD as David had done to do according that was commanded of him; observing God's statutes and judgments.

2ND—7:18 **Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.** If God's statutes and judgments were followed, Solomon and his descendants would prosper. God would then stablish the throne of his kingdom as He had made agreement with David, Solomon's father, saying you will never fail to have a man (one of their descendants) rule in Israel.

2ND—7:19 **But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;**— However, if Solomon didn't follow God, but turned away and forsook laws that were set before him, there would be consequences. He and the

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nation would be destroyed. And they were not to serve and worship other gods for the LORD's anger would burn against them. God is a jealous God!

2ND—7:20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. Therefore, choosing to turn away from God causes Him to pluck up and uproot them out of the land He's given them. They will be cast out of His sight, making it to be an object lesson and a word of shame among all the nations. Following God brings benefits and rewards. Turning away from Him brings suffering, punishment, and ultimately destruction.

2ND—7:21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?— The temple which was so exalted that when everyone passes by, they would be so astonished seeing it, and begin to ask *Why has the Lord done this to the land and to this house?*

2ND—7:22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them. When those questions come up in verse 21, the answer will be given, because they forsook the Lord God of their fathers who brought them out of the land of Egypt, clinging to other gods and worshipping them. Therefore all this evil was brought upon them for their worship was not toward God.

SUMMARY:

When Solomon finished praying, the LORD sent fire from heaven to consume all the burnt offerings and sacrifices. The LORD accepted the temple and came down in His glory and filled the house (temple). When the glory of the Lord began to fill the temple, the priests could not literally enter in. As all the children of Israel saw this site, they couldn't do anything but bow down with their faces to the ground to worship and praise God, saying *For He is good; for His mercy endureth for ever (7:1-3)*.

The king and all the people offered sacrifices before the Lord. King Solomon offered sacrifices of 22,000 oxen and 120,000 sheep. And the dedication of the house of God continued with all the people. The priests stood at their posts of duty, the Levites played their instruments of music. When David the king gave praise to the Lord, the priests would sound the trumpets before them, and all of Israel would stand! Solomon consecrated the inner court that day before the temple of the Lord for all the burnt offerings, meat offerings, and the fat to be receive (**7:4-7**).

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For the next seven days, they celebrated the Tabernacle Festival with large crowds coming as far as Hammath at one end of the country to the brook of Egypt at the other. The feast was observed immediately following the dedication of the altar. And on that eighth day, a final religious service was held (**7:8-9**).

The Lord appeared to Solomon by night, telling him that He's heard his prayer, and has chosen the temple as His house of sacrifice. God lets Solomon know as well as us know that if he shut up heaven and no rain comes down, or if He command the locust to eat up the land, or if He sent pestilence in the midst of the people, then if the people that are called by God's name, humble themselves, pray, seek God's face, and turn from their wicked ways; then God will hear from heaven, and forgive their sin, and heal their land. God is saying, now His eyes are open and His ears are attentive to their prayer made in this place—that is, the Temple Solomon built! God is letting Solomon know that this was now the time He had chosen and consecrated the Temple built for Him. And that His Name will be there forever. God says His eyes and His heart will be there continuously and permanently. If Solomon wanted the kingdom to continue, he had to serve the LORD as David had done; all that was commanded of him; observing God's statutes and judgments. God would then stablish the throne of his kingdom as He had made agreement with David his father, saying you will never fail to have a man (descendant) to rule in Israel (**7:12-18**).

If Solomon didn't follow God, but turned away and forsook His laws that were set before him, there would be consequences, or if they go to serve and worship other gods, he and the nation would be destroyed. God is a jealous God! Therefore, choosing to turn away from God causes Him to pluck up and uproot them out of the land He's given them. They will be cast out of His sight, making it to be an object lesson and a word of shame among all the nations. The temple which was so exalted that when everyone passes by they would be so astonished seeing it, and begin to ask *Why has the Lord done this to the land and to the house?* And the answer will be because they forsook the Lord God of their fathers who brought them out of the land of Egypt, clinging to other gods and worshipping them. Therefore all this evil was brought upon them for their worship was not toward God (**7:19-22**).

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2ND—9:8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. The Queen of Sheba had heard about Solomon's wisdom from others, but now she really believes because she had seen it with her own eyes. She has seen how God loves Israel and has established her forever. She couldn't help but give honor and praise to God. She recognizes Solomon's greatness is from Yahweh and that Solomon sits on God's throne as His king.

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2nd CHRON. 13:1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

Sometimes they count the year that a king began to rule as a complete year. In fact, he may have begun his rule part of the way through the year. And sometimes two kings ruled at the same time. For example, Uzziah became ill. Then his son ruled while he was still alive. Also, the northern and southern kingdoms began their years in different months. The northern kingdom began its year in the month called Nisan (March/April.) The southern kingdom began its year in the month called Tishri (September/October.)

Jeroboam was the first king of Israel. He became the first king of the northern kingdom of Israel (1 Kings 11:26-40). He is the son of Nebat, a member of the Tribe of Ephraim of Zereda. ⁴On the death of Solomon, he was summoned by the ten tribes to return and present their demands to Rehoboam; and when these were refused, he was chosen king of the revolted tribes, B. C. 975. He reigned twenty-two years.

Abijah (also called *Abijam* in 1 Kings 15:3 as wicked), but here in Chronicles, shows that he was capable of acts of faith, even though his life was generally characterized by disobedience to the Will of God. Abijah began to rule over Judah in the 18th year of Jeroboam's rule.

13:2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

⁵2nd Chronicles 11:18 Rehoboam married Mahalath, the daughter of Jerimoth and Abihail. 11:20 Rehoboam then married Absalom's daughter, Maacah. They had 4 children, Abijah, Attai, Ziza and Shelomith. 11:21 Rehoboam loved Maacah more than he loved his other wives. She was his favorite wife. 11:22 Rehoboam chose Abijah, son of Maacah to be the chief prince among his brothers. He wanted Abijah to be king after him instead of Jeush, who was his firstborn son by Mahalath. In this, he did not obey God's law (Deuteronomy 21:15-17). In the same way, David made Solomon king while he was still alive (1 Chronicles 23:1), Rehoboam did as his grand-father David, and he appointed Abijah as chief, intending to make him king. After he died, Abijah reigned in Rehoboam's place. Abijah ruled Jerusalem for three years.

King Abijah saw king Jeroboam as one who had rebelled against the house of David and had managed to split Israel into two kingdoms, and had successfully usurped ten tribes and made himself king over them. In a bid to serve him with justice, he went to war intending to reclaim the ten tribes that were under the leadership of King Jeroboam. And there was war between Abijah and Jeroboam.

2nd CHRON. 13:3 And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. In the case of Rehoboam, the Lord had

⁴ <https://biblehub.com/topical/j/jeroboam.htm>

⁵ <https://www.easyenglish.bible/bible-commentary/2chronicles-10-36-lbw.htm>
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prohibited war with Israel, but here, God did not interfere, possibly because Jeroboam's flagrant idolatry deserved judgment. Abijah was greatly outnumbered, but he went into battle with an army of 400 000 chosen men, strong, valiant soldiers of war, and Jeroboam prepared to fight against him with 800 000 chosen strong, brave mighty soldiers of valor that he had chosen. Jeroboam's army was twice the size of Abijah's army. Both had chosen men for what they were capable to do.

13:4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;— Abijah (portrayed as Abijam in 1 Kings 15:3 as wicked), but here in 2nd Chronicles, shows that he was capable of acts of faith, even though his life was generally characterized by disobedience to the Will of God. He stood on a high place where he could see Jeroboam's army and they could see him. He stood up upon "Mount Zemaraim", located in the territory of Benjamin, just a few miles south-west of Bethel. He called out to Jeroboam and the Israelite army. Abijah shouts a whole speech (13:4-9) to and about Jeroboam, and all Israel accounting their shameful history. "Listen to me...!"

13:5 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?— Don't you realize that the Lord, the God of Israel, made a lasting covenant with David, giving him and his descendants the throne of Israel forever? This is something the Israelites should have known, so Abijah is reiterating to them—"Don't you know or remember the Covenant, the Covenant with David?" It's a lasting covenant that's forever: "a covenant of salt" which is an expression of *permanence; never to be broken*. Both parties take a little salt and mix it together. The salt could never be separated; the covenant would never be set aside. The preservative quality of salt represents the finality or loyalty intended in keeping the covenant. This is God's irrevocable pledge and intended loyalty in fulfilling the Davidic Covenant and God's desire for the loyalty of David's lineage to Him, and that the people are to enjoy the blessings of the covenant.

13:6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. Yet Jeroboam son of Nebat, a mere servant of David's son Solomon, rebelled against his master. Jeroboam's kingship is looked at as rebellion against his master Solomon.

13:7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. Then a whole gang of scoundrels joined Jeroboam, defying Solomon's son Rehoboam when he was young and inexperienced and could not stand up to them. Jeroboam's kingdom was extremely rotten, built upon the children of Belial—worthless, base men; liars. This depicts at a time when Rehoboam was "young and tenderhearted", not because of age, but because of immaturity and lack of experience. He didn't follow good counsel of the wise seasoned men. The result was the division of the nation. 10 tribes followed Jeroboam and were called Israel. Jeroboam became the first king of the northern kingdom. The other two tribes, Benjamin and Judah stayed loyal to David's line and accepted Reboam's rule and were called Judah. They became two separate kingdoms.

13:8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. "You may have a vast army, and you have those golden calves that you (Jeroboam) made as your gods,

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but, Do you really think you can stand against the kingdom of the Lord that is led by the descendants of David?"

Abijah is ridiculing the heck out of Israel and Jeroboam

- whose acting like he can defeat the kingdom of the Lord Almighty
- that's led by the descendant of David
- just because of his army that's twice as Abijah's
- and carrying those cursed golden idol calves he made and calls as gods.

This is smack truth talk and Abijah does not back down.

13:9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. "And you have chased away the priests of the Lord (the descendants of Aaron) and the Levites, and you have appointed your own priests, just like the pagan nations. You let anyone become a priest these days! Whoever comes to be dedicated with a young bull and seven rams can become a priest of these so-called gods of yours!" Israel was full of idols and false priests as Jeroboam had driven out the Levitical priests and with them the true worship of God. Jeroboam had staffed the sacred offices with any non-Levite who could meet one stipulation: payment of a bullock and seven rams. Those appointed to positions of responsibility in the church should be selected upon dedication to God and strong spiritual character. All appointments are through God's process.

13:10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business:— Now, Abijah accounts what true worship unto God is all about. "But as for us, the Lord is our God, and we have not abandoned him. Only the descendants of Aaron serve the Lord as priests, and the Levites alone may help them in their work. Abijah calls out that the Lord is their God and the Lord was for them and the office of the priests and the Levites did not change.

- The sons of Aaron are ministering unto the Lord as priests.
- The Levites wait upon or attend to their service (help in their work).

13:11 And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

- They present burnt offerings and fragrant incense to the Lord every morning and evening.
- They place the Bread of the Presence on the holy table.
- They light the golden lampstand every evening.
- They keep the charge of the Lord their God meaning they are following the instructions of the Lord their God.

Abijah tells Jeroboam that none of this he had done because he's forsaken and abandoned the Lord.

13:12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper. Now, Abijah gives a strong warning for Israel not to fight against them and begins to tell them why! So you see, God is with us. He is our leader. His priests blow their trumpets and lead us into battle

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against you. O people of Israel, do not fight against the Lord, the God of your ancestors, for you will not succeed!" That last part is outstanding— *'All Abijah had to do was just drop the "mic."* He continues to tell them that if they fight, they're fighting against the Lord God of their fathers (ancestors) and they won't succeed! As Jesus said to Saul on the Road to Damascus— *"And the Lord said, "I am Jesus, whom thou persecutest: It is hard for thee to kick against the pricks"* (Acts 9:5b). This meant that it was a losing battle. Resisting God is destruction!

13:13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. Jeroboam was not big on any talk, but on action. He was unimpressed by the warning Abijah made. He made a surprise attack, trapping Abijah's army (Judah) by encircling them in the front and in the rear.

13:14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Before Judah knew it, Jeroboam's army was in front and behind them. They knew that it was time to call upon the Lord and for the priests to blow the trumpets.

13:15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

13:16 And the children of Israel fled before Judah: and God delivered them into their hand.

This caused the men of Judah to give a loud shout, and as they shouted, God struck Jeroboam and all Israel causing them to flee from before Abijah and Judah. And God delivered them into the hands of Judah.

13:17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Abijah and his army inflicted heavy losses on them; 500,000 of Israel's chosen men were killed that day.

13:18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. So, Judah defeated Israel on that occasion. The children of Israel were brought low because Abijah and Judah trusted in the Lord, the God of their ancestors.

SUMMARY:

Abijah was greatly outnumbered in his army of 400 000 chosen men, while Jeroboam had 800 000 chosen men to fight. Jeroboam's army was twice the size of Abijah's army. Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, *"Hear me thou Jeroboam and all Israel, don't you realize that the Lord, the God of Israel, made a lasting covenant with David, giving him and his descendants the throne of Israel forever? even by a covenant of salt? Yet Jeroboam, a mere servant of David's son Solomon, rebelled against his master. Vain men, the children of Belial gathered to you and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them."* Abijah is ridiculing Israel and Jeroboam. "And you having a great multitude with your golden calves, which you made as your gods, now you

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think you can withstand the kingdom of the Lord in the hand of the sons of David. You have chased away the priests of the Lord (the descendants of Aaron) and the Levites, and you've appointed your own priests, just like the pagan nations. You've let anyone become a priest these days! Whoever comes to be dedicated with a young bull and seven rams can become a priest of these so-called gods of yours! (**13:3-9**).

Judah did not abandon the Lord. He is our God. Only the descendants of Aaron serve the Lord as priests, and the Levites alone may help them in their work. The sons of Aaron are ministering unto the Lord as priests, and the Levites wait upon or attend to their service (help in their work). They present burnt offerings and fragrant incense to the Lord every morning and evening. They place the Bread of the Presence on the holy table. They light the golden lampstand every evening. They keep the charge of the Lord their God meaning they are following the instructions of the Lord their God. And Abijah tells Jeroboam that none of this he had done because he's forsaken and abandoned the Lord (**13:10-12**).

Jeroboam was unimpressed and attacked Abijah's army (Judah) encircling them from the rear and the front. Before Judah knew it, Jeroboam's army was in front and behind them. Judah knew that it was time to call upon the Lord and for the priests to blow the trumpets. This caused the men of Judah to give a loud shout, and as they shouted, God struck Jeroboam and all Israel that were before Abijah and Judah. The children of Israel fled from Judah, and God delivered them into their hands. Abijah and his army inflicted heavy losses upon them; 500,000 of Israel's chosen men were killed that day. So, Judah defeated Israel on that occasion. The children of Israel were brought low because Abijah and Judah trusted in the Lord, the God of their ancestors (**13:13-18**).

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II CHRONICLES 18

NEXT 19:1-11

HISTORY:

⁶2 Chronicles continues the history of the kings of Judah from the priestly and God-ward focus. Though covering some of the same accounts recorded in the Kings, this record gives insights and details which are not found in the earlier books. The kings were evaluated based on their relationship with the Lord or lack thereof. The influence of godly kings is given special prominence (McGee). It is accepted that the books of the Chronicles were written after the Babylonian Captivity and were meant to show that God has a continuing plan for the temple and His people (i.e. an encouragement that He is not through with them).

SYNOPSIS:

2Chronicles 18 Jehoshaphat's (king of Judah) troubles began when he joined forces with evil King Ahab (king of Israel). ⁷Ahab and Jehoshaphat were together at Samaria [they were one in nationality and one through marriage in that Jehoshaphat's son Jehoram married Ahab's daughter] and all the prophets are encouraging Ahab and Jehoshaphat to go to war, including Zedekiah. They were trying to influence Micaiah to say the same thing. But Micaiah is influenced by the Lord and not by the other prophets. Ahab asks Micaiah for the Lord's counsel and interestingly it comes back the same as all the other prophets. Ahab doesn't believe him and asks for further detail [see the Chronicles account]. Micaiah reveals the true prophecy: Israel will be scattered...let every man return to their homes in peace. God has numbered Ahab's days by using the war with Aram to accomplish His will. Micaiah says again: "*Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead?*" In fact, God has put a lying spirit in the other 400 prophet's mouths and sealed the lie. Ahab orders Micaiah escorted and put in prison until Ahab returns safely in victory. Micaiah prophesies that if Ahab returns in peace, he has spoken falsely.

Jehoshaphat somehow is convinced to help Ahab and they take their armies to Ramoth-gilead to fight. The Syrians captured it during the reign of Ben-hadad. Ahab has concern for Micaiah's prophecy (vv.12-24) and tells Jehoshaphat to go into battle in disguise wearing his royal robe. The king of Aram tells his soldiers not to fight the soldiers but to focus their attack on the king of Israel. This leaves Jehoshaphat vulnerable because he wearing the king's robe. In fact Aram's soldiers see Jehoshaphat and think he is Ahab the king of Israel. But Jehoshaphat cries out and God protects him. They evidently knew that was not Ahab's voice. The soldiers begin searching for Ahab and one of Aram's archers randomly selects a soldier, fires his arrow, and hits Ahab. Ahab continues to fight but he bleeds to death by day's end and Israel returns home defeated.

In the end Micaiah's prophecy came true. ⁸The battle of Ramoth-Gilead was the end of the war. Ahab was dead. The attack by the two kings had failed, and their armies had gone home. The people from Aram did not continue the fight into Israel and Judah. The Lord saved Jehoshaphat from the possible results of his bad decision to go with Ahab. The prophet Micaiah knew King Ahab would not return in peace. As you know Micaiah had already prophesied that King Ahab would be slain and the king had already put Micaiah into prison. [TOP](#)

⁶ <http://www.pleasantviewcma.org/blogs/notes-on-the-bible/2-chronicles---introduction.aspx>

⁷ <http://greenleycommentary.wordpress.com/2010/10/12/11-king-ahabs-exploits-part-3/>

⁸ <http://www.easyenglish.info/bible-commentary/2chronicles-10-36-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

II CHRONICLES 19:1-11NEXT 32:1-8, 22-23**SYNOPSIS:**

2ND—19:1-3 Because of God's goodness Jehoshaphat was allowed to go home safely and in peace after his involvement with Ahab against Ramoth-gilead. The Lord was angry with Jehoshaphat because he had gone to help Ahab for Ahab hated the Lord and he did not worship Him. It was a serious error to make an agreement with Ahab. Jehoshaphat should not have made such an agreement. The wrath of the Lord was upon him. Now the Lord sent Jehu to Jehoshaphat. Jehu is the son of Hanani. Hanani is the same prophet who had earlier given Jehoshaphat's father, Asa, a similar warning (2Chron.16:7-9). Jehoshaphat now knows: *"Know ye not that friendship with the world is enmity with God?" James 4:4.* Afterwards, he didn't have anything bad to say to Jehu, because he knew it all was true. On the other hand, Jehoshaphat still pleased the Lord for the good things that were found in him; things he had already done. He had removed the Asherah poles. And he had tried to obey God. Jehoshaphat desired to be loyal to the God of his ancestors.

2ND—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.** He took the rebuke of the Lord from Jehu. He knew what he had to do. ⁹It appears that Jehoshaphat saw the error in what he had done. He went back out into his land from city to city (from Beersheba to mount Ephraim describes the limits of Judah from south to north) urging the people back into fellowship with God. He was doing everything he could to cause his people to conform to the ways of the God of their ancestors. He took the advice of the seer and began his change immediately.

2ND—19:5 **And he set judges in the land throughout all the fenced cities of Judah, city by city,—** Jehoshaphat put God's kingdom in greater spiritual order than at any time since Solomon. To insure this order, he set judges in place and gave them principles to rule by. Each of the fortress cities had its judge.

