

Solemn Assembly 4

Introduction:

We are continuing this week with the series on Solemn Assemblies – Serious Meeting with God. When the people of God experienced a Spiritual Awakening and called all the nation together for direction and to set future commitments. In the midst of this we have many spiritual ramifications in the unseen realm and how it effected them.

Last week we dealt with... The experience of King ASA who was used of God to re-set things in order and led the people of God into a covenant to seek the Lord. And the Lord Gave them RET all around.

Now we pick up another “Serious Meeting with God” With King of Judah Jehoshaphat...

2 Chron 19:11

11 And take notice: 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 will be officials before you. Behave courageously, and the LORD will be with the good."

We left Jehoshaphat, in the foregoing chapter, well employed in reforming his kingdom and providing for the due administration of justice and support of religion in it, and expected nothing but to hear of the peace and prosperity of his reign; but here we have him in distress, which distress, however, was followed by such a glorious deliverance as was an abundant recompence for his piety.

If we meet with trouble in the way of duty, we may believe it is that God may have an opportunity of showing us so much the more of his marvelous loving-kindness.

TEXT 2 Chron 20:1-13

20:1 It happened after this that the people of **Moab** with the people of **Ammon**, and others with them besides the Ammonites, came to battle against Jehoshaphat.

Mow'ab (mo-awb); from a prolonged form of the prepositional prefix mand OT:1; from (her [the mother's]) father; **Moab, an incestuous son of Lot**; also his territory and descendants:

`Ammown (am-mone'); from OT:5971; tribal, i.e. inbred; Ammon, a son of Lot; also his posterity and their country:

Note: These people should have not existed, these people came from the **incestral** disobedience of Lot daughters and NOW they they threatened the people of God – Point is ... that many of our trials against us in not God, but the disobedience of Man's past.

Rom 5:12

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--

2 Then some came and told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, from Syria; and they are in Hazazon Tamar" (which is En Gedi). **(Already within the Borders)**

Note: The path of the enemy had to cross the borders of the other 10 tribes to reach Judah, The other ten tribes were the brother nation of Judah, and in recent chapters Jehosaphat helped them and yet their brothers turned on him. Sometimes we might do good to them “that spitefully use us” But that should not hinder us from reaching out.

Ps 55:12-14 Fly Away

12 For it is not an enemy who reproaches me; Then I could bear it. Nor is it one who hates me who has exalted himself against me; Then I could hide from him.

13 But it was you, a man my equal, My companion and my acquaintance.

14 We took sweet counsel together, And walked to the house of God in the throng.

3 And **Jehoshaphat feared, and set himself to seek the LORD**, and proclaimed a fast throughout all Judah.

Note: Set himself to seek the Lord

This is very important in our “Serious Meeting” We have to set ourselves to SEEK the Lord, that we put such a demand on our selves that we FOLLOW THROUGH. In layman terms we are to grab ourselves by the back of the neck and force this flesh to submit. “The Flesh is weak, but the spirit of man is willing”

Proclamation of a Fast – to deny ourselves from the flesh that we may hear the Lord –

Note: There is healing for your **FEAR** – and the Spiritual Prescription is PRAYER AND FASTING

4 So Judah gathered together to ask help from the LORD; and from all the cities of Judah they came to seek the LORD.

5 Then **Jehoshaphat stood in the assembly of Judah** and Jerusalem, **in the house of the LORD**, before the new court,

Note: The Name of Jehoshaphat - Yehowshaphat (yeh-ho-shaw-fawt'); Jehovah-judged.

Note: The Name of Judah - yadah (yaw-daw'); a primitive root; used only as denominative from OT:3027; literally, to use (i.e. hold out) the hand; physically, to throw (a stone, an arrow) at or away; especially to revere or worship (with extended hands); intensively, to bemoan (by wringing the hands):

KJV - cast (out), (make) confess (-ion), praise, shoot, (give) thank (-ful, -s, -sgiving).

God Has Judged and we stand with that mentality in the midst of our troubles, in the ASSEMBLY of CELEBRATION! If you don't operated in the Spirit of Power, love and a sound mind. You have nothing to shout about.

6 and said: "O LORD God of our fathers, **are You not God in heaven**, and **do You not rule over all the kingdoms of the nations**, and in Your hand is there not power and might, so **that no one is able to withstand You?**

Heb 11:6

6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

- 1). Our thoughts in His position
- 2). Our thoughts in His Authority
- 3). Our thoughts in His Power

Let us approach HIM as we know HIM...

