

“Jehoshaphat: The Faith-Filled King”

Who's the Boss? – A series on the Kings

2 Chronicles 20

Introduction: Take your Bible and turn to 2 Chronicles 20, 2 Chronicles chapter 20.

What is faith? For some it is the good hope estimation that someone will do something, so the wife might say about her husband, “I have faith that he will get the car fixed before our trip.” For others faith is the internal hope that God exists out there somewhere and that in the end he will sort out the whole mess of life. For still others faith is some undefinable and unattainable spiritual confidence in God that can be mustered up so that God must act in a certain way because that person has enough faith. So for instance, there are so-called “faith healers” who travel all over the world with this message. If you will just have enough faith in God then he will heal you of your disease or take away your problem or rid you of your pain. To them, faith is your ability to command the hand of God by simply believing in your heart that God can and will do the thing you are asking him to do. Certainly we have all had an experience or two with this kind of faith haven't we? Haven't you had an instance in your life where you were convinced God was going to work in a certain way and you prayed and prayed and exercised faith by going forward in your life with the belief that this certain thing was going to happen? Maybe it worked for you once or twice, but the majority of the time we end up disappointed and discouraged and confused because God didn't do what we had faith in Him to do. When we think of faith as the human mechanism to direct the hand of God we are severely misguided and therefore we will end up severely frustrated with God and confused by our circumstances in life. So, I ask again, what is faith? What does it look like in the context of life? What is the right and proper object of faith, and what is the result of such faith?

2 Chronicles 20 provides a fitting case study for us on what it means to live life by faith in the God of Heaven. As was read earlier in the service, we see in chapter 20 an expression of Biblical faith in God by Jehoshaphat and all of Judah. You will remember that at this point in Israel's history the nation is divided between 10 northern tribes which are typically referred to in the text as Israel, and then the two southern tribes which are typically referred to as Judah. Jehoshaphat has already proven to be a king who is seeking after God as the normal posture of his life. He is a king who is seeking to know God and to order his life and his kingdom according to God's truth. He courageously led reforms that removed the high places and cut down the Asherah poles, and he appointed men to rule over the land as judges according to God's Word. He was certainly a courageous king! But he was also a faith-filled king. In chapter 20, near the end of his reign, he is confronted with an enemy alliance made up of three nations to the south of Judah, Moab, Ammon, and the Meunites. They form a strong and very large army and they march against Judah. It is a battle that the nation of Judah cannot win simply based on military might, they need help. And so Jehoshaphat leads the nation in seeking help from the Lord and their seeking is met by God with a promise of great victory. This promise becomes reality by the end of the chapter in a truly unique way as Judah does not even have to lift a finger to fight against their enemy because God destroys them before Judah ever gets to them. So, what can we learn about faith from this chapter of God's Word? We will look this morning at the object of faith, the process of faith, and the result of faith.

I. The Object of Faith

- a. I want to be very careful to not simply present to you a clinical definition of faith by presenting the black and white facts of what faith is. That is why this story of Jehoshaphat and Judah's faith in God is so powerful because it puts in living color what true faith is all about. A foundational aspect of true faith is faith's object. What is it that faith believes in? Or better, who is it that faith rests upon? Well, the obvious answer from chapter 20 is that the object of faith is the one

true God, Jehovah. He is Judah's God alone. This is the God that Jehoshaphat has led the nation to follow after. It has been all other gods that Jehoshaphat has expunged from the land. They are a people who have sought after Jehovah God alone. And so because of this, the object of their faith is none other than Jehovah God. They do not cry out to Baal to save them or to Molech or some other pagan god. But rather, the object of their faith is Yahweh God.

- b. Now, for the purpose of stirring in our hearts the same kind of faith in this God that they had, let's observe some things about this God of Heaven because when we see His character I think we will find that we cannot help but trust him and cast our faith upon Him. So, what kind of God is this whom Jehoshaphat placed this faith in?
- c. A Mercy-filled God – vs. 1-2
 - i. He is a mercy-filled God. I know that the easier way to say that is to say that he is a merciful God, but in my own thinking when I say merciful I think of mercy as one part of who God is, when in reality all of his attributes permeate his whole character. So, he is a God of mercy and this means explicitly that he is filled with mercy.
 - ii. This is abundantly clear in Jehoshaphat's life in verses 1-2. You will remember that back in chapter 18 Jehoshaphat tried to use his power and wealth and great influence to bring unity back to the nation of Israel by setting up a marriage alliance with wicked king Ahab. You will remember that this then led to Jehoshaphat and the men of Judah going into battle with Ahab against the Syrians. You will also remember that God sent his prophet, Jehu, to confront Jehoshaphat in chapter 19 to tell him that his alliance with Ahab was evil. In his words he says, "Should you help the wicked and love those who hate the Lord? Because of this, wrath has gone out against you from the Lord." So, Jehoshaphat's sinful alliance with evil which compromised truth invoked the righteous wrath of God against his own people. So, here we are years later in chapter 20 and Jehoshaphat is enjoying the peace and quiet of a kingdom ordered around God's Word and some men come to tell Jehoshaphat that a great multitude is coming to attack him from Edom and that they have already advanced to this side of the Dead Sea and are by En-Gedi. Most certainly Jehoshaphat would have had the words of Jehu the prophet running through his mind as he processed this horrible news. He is now facing God's righteous wrath for his decision to make an alliance with evil.
 - iii. So, to cut to the chase here, God providentially allowed these men to see the advancing enemy and sent them to alarm Jehoshaphat. God didn't have to do this. If his intent was to destroy Judah for Jehoshaphat's wicked alliance with Ahab, then he could have justly done that. But instead, he alerts Jehoshaphat to what is happening and gives him another opportunity to show where his faith is now. In chapter 18 his faith was in his own ability to contrive some kind of alliance with Ahab and bring unity back to the land. This was wicked and vile before the Lord and invoked his wrath. So, God here gives Jehoshaphat another chance. In other words, this mercy filled God who is sending this enemy against Judah as agents of His own wrath against the sinful actions of his own people, is intervening in the carrying out of his wrath to provide Jehoshaphat another chance to express right faith. Would Jehoshaphat call on his friends in Israel to come to the rescue in this situation, or would he cry out to the Lord as his only hope for help?
 - iv. Do you see what God is like in these two verses? His wrath is rightly stoked by compromise among his people, but He is also quick to provide ways out of His wrath if they will walk by faith. This is mercy! Isn't this what Jesus does with the churches in the book of Revelation that he confronts about their wickedness? He tells them that they have incited his righteous wrath against them and that he is coming to remove their lampstand unless they repent and return to a life of true faith in Him. Impending

judgment is met with mercy. You see, this God that is the object of our faith is a God who is full of mercy, and because of this fact we should be all the more prone to place our trust in Him. Who else would treat you like this? What other god acts in such merciful ways? No other god does, therefore place your trust in the only true God. He is mercy-filled.

d. An Active God – vs. 13-17

i. He is also an active God as we see in verses 13-17. So he didn't set things in motion to bring wrath against Jehoshaphat and Judah and then sit back and see how it would turn out. No, he is highly involved in the process. His sovereignty is active as he intervenes in this situation in dramatic ways. Again, the clarity here about who God is should be faith-building for us. Who wants to put their faith in a God who sits back like a disengaged dad or an uninterested grandfather? Are we not encouraged and called to true faith in this God who is active in the lives and even specific instances of his people? So, how was God active here?