2ND—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.** As he instructs the judges: they were to judge in justice for God, and not for man. These were God's judgments that they would be passing on.

2ND—19:7 **Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.** They were to live in the fear of the Lord. There would be no respect of persons such as impartiality, nor taking gifts, such as bribery for a favorable court decision.

2ND—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.** Now in Jerusalem, Jehoshaphat appointed Levites, priests, and family heads to decide on matters that had to do with worship and mediating local differences. Jerusalem served as the site of the final

⁹ <http://www.lovetheLord.com/books/2chronicles/19.html>
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court of appeals for the judgment of the Lord, such as religious cases and for controversies (civil cases).

2ND—19:9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. There were three charges given and now it was up to them to do them justly: fear God, be faithful to Him, and have a perfect heart in their duties to God. It will always glorify God!

2ND—19:10 And what cause soever shall come to you of your brethren that dwell in your cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. When a case comes before the judges involving any of their fellow citizens, whether it seems larger like murder; bloodshed or small matters of interpretation of the law, they were responsible for warning them that they are dealing with God. They then would be dealing with God's wrath. If they would execute justice correctly they would not sin.

2ND—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. ¹⁰In religious causes, Amariah, the high priest, was to preside over the court; in civil or criminal causes, Zebadiah, the governor was to preside. The Levites were to keep order in the courts. They all were to deal courageously; being bold and diligent. God would certainly be with them when they did such.

SUMMARY:

Jehu rebukes Jehoshaphat for helping King Ahab. Jehoshaphat brings the people close to God and they began to return back to the God of their ancestors. He began to put things in order by the appointment of judges in every town. He exhorts them to judge righteously. It is God who is administering through them. He would be with them in judgment. Therefore, they were to let the fear of the Lord be upon them; not having respecter of persons; don't take bribes when judging any case. (**19:4-7**).

Jehoshaphat centrally set the Levites, priests, and family heads for the judgment of the Lord, and for controversies, when they returned to Jerusalem. Jehoshaphat began to charge the judges. Three things to be mindful of: do their work in the fear of God; be faithful; and have a perfect heart. Then he talked about the kinds of problems that they must deal with. In the matters of bloodshed, law or commandment, statues or rules then they are warned not to sin against the Lord so as not to incur the wrath of the Lord. Now Amariah the chief priest and Zebadiah the governor are responsible for the interests of the temple and the king's matters. The judicial system has a vital role in ensuring that the nation's life is righteous and just, so that the people do not incur guilt and wrath. The Lord will only be with the good (**19:8-11**).

APPLICATION:

Fair Justice only comes through God. In our legal system we may get it every now and then. But acting justly before God, won't lead to consequences. God gives second and third chances to return to Him. Our hope is always in Him.

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¹⁰ http://bible.cc/2_chronicles/19-11.htm

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II CHRONICLES 32:1-8, 22-23

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INTRODUCTION:

Hezekiah, king of Judah, son Ahaz, a wicked king, but Hezekiah reigned over the southern kingdom of Judah for 29yrs. His name means "*Yahweh has strengthened.*" He reorganized the temple service and celebrated the Passover to which he invited the tribes of Israel (2 Chronicle 29-30:13). He brought about a revival of religion by organizing the worship of God in the temple, encouraging His people to serve and obey God and worked earnestly to drive out idolatry. He was greatly assisted by the prophet Isaiah. He was zealously committed to the Law and doing that which was good before the Lord his God, thereby prospering.

2ND—32:1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. "*After these things*" meant the things that had occurred in the previous chapter talking about the many reforms of Hezekiah and organizing the worship of God in the temple and establishments. After all the good he had done, and his faithfulness to God, here comes Sennacherib, the king of Assyria coming to attack him. He and his armies surrounded and camped by the fenced cities which were the strong walls of the city, for it didn't matter, Sennacherib intended to capture Judah for himself.

2ND—32:2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

2ND—32:3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. Hezekiah realized what was going on and that king Sennacherib had purposed to fight Jerusalem. Hezekiah readily took counsel; got his princes and military staff—mighty men together to stop the fountains of water that came from the ground outside the city. That was strategic preparation—no water supply for those wanting to fight against him. Those with Hezekiah, the officials and the officers pledged their support and helped him to do this.