7 **Are You not our God**, who **drove out the inhabitants of this land before** Your people Israel, **and gave it to the descendants of Abraham Your friend forever?**

- 1). Intimate in relationship –Our God!
- 2). Intimate in HIS HIS-STORY
- 3). Intimate in HIS covenant!

8 And they dwell in it, and have built You a sanctuary in it for Your name, saying,

9'If disaster comes upon us--sword, judgment, pestilence, or famine--we will stand before this temple and in Your presence (for Your name is in this temple), and cry out to You in our affliction, and You will hear and save.'

10 "And now, here are the people of Ammon, Moab, **and Mount Seir**--whom You would not let Israel invade when they came out of the land of Egypt, **but they turned from them and did not destroy them—**

11 here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit.

Note: The enemy only tries to take what rightly belongs to you. Let us Claim and Re-Claim

12 O our God, will **You** not judge them? For we have **no power against** this great multitude that is coming against us; nor do we know what to do, but **our eyes are upon You."**

- 1). Allowing God to have full Control – **Note II**
- 2). Cry out to God in Humility – The 2 prayer of the Gospels. "I need Help"
- 3). Our Focus – When our OUTLOOK is Negative, Try the UPLOOK

13 Now all Judah, with their little ones, their wives, and their children, **stood before the LORD.**

II. The preparation Jehoshaphat made against the invaders. No mention is made of his mustering his forces,

2. He set himself to seek the Lord, and, in the first place, to make him his friend. Those that would seek the Lord so as to find him, and to find favour with him, must set themselves to seek him, must do it with fixedness of thought, with sincerity of intention, and with the utmost vigour and resolution to continue seeking him.

2 Chron 20:1-13

(1.) He acknowledges the sovereign dominion of the divine Providence, gives to God the glory of it and takes to himself the comfort of it (v. 6): "Art not thou God in heaven? No doubt thou art, which none of the gods of the heathen are; make it to appear then. Is not thy dominion, supreme over kingdoms themselves, and universal, over all kingdoms, even those of the heathen that know thee not? Control these heathen then; set bounds to their daring threatening insults. Is there not in thy hand the power and might which none is able to withstand? Lord, exert it on our behalf. Glorify thy own omnipotence."

(2.) He lays hold on their covenant-relation to God and interest in him. "Thou that art God in heaven art the God of our fathers (v. 6) and our God, v. 7. Whom should we seek to, whom should we trust to, for relief, but to the God we have chosen and served?"

(3.) He shows the title they had to this good land they were now in possession of; an indisputable title it was: "Thou gavest it to the seed of Abraham thy friend. He was thy friend (this is referred to, James 2:23, to show the honour of Abraham, that he was called the friend of God); we are his seed, and hope to be beloved for the father's sake," Rom 11:28; Deut 7:8-9. "We hold this land by grant from thee. Lord, maintain thy own grant, and warrant it against all unjust claims. Suffer us not to be cast out of they possession. We are tenants; thou art our landlord; wilt thou not hold thy own?" v. 11. Those that use what they have for God may comfortably hope that he will secure it to them.

James 2:22-24

23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

NKJV

2 Chron 20:1-13

(6.) He professes his entire dependence upon God for deliverance. Though he had a great army on foot, and well disciplined; yet he said, "We have no might against this great company, none without thee, none that we can expect any thing from without thy special presence and blessing, none to boast of, none to trust to; but our eyes are upon thee. We rely upon thee, and from thee is all our expectation. The disease seems desperate: we know not what to do, are quite at a loss, in a great strait. But this is a sovereign remedy, our eyes are upon thee, an eye of acknowledgment and humble submission, an eye of faith and entire dependence, an eye of desire and hearty prayer, an eye of hope and patient expectation. In thee, O God! do we put our trust; our souls wait on thee."

OT:2688

Chatsetown Tamar (khats-ets-one' taw-mawr'); or Chatsatson Tamar (khats-ats-one' taw-mawr'); from OT:2686 and OT:8558; division [i.e. perhaps row] of (the) palm-tree; Chatsetson-tamar, a place in Palestine: chatsats (khaw-tsats'); a primitive root [compare OT:2673]; **properly, to chop into, pierce** or sever; hence, to curtail, to distribute (into ranks); as denom. from OT:2671, to shoot an arrow: