

251203-4 2Chronicles 21, The Rise & Fall of Jehoram, King of Judah—CThurman

If you remember, we turned to the book of 2Chronicles in the last lesson to glean a little more information about the latter part of the reign of Jehoshaphat. The LORD corrected Jehoshaphat for aligning himself with wicked king Ahab. The nearness of his relationship to Ahab apparently due to the marriage of his son to Ahab's daughter. (2Chr.21.6) But after Ahab's death, Jehu, the seer, revealed that wrath was upon Jehoshaphat. It was then that the nations of Ammon, Moab, and Edom came up to fight against Judah. Later, Jehoshaphat also aligned himself with Ahab's son, Ahaziah to build ships in Eziongeber for trade ventures. But again, the LORD sent word through a servant named Eliezer, telling him that this endeavor would fail because the LORD had broken his works for his alliance with Ahaziah.

Today, we consider the rise and fall of the king of Judah, Jehoram. This is also recorded in 2Ki.8.16-24. I've gotten a little ahead of the place where we left off in our study through the book of 2Kings, but, if the Lord will, we shall return to the Book of 2Kings, and chapter 3, the next time.

Note: Remember, that at this time you will find that there are two men named Jehoram. One is king of Israel; the other is king of Judah. (cf. 1Ki.22.50; 2Ki.1.17; 3.1)

Chapter 21

Qal fut. of שָׁכַב

1 ¶ Now Jehoshaphat slept with his fathers, and was buried with his fathers
laid down
euphemism for dying

Jehoshaphat's death is only here in the book of 2Chronicles. It is not recorded 2Kings.

in the city of David. **And Jehoram his son reigned in his stead.**
(Jerusalem) (Jehoshaphat) part. prep. תַּחַת
place

Remember, this concerns Jehoram, the son of Jehoshaphat, not Jehoram, the son of Ahab.

In the Bible two cities are called the city of David. In the OT, it is Jerusalem (cf. 2Sa.5.7) In the NT, it is Bethlehem. (cf. Lk.2.4)

2 And he had brethren the sons of Jehoshaphat,
(Jehoram) (brothers) (whose names are)
Or, And to him were brothers,

אֶזְרִיָּהוּ אֶזְרִיָּה
Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah:
Azariah

The English shows two sons with the same name, but the Hebrew makes a distinction in the spelling between the two.

all these were the sons of Jehoshaphat king of Israel.
(So, Jehoshaphat had a total of seven sons.)

3 And their father gave them great gifts of silver, and of gold,
נָתַן,
gifted grants

gifts, מַתָּנָה, noun form of the verb נָתַן, to give, deliver, grant, etc.

and of precious things, with fenced cities in Judah:
fortified

Jehoshaphat distributed to his sons his wealth and appointed them to be princes in the fortified cities of Judah.

but the kingdom gave he to Jehoram; because he was the firstborn.

Jehoshaphat appointed his firstborn son, Jehoram, to be the successor to the throne.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.
brothers

Jehoram cut off opportunity for anyone to rebel against his leadership by killing them; be they brethren or princes (perhaps loyalists to his father's conservative administration).

5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

So, Jehoram began to reign at 32 years of age, until the time of his death, at 40.

By what follows, something could be said about a parent's influence on a child. In this case, of Jehoshaphat's influence perhaps upon his son, Jehoram.

A parent's example is important. A child picks up on just about everything, that a parent does, whether good or bad. From a very young age they begin to mimic their parents. They put on our shoes, try mom's makeup, pretend to read a book or newspaper, put on eyeglasses, and pick up on the manner of our speech. And the mimicking continues on into adulthood, but the things they do are bigger things. Whether it is showing respect to authority (adults, police, officials, etc.), being honest, being diligent, being frugal, timely, or lazy, careless, brash, wasteful, etc.