2ND—32:4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?— From the counsel that Hezekiah received, many people gathered together to stop all the fountains, springs, running streams and the brook running in the midst of the land nearby that supplied water, for they said "*Why should king of Assyria come and attack us and find an abundance of water?*" This would hinder the enemy.

2ND—32:5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. In this process of hindering the enemy Hezekiah had took courage to strengthen his defenses by repairing the wall wherever it was broken down, and he added further

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fortifications and constructed a second wall outside it. He also built up all the wall of the city and repaired Millo in the city of David. He also made an abundant amount of weapons and shields. So, since Sennacherib intended to capture Judah for himself, Hezekiah prepared all of this to fortify the defense of Jerusalem for the siege.

2ND—32:6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,— Hezekiah recruited an army and appointed captains of war over the people and met with all of them in the large area near the city gate and he began to encourage them.

2ND—32:7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:— Hezekiah tells them: *"Be strong and courageous, be not afraid nor dismayed"* are words based on the speech of Moses to Joshua. Romans 8:31b says, *"If God be for us who can be against us."* These words of encouragement are to anyone who may be fearful. At this point Hezekiah and his army are not to be afraid of the king of Assyria nor the multitude that's outside the city gate, for there's a greater power with Hezekiah than there is with Sennacherib. Sennacherib's army was of the flesh, but Hezekiah's army was of the Spirit of the Lord God to help them, and to fight their battles! And what Hezekiah the king of Judah said encouraged the people. Hezekiah could see with *"eyes of faith"* and the number of his opponents meant nothing as long as he was on the Lord's side.

2ND—32:8 With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. Hezekiah continues to tell them that Sennacherib's army was of the flesh, but Hezekiah's army was of the Spirit of the Lord God to help them, and to fight their battles! What Hezekiah the king of Judah said brought confidence and encouraged the people. Victory is not by might, nor by power, but by my Spirit says the Lord Almighty (Zechariah 4:6).

2ND—32:22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. Hezekiah and the inhabitants of Jerusalem were saved by the Lord from the hand of the Assyrian king Sennacherib, and from the hand of all others. The Lord looked after them on every side.

2ND—32:23 And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. From then on Hezekiah became immensely respected among the surrounding nations, and many people brought gifts unto the Lord to Jerusalem. And they brought valuable gifts to King Hezekiah of Judah.

SUMMARY:

After all the good Hezekiah had done, his faithfulness to God, here comes Sennacherib, the king of Assyria coming to attack him. Their armies surrounded and camped by the fenced cities and he intended to capture Judah for himself. Hezekiah realized that king Sennacherib had purposed to fight Jerusalem. Hezekiah

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readily took counsel; got his princes and military staff—mighty men together to stop the fountains of water that was from the ground outside the city. So, many people gathered together to stop all the fountains of water in the midst of the land nearby that supplied water for they said *"Why should king of Assyria come to attack us and find an abundance of water?"* He thereby built up all the walls that was broken, raised it up to the towers, and another wall outside of it, and repaired Millo in the city of David, and made weapons and shields in abundance (**32:1-5**).

Hezekiah recruited an army and appointed captains of war over the people and met with all of them in the large area near the city gate and he began to encourage them. *"Be strong and courageous, be not afraid nor dismayed..."* At this point Hezekiah and his army are not to be afraid of the king of Assyria nor the multitude that's outside the city gate, for there's a greater power with Hezekiah than there is with Sennacherib. Sennacherib's army was of the flesh, but Hezekiah's army was of the Spirit of the Lord God to help them, and to fight their battles! And what Hezekiah the king of Judah said encouraged the people (**32:6-8**).

Hezekiah and the inhabitants of Jerusalem were saved by the Lord from the hand of the Assyrian king Sennacherib, and from the hand of all others. The Lord looked after them on every side. From then on Hezekiah became immensely respected among the surrounding nations, and many people brought gifts unto the Lord to Jerusalem. And they brought valuable gifts to King Hezekiah of Judah (**32:22-23**).

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