ii. He Spoke

1. Well, in verse 14 he spoke. The whole nation is gathered before the Temple crying out to God to help them and to save them. And so he spoke through the mouth of a Levite to tell them that the battle was his and to inform them about how they should now act in light of that. This is vintage Yahweh God. He is not passive or inactive in the lives of his people, but rather he is active to speak His Word to them to tell them what he is going to do and how they are to live in light of that.
2. Now, this speaking in 2 Chronicles 20 is obviously different than how God speaks today to His people. The people of Judah were in a day when God was still giving his authoritative and inerrant Word. It was not yet complete, but rather it was in process. And so, He often gave His Word to men like Jahaziel to utter God's prophetic and authoritative word to his people. We have already seen in our study of the kings that even in these Old Testament days there were many who claimed to be prophets of God but who were actually just speaking of their own accord. The test of the prophet's words was to see if it came true or not. So, in chapter 20, the people of Judah instantly believed the word that came from Jahaziel's mouth and they staked their lives on it by submitting to it as a Word from God. We know that this word was indeed from God because as you read further in the chapter, it happened just like Jahaziel said it would. In other words, these words that came from Jahaziel actually came from God.
3. God is not at work in our world as followers of Jesus Christ in this same way. We are told in the New Testament that God's completed Word is all that we need for life. We are told that this inspired Word has been given by God and that it is living and active and powerful and that it is profitable for us to teach us, and instruct us, and rebuke us, and train us so that we can be complete and mature as followers of Jesus. The Scriptures are clear that we do not need any more word from the Lord in order to be a mature follower of Jesus Christ. And yet, there is a growing segment of Christians who are seeking after and hungering for another word from the Lord. So our Pentecostal and Charismatic friends are saying that God is still speaking today through the mouths of prophets to give people instructions about how to live in the context of everyday life. Of all of the disturbing things that are happening in this movement where they claim that the miraculous gifts are still available to the believer today, this trend to clamor after another word from the Lord is the most disturbing. It is the most disturbing, and

I think the most dangerous, because it undermines and outright denies that God's clearly revealed Word is enough for life. So, what they are saying about God's Word is directly contradictory to what the Word says about itself. This is a problem. If the Word is wrong here, where else is it wrong.

4. But even if you would like to argue that the gift of prophecy is still available today and that God does still speak to His people through the mouths of men with new revelation, then you must apply the same test that has been applied by Scripture and by common sense since the beginning of time. A prophet is only as good as his prophecies that come true. As you survey the landscape of the so-called prophets that are leading the Charismatic movement today you will find that they themselves admit that over 80% of their prophecies never come true and that the other 20% are suspect as to whether or not they were fulfilled as they were intended. This comes out of the mouth of one of the movement's most prolific prophets, Mike Bickle, who is the pastor and prophet of International House of Prayer in Kansas City. He himself admits that the prophecies coming out of the Charismatic movement are mostly false, and yet they claim that they are from the God of Heaven Himself. This is a problem.
 5. Now, we must be clear here – God is active in the lives of His people through His Word and His Word is never wrong. God's Spirit was at work in 2 Chronicles 20 to give a word of revelation to his people to inform and instruct them. That word of revelation has been completed through the progress of revelation, and those are God's words about His Word, not mine. This does not mean that His Spirit is now dead and does nothing in the lives of His people to lead them in the context of everyday life. No, God the Holy Spirit is very much alive and active with His Word in the lives of His people. What he does now is to intersect our lives with the clearly revealed and completely authoritative Word found in the Holy Scriptures and He teaches and trains and rebukes and instructs us as to how we should go in life. God is active today with His Word to lead His people, and he was active in 2 Chronicles in that he spoke and led his people. The details of the method have changed over time, but the fundamental principle is the same. God is active in the lives of His people in that he speaks into their lives with His authoritative word.
- iii. He owned the battle
 1. He is also an active God in that he makes clear that He owned the battle of chapter 20. He says as much in verse 15 when he says “the battle is not yours but God's.” He was not interested to sit back and watch them fight without Him. He was not even interested in this instance to simply give them help and aid to make sure that they won the battle. He has done that many times throughout the course of the history of the nation where he intervenes in spectacular and miraculous ways to defeat an enemy that is way bigger than Israel. But in all of those other instances the men of Israel still had to fight in the battle to complete the victory. But here he tells them that this is uniquely His battle. He will fight it so that they won't have to.
 - iv. He informed their response
 1. He is also active in that he informs how they should respond to what He is going to do. So he speaks to them for the purpose of telling them what he will do and to tell them what they should also do. So he tells them:

- a. Don't be afraid. I love God's real to life interaction with His people. He knows they are afraid and he understands why they are and so he gently instructs them not to be because this is his battle and not theirs.
 - b. Go down against them. This is a military phrase. Go down for the purpose of going into battle. He also tells them precisely where to go to find the opposing army.
 - c. Do not fight. Stand firm, hold your position. Though he has told them to go down into battle, he has also told them that they will simply need to be present. They are to hold their position and stand firm.
 - d. See the salvation of the Lord on your behalf. They were instructed to simply watch what the Lord was going to do.
 - e. Do not be afraid and do not be dismayed. Tomorrow go out against them.
 - v. He promised His presence
 - I. We also see his active work on behalf of his people in his words at the end of verse 17 when he tells them to go out and not be afraid and then he says the Lord will be with you.
- e. A Promise Keeping God – vs. 22-23
 - i. And then we see this active God prove His activity by keeping his promise down in verses 22-23. The Lord set the three allied enemies against one another and they ended up slaying each other to the point that no one was left alive. The men of Judah did not have to lift a sword, just like Yahweh God had said. And herein lies the crux of the issue about the object of our faith. Only a God who keeps His promises is a God who is worthy of our faith. This Yahweh God who promised deliverance brought that very deliverance through the might of His power. This is a God who can be trusted. This is a God who should be the object of our faith in all things. He alone is worthy of it!

II. The Process of Faith

- a. So, knowing that Yahweh God is to be the object of our faith, and knowing that He is worthy to be the object of our faith, let's examine this chapter to see if we can learn anything about the process of faith. What I mean by that is what can we learn about how faith works in the context of life? What does it do? How does it act?
- b. Seeking the Lord – vs. 3
 - i. In looking at this we will see a progression in how faith is expressed. In verse 3 we see the initial response of faith when Jehoshaphat is made aware of the problem. The text says that he was afraid and in response to his fear he set his face to seek the Lord. You will remember that this is what was said about Jehoshaphat at the beginning of chapter 17 too. He took the throne and made sweeping reforms throughout the land because he sought after God and not after any other gods. This was the inclination of his life. He set himself to seek after God.
 - ii. What is important for us in this is that Jehoshaphat's response to seek the Lord for salvation from a major problem was in the context of a life that had as its general direction a seeking for the Lord. He sought the Lord for how to lead the nation. He sought the Lord for how to lead the people in proper worship. He sought the Lord for wisdom on judging the people. He sought the Lord by ordering his life according to God's Law and by calling the nation to do the same. Then, when this grave problem of an insurmountable enemy came before him, he once again sought the Lord.
 - iii. This seeking for the Lord compels him to declare a nationwide fast which results in all of Judah assembling together to seek help from the Lord. They were seeking for God's specific act of salvation from their enemies. They were not eating or drinking because in

this moment nothing was more important than pleading with God for salvation. And this seeking for an answer in a specific situation was a seeking that is a nuance of the much larger life inclination that Jehoshaphat had. In other words, the seeking of chapter 17 looked like obedience and reform and this seeking looks like a plea for salvation. This plea for salvation is one part of the larger whole. Jehoshaphat's life was marked by seeking after the Lord, and there is no exception here in the face of a daunting enemy.

- iv. So, for us, our faith in God is not just about seeking him in the midst of daunting enemies and insurmountable battles, but rather our seeking after God must be the inclination of our whole life of which our seeking in the face of problems is a small part. This is the process of faith. Our expressions of dependence upon God to save us in the normal and routinely insurmountable experiences of life are to be found in the context of a life that is dependent upon God for all things.
- c. Setting the Rudder – vs. 4-12
 - i. The next step of the faith of Jehoshaphat is seen in verses 4-12 where he sets the rudder of his faith through prayer. What I mean by this is that in prayer he makes it explicitly clear where his faith is placed and what that faith looks like in light of this difficult enemy.
 - ii. Declaration of Dependence (the place of the prayer)
 1. Before he even says a word we are told in verse 5 that they stood in the new court at the Temple of the Lord. The placement of this prayer is important as he himself recognizes in verse 9 when he quotes the words of Solomon that were uttered at the dedication of the Temple:
 - a. “If disaster comes upon us, the sword, judgment, or pestilence, or famine, we will stand before this house and before you – for your name is in this house – and cry out to you in our affliction, and you will hear and save.”
 2. So, in the face of sword and judgment they are here gathered before the visible presence of God at the Temple and they are pleading with Him for salvation. What this amounts to is a declaration of dependence. We know well the declaration of independence, but biblical faith finds its genesis in a declaration of dependence. By their very gathering at the House of the Lord they are declaring their dependence upon Him to save them.
 - iii. Definition of the object of faith
 1. Then as Jehoshaphat starts to pray he clearly defines the object of their faith. He identifies the God of Heaven, the God of their fathers. He describes his work as the One who rules over all the kingdoms of the nations. He makes clear that it is this God that has power and might and against whom no one can stand.
 - iv. Delineation of the grounds of the request
 1. This is followed by a delineation of the grounds for their request. They are coming to this God of Heaven, the God of their fathers, because it is this God who has given them this land in the first place. It is this God who made a covenant with their father Abraham about their possession of this land. In verse 10 he also states that these people who are coming to make war against them are the very people that God instructed Israel to not destroy when they were on the original exodus out of Egypt and into the Promised Land. And now, these very people are coming to remove God's people from God's Promised Land. And it is upon these facts that Jehoshaphat makes his request.
 - v. Invocation of the Action

1. And then there is the invocation for action. And so he says in verse 12, “O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us.” Faith in God has the rudder set that God must act and instruct his people how to act so that his people are saved. And it must also have the rudder set of complete dependence upon God.
- vi. Declaration of Dependence
 1. And this is how Jehoshaphat’s prayer ends, with yet another declaration of dependence. “We do not know what to do, but our eyes are on you.” They could not see the Lord with their eyes, but this is what faith is about – “Faith is the substance of things hoped for, the evidence of things not seen.” They had not seen God and they could not see God at this very moment, but they staked their lives upon Him by crying out to Him in dependence. This is faith.
 2. This prayer of Jehoshaphat sets the rudder for the faith of God’s people. They declare their dependence and define the object of their faith and state the grounds of their request. This is a trademark of true faith. It knows and often states all of these things.
- d. Hearing the Answer – vs. 13-17
 - i. Then the progression through the text takes us to their hearing of the answer to their request. So the faith of God’s people is met by the Word of God, and in faith God’s people listen to this answer. They are not simply going through the motions of some religious exercise so as to invoke the action of God. Rather, they are genuinely seeking his help and they are very open and ready for His answer.
 - ii. They do not just want His hand of deliverance, they want His answer. They long to know from God what they should do in light of this most certain defeat.
 - e. Worshiping the God who answered – vs. 18-19
 - i. And when He does answer, their response is worship. Their faith set them on the course of seeking Him and His answer to their dire problem and when he does answer them they worship Him. Notice the character of this worship in verses 18-19. Upon hearing the answer from the Lord, Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord. The assembly that was gathered realized the seriousness of this event. God had genuinely heard their pleas for mercy and had responded with His authoritative word on the matter. They were so deeply touched in the moment by the reality and presence and care of the God of Heaven that they bowed down in humble reverence. Worship throughout the Scriptures has as a trademark a humble reverence where fallible and limited humans are confronted with the infallible and limitless God and they realize their position and God’s and they bow in humble reverence.
 - ii. But this is not all that they did in response to the God who answered. The next verse tells us that the Levites stood up to praise the Lord with a very loud voice. In other words, they expressed worship through loud rejoicing. They sang unto the Lord with all that they had because they were so overwhelmed by the God who had answered them. This too is a trademark of worship in the Scripture – joyful praise of God. So they responded to God with reverent and joyful worship.
 - iii. On a side note, this is one of the main things we seek to accomplish as a church family on Sunday mornings. We are seeking to come together to be confronted once again with our God and seeking to respond to Him in reverent and joyful worship. This reverent and joyful worship cannot be manufactured or manipulated, but it can be provoked. The children of Judah were provoked to worship by seeing God for who He was and by

hearing from Him. This stirred in their hearts true worship that came out as reverent humility and joyful and exuberant praise. So we seek to carefully plan our times together so that we as God's people will be confronted with who God is through His authoritative Word so as to provoke our hearts to reverent humility and exuberant joy as we worship Him together. Faith in God is accompanied by worship of God when our lives intersect with this living God.

f. Acting in Obedience to the Word – vs. 20

- i. So, this process of faith in this situation in chapter 20 has looked like a seeking after the Lord, setting the rudder in the right direction, hearing the answer from God, and worshiping the God who answered. But there is more that must be done by faith in chapter 20. In verse 20 we see what happens next. They rose early the next morning and went out into the wilderness and just before they went down to confront the enemy of the Lord Jehoshaphat stood and said, “Hear me, Judah and inhabitants of Jerusalem! Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed.”
- ii. The process of faith takes them now to act in obedience to the word that they had received from the Lord. They didn't have to fight, but they still had to go and stand firm. So, here on the cusp of this battle, Jehoshaphat calls them to faith. He tells them that they must believe God and believe His prophets. There is actually a play on words in the Hebrew in that first phrase. The word for Believe and the word for you will be established are the same Hebrew word in different forms. In other words, Jehoshaphat is telling them to be established in God by believing Him, and He will establish you. In other words, he is calling them to faith so that their faith will result in obedience. This faith in God is simply taking God at His Word. It was all nice and good to be a part of the crowd the night before when God spoke through his prophet, but here they are now on the cusp of war and they have to put feet to their faith. Do they really believe God or not? Jehoshaphat is calling them to believe God – to put their faith in Him and in His Word about this matter and if they do then God will establish them and give them success. Faith then is taking God at His Word and acting upon it. Obedience flows out from faith. True obedience has as its foundation true faith which simply means taking God at His Word and acting upon it.

g. While Declaring Praise to the Lord – vs. 21

- i. This process of faith propels obedience to the clear direction of God while declaring praise to God. So, what does faith look like in the context of real life? Well, it looks like obedience to the Word of God while declaring praise to the God of the Word. So, in verse 21 we are told that Jehoshaphat takes counsel with the people and after this rap session about how to go forward he appoints some to go before the people to sing to the Lord in holy attire. And what was to be their song? “Give thanks to the Lord, for his steadfast love endures forever.”
- ii. Now, most often the people of God wait to respond to God in songs of praise until after the enemy has been defeated. But here, as they are heading into battle they are declaring their praise. The very phrase that is recorded for us, of the many that they probably sang, points us to the fact that they probably understood as a nation that they deserved the righteous judgment of God for their affiliation with wicked Ahab, and they now know that God is granting them victory because He is a mercy-filled God and they can't help but praise Him for this.
- iii. They are also so convinced that what God has said is going to come to pass that they can march into the battle declaring His praise. This is faith. An absolute steadfast belief that

God will do what He has said He will do. This steadfast belief evidences itself in joyful songs of praise. Isn't this what should provoke our praise every day? We know that God has said that he will save us through the substitutionary life and death of Christ and give us eternal life, and there are very real and meaningful ways in which we experience that eternal life now, but there are very real ways in which we are still waiting for this promise to be fulfilled. And yet, our hearts can be filled with praise to our God knowing that He has accomplished what we needed Him to through Christ to provide for our salvation from sin, and because we firmly believe that He will be true to His Word and give us eternal life through His Son, Jesus. Therefore, we can sing before we fully realize the fulfillment of this promise because we have a steadfast belief that God will do what He said he will do. This is faith!

h. Rejoicing in God's Victory – vs. 24-29

- i. This faith did indeed bring great victory. As we have already seen, they didn't even have to fight. They crested the last hill to see the great armies all lying dead in the valley. God had smote them. We are told of this great spoil that is laying in the valley for the children of Judah. It took them 3 days to gather all of the goods from the fallen soldiers, which simply speaks to the reality of how many more soldiers from the enemies armies there were as opposed to the men of Judah. We learn much about true faith in the response of the people to this blessing from the Lord. We are told in verse 26 that they met on the fourth day in the Valley that they renamed as the Valley of blessing and they corporately blessed the Lord and acknowledged Him as the giver of this great blessing. This is what faith does. It not only places belief and confidence in God to work, but then it gives praise to God for how He has worked. It is second nature to us to simply move on from one blessing from God to another without thinking twice about giving praise to whom praise is due. The life of faith recognizes that these blessings come from God and the life of faith is careful to acknowledge this fact.

III. The Result of Faith – vs. 29-30

- a. Then lastly let's look at the result of this faith. So, the object of this faith is a mercy-filled God of action who keeps his promises. The process of this faith is a seeking after the Lord, setting the rudder on the right object of faith, hearing the answer, worshipping the God who answers, acting in obedience to the Word of God, while giving praise to the God of the Word, and finally rejoicing in God's victory. So, what is the result of all of this? Well, in verses 29-30 we are told that "the fear of God came on all the kingdom of the countries when they heard that the Lord had fought against the enemies of Israel. So the realm of Jehoshaphat was quiet, for his God gave him rest all around."
- b. In other words, because the people of God sought an answer from God and believed his answer when it came and acted according to how it directed them, God was glorified in all of the nations around because of what He had done for the nation of Judah. So the end result of the people of Judah walking by faith was God's glory. He was glorified. So, let me make this all the more clear as I give you the bottom line of the message. Here is the central thrust of the passage.
- c. **Bottom Line:** When God's people believe His Word and act on it in faith God is glorified by the testimony of His works for His people.

Conclusion: So, believer, God wants to glorify His name in your life today as you walk by faith in His Word and he subsequently works in your life according to His promise. So, what is your insurmountable battle today? Maybe it is a broken relationship, a conflict in your home with your spouse or one of your children. Maybe it is a physical issue that may end up taking your life. Maybe it is a spirit of fear and worry that you just can't overcome. Maybe it is a struggle with depression that zaps you of vitality. Maybe it is a financial obstacle that seemingly cannot be overcome. Maybe it is a frustration with your church family or a broken relationship with

someone in the body. Maybe it is even the consequence of your own sinful actions or thoughts. What is it that threatens to destroy you? Have you sought the Lord? Have you sought His answer and His intervention? By that specifically I mean, have you searched for Him in the pages of His authoritative Word? Have you sought from Him how He would want you to think and act in the face of this enemy? You see God's Word has the answer. God's Spirit will be active as you seek to know and understand how God wants you to live in the face of this enemy. God will show you the path through the light of His Word just like he did in 2 Chronicles 20. Will you then put God's Word to the test and obey it in faith? Will you believe what God has said and stake your life upon it?

Benediction:

¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen. (2Pe 3:18 ESV)