I don't want to focus on this except to say, parents, while we might have survived through some pretty stupid stuff when we were younger, don't be of the mind that our children should have enough rope to hang themselves the way that we hanged ourselves. I think that is a mistake. Be a parent. Don't excuse our past or present mistakes, poor judgments, and bad behavior. But also, don't excuse it in our children. That's not being hypocritical. That's being a parent and wise. We should be able to help our children to avoid making the same mistakes we did. They're going to make mistakes enough of their own as it is. Beyond question, Jehoshaphat's decision to friend a man like Ahab, and then his son, Ahaziah were a big mistake. Part of this might have been what opened the door for his son married to Ahab's daughter.

6 And he walked in the way of the kings of Israel,

(... rather than in the way of his father, Jehoshaphat, and his grandfather, Asa)

like as did the house of Ahab:

This suggests that Jehoram walked in the way of Ahab because his father befriended wicked king Ahab.

for he had the daughter of Ahab to wife:

The daughter of Ahab is named Athaliah. And Jehoram married her.

2Ki.8.16 ¶ And in the fifth year of Joram (aka, Jehoram) the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he (Jehoram, son of Jehoshaphat) began to reign; and he reigned eight years in Jerusalem.

18 AND HE WALKED IN THE WAY OF THE KINGS OF ISRAEL, AS DID THE HOUSE OF AHAB: for (the reason he walked after the kings of Israel was because) the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

And the name of Ahab's daughter is Athaliah.

2Ki 8:24 And Joram (aka, Jehoram, son of Jehoshaphat) slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was ATHALIAH, the [GRAND-] daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: FOR HE WAS THE (GRAND-)SON IN LAW OF THE HOUSE OF AHAB.

and he wrought that which was evil in the eyes of the LORD.

– and he did the evil [that he did] before the eyes of Jehovah –

The truth is that all evil that is done is done before the eyes of the LORD, isn't it?

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

Now this marks a great difference between the northern kingdom of Israel and the kings of the south. The kings of the north had no promise of a kingly succession. But the tribe of Judah does. This was promised to David and his house, which was before the kingdom of Israel was divided into a northern and southern kingdom. This is called the Davidic Covenant. (Read Ps.89.3, 4; 2Sa.7.8-16; cf. 1Chr.17.4-14, 26, 27; Jer.33.21)

*Ps.89.3 I have made a covenant with my chosen, I have sworn unto David my servant,
4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah. (Which refers to 2Sa.7.16.)*

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

For sin, the LORD chastens the nation of Israel with their enemies. See this in both the Book of Leviticus and in 1Kings.

*Lev.26.23 And if ye will not be reformed by me by these things, but will walk contrary unto me;
24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; AND YE SHALL BE DELIVERED INTO THE HAND OF THE ENEMY.*

1Ki 8:33 WHEN THY PEOPLE ISRAEL BE SMITTEN DOWN BEFORE THE ENEMY, BECAUSE THEY HAVE SINNED AGAINST THEE, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

As we shall read in verse, these enemies prospered because the king had forsaken the LORD.

A note about Edom:

Evidently Edom had been under the dominion of Israel since the days of David.

2Sa.7.14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. (see also 1Ki.11.15-17)

From David to Jehoshaphat, Israel appoint *deputies* (governors) from these outposts to maintain order in Edom.

1Ki.22.47 There was then no king in Edom: a deputy was king.

deputy, Niphal (simple pass.) part. of the verb נָצַב, tss. to AV-stand 34, set 12, officers 6, set up 7, upright 2, appointed 1, deputy 1, erected 1, establish 1, Huzzab 1, misc 9; 75.

This means of government continued until now, when Edom revolted, after nearly 150 years under Israel's thumb. Then Edom made them a king.

2Ki.8.20 In his days Edom revolted from under the hand of Judah, AND MADE A KING OVER THEMSELVES.

9 Then Jehoram went forth with his princes, and all his chariots with him:
(Israel's force)

and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.
(of Edomites)

... 2Ki.8.21 adds ... *and the people fled into their tents*. I think that means the Edomites fled to their tents. And the narrative continues ... 2Ki.8. 22 *Yet Edom revolted from under the hand of Judah unto this day*.

It sounds like Jehoram went down and got himself and his hosts in a bad situation, and the LORD delivered them, but Edom's revolt was successful.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand;

And why was Judah losing power with the nations around them? ...

because he had forsaken the LORD God of his fathers.

Libna looks like it is a city of the Philistines. But from all appearances Israel's borders are closing in around them slowly. As they weaken, the enemy strengthens.

Israel's situation is even worse than Judah's. The whole nation is weakening because of their sin. This much is certain. Sin is never static. Left unchecked it continues to grow.

11 Moreover he made high places in the mountains of Judah, and caused the

inhabitants of Jerusalem ^{זָנָה} **to commit fornication, and compelled Judah thereto.**
whoredoms drove

fornication, Hiphil (causative act.) fut. of the verb הִנָּח, tss. to be a harlot, go a whoring, to commit whoredom, whore, commit fornication, whorish, commit, continually, great, etc.

compelled, Hiphil (causative act.) fut. of the verb הִנָּח, tss. to drive 18, drive out 6, ... away 6, outcasts 5, cast out 3, banished 2, bring 1, go astray 1, chased 1, compelled 1, down 1, expelled 1, misc 6; 52.

This is the first time in the OT, that the English word *fornication* is used. But the Hebrew, הִנָּח, is first found in Ge.38.24, tss. *to play the harlot*. This can refer to all sexual activity outside of the marriage bed (the husband and his wife [male and female]), or to unfaithfulness to worship only the LORD God of Israel.

Jehoram's program for Judah is to compel, to drive Judah to worship the gods of the nations around him, like his *in-laws* Ahab and Jezebel did. And this is called fornication, whoredom, and adultery by the LORD.

Ex.34.14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a WHORING (fornicating) after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice ...

Jer 3:8 And I saw, when for all the causes whereby backsliding Israel COMMITTED ADULTERY I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot (fornicator) also.

9 And it came to pass through the lightness of her WHOREDOM, that she defiled the land, and COMMITTED ADULTERY with stones and with stocks. (the idols of the Gentiles)

Sometimes the children of God go so far in sin that they cannot see their way out. In this case, I can imagine that Jehoram saw the enemy rising up on every side, and he was likely persuaded that, instead of forsaking idolatry, he should pursue it. I don't doubt at all that he thought that he was doing the right thing.

Christians can go so far that they simply don't know how to fix the mess that they're in. Even if they wanted to, they can't seem to fix it. And that's the danger of leaving sin unconfessed. That's the danger of the deceitfulness of sin. That's the danger of presumptuous sins. We can't just turn it off like a light switch. David understood this about sin.

Ps 19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

It is the presumptuous sin, whether it is the sin of pride or pride in sin, that there is no sacrifice for in the Scriptures. What I means is, that it is sin that must be judged by the LORD.

Nu 15:30 But the soul that doeth ought presumptuously (רַיָּם, with a high hand, insolently), whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

De 17:12 And the man that will do presumptuously (זָרָה, proudly), and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

It is my opinion that after we are judged by the LORD, then He grants us repentance. Sometimes, it is the only way we learn to walk right. Sin is a snare. It takes the LORD to get clear of it.

2Ti 2:25 (Pastors) In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth ...

**12 ¶ And there came a writing to him from Elijah the prophet,
(Jehoram)**

Elijah was received up into glory in the whirlwind (2Ki.2.11), which would have been sometime during the reign of Jehoshaphat. Elishah became prophet at least toward the end of the reign of Jehoshaphat.

2Ki.3.11 But Jehoshaphat said (to Jehoram, son of Ahab), Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, HERE IS ELISHA THE SON OF SHAPHAT, WHICH Poured water on the hands of Elijah.

And yet, here we read that *there came a writing to Jehoram from Elijah the prophet*. How do we account for this? Well, it is possible that the LORD had Elijah put into writing this prophecy concerning Jehoram, the son of Jehoshaphat. Could Elijah write by the Spirit of God of Jehoram's wickedness to lead Judah into more idolatry, to murder his own brothers, and of the diseases that shall afflict his house, and by which he shall die ... before they came to pass? Absolutely!

saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

(his grandfather)

13 But hast walked in the way of the kings of Israel, and hast made Judah and

the inhabitants of Jerusalem to זָנָה זָנָה
go a whoring, like to the whoredoms
commit fornication fornications

of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

14 Behold, with a great plague will the LORD smite thy people,
hurt, strike

plague, מַגִּיפָה, noun, tss. a plague 21; slaughter 3, plagued 1, stroke 1; 26.

and thy children, and thy wives, and all thy goods:

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels

sickness, חָלִי, noun, tss. sickness 12, disease 7, grief 4, sick 1; 24.

disease, מַחֲלָה, noun, tss. sickness 3, disease 2, infirmity 1; 6

יֵצֵא		חָלִי,	
fall out	by reason of	the sickness	day by day.
proceed	from		days upon days

And if that isn't enough ...

		Hiphil fut. of עוּר	
16 Moreover the LORD	stirred up	against Jehoram	the spirit of the
	awakened, raised	upon	

Philistines, and of the Arabians, that [were] near the Ethiopians:
upon the hand of the

During the days of the reign of Jehoshaphat, because he taught the children of Judah the word of God (2Chr.17.7-9), these very same nations feared the LORD gave gifts to Judah.

2Chr.17.10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

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

But because of turning away from the LORD, the enemies begin to make away with the wealth and people of Israel.

17 And they came up into Judah, and brake into it, and carried away
broke forth captured

רכוש, noun
all the substance that was found in the king's house, and
goods, riches at (carried away)

his sons also, and his wives; so that there was never a son left him, save
– and not there was left a son – except

קטן, adj.
Jehoahaz, the youngest of his sons.
least

Jehoahaz is the youngest son of Jehoram, and is also called Ahaziah.

2Ki.8.25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

18 And after all this the LORD smote him

(Jehoram, just as Elijah had prophesied in writing even before he came to the throne.

in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years,

Of suffering with the terrible disease ...

his bowels fell out by reason of his sickness: so he died of sore diseases.
also tss. belly proceeded bad sicknesses

The one disease very likely led other complications.

And his people made no burning for him, like the burning of his fathers.

At the death of King Asa, there was a burning of incense. Perhaps these spices and incense were burned inside the tomb.

2Chr.16.14 And they buried him in his own sepulchres, which he had made for himself in the city of David, AND LAID HIM IN THE BED WHICH WAS FILLED WITH SWEET ODOURS AND DIVERS KINDS OF SPICES PREPARED BY THE APOTHECARIES' ART: AND THEY MADE A VERY GREAT BURNING FOR HIM.

20 Thirty and two years old was he when he began to reign, and he reigned in Jehoram

Jerusalem eight years, and departed without [being] desired.
pleasantness, goodness

desired, הַמְּדֵה, noun, tss. pleasant 12, desire 4, beloved 3, goodly 2, precious 4; 25.

Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Jehoram might have had some great men before him, his father Jehoshaphat, and grandfather, Asa, but he was a wicked man. He lead the nation of Judah after the sins of his *in-laws*, Ahab and Jezebel and their daughter, his wife, Athaliah. The man even murdered his own brothers. Jehoram did much to set in motion the evil work of Judah's apostacy. What a terrible thing to be remembered for! And it is fair to say that though he didn't receive what he deserved (he could have received worse), yet he certainly deserved what he received.

With this chapter we have entered into the time of Elishah the prophet, and plan to return to our study in the Book of 2Kings the next time.