



PRAYING WITH PURPOSE MINISTRIES

BIBLICAL NOTES & HIGHLIGHTS

**1 and 2 Kings • 2 Chronicles • Ecclesiastes
Minor Prophets (Obadiah, Jonah, Amos, and Micah)**

and

The Principle of Agreement

July 2021

As we continue trekking through the Bible, reading the Books of 1 and 2 Kings and 2 Chronicles, we discovered that the kingdom has divided. The kingdom divided after Solomon's death...the Northern Kingdom consisting of 10 tribes and the Southern Kingdom of 2 tribes. Both kingdoms were practicing idolatry; therefore, Yahweh raised up prophets to speak to the kings, priests and people to turn back to the living God who delivered them from Egypt; so that there could be peace and prosperity in the land. We will discuss the **Principle of Agreement, a peace-sustaining principle**, in order to examine the messages that the minor prophets—Obadiah, Jonah, Amos and Micah—proclaimed to the people. We will also look at the Books of 1 and 2 Kings and 2 Chronicles, as well as the Book of Ecclesiastes.

The **Principle of Agreement** is the seventh principle which is God's plan to crown our lives with peace. This is a communication, decision-making, problem-solving principle—peace-sustaining principle. One must learn to communicate like the Father. Our heart and mouth must agree and one's confession must agree with the Word of God. By coming in agreement with what God said in His Word, one can rest in Him and ultimately have the peace that is promised us in Isaiah 26:3:

“You will guard him and keep him in perfect and constant peace whose mind [both its inclination and its character] is stayed on You, because he commits himself to You, leans on You, and hopes confidently in You.”

Notes on Book of Ecclesiastes

As we know, Solomon penned Ecclesiastes in his later years. His glory and fame were fading because he had succumbed to idolatry by marrying pagan women. God had warned Solomon not to do this. I believe Ecclesiastes expresses Solomon's regret for his carnality and idolatry, in essence his folly. He realizes that fame, wealth, and women are all in vain if one does not keep the commands of God. One must stay in a covenant relationship with God thus adhering to the **Principle of Agreement**. Therefore, the book ends with a key statement of truth, which emphasizes the **Principle of Agreement**, in Chapter 12:13:

“All has been heard; the end of the matter is: Fear God [revere and worship Him, knowing that He is] and keep His commandments, for this is the whole of man [the full, original purpose of his creation, the object of God's providence, the root of

character, the foundation of all happiness, the adjustment to all inharmonious circumstances and conditions under the sun] and the whole [duty] for every man.”
(AMPC)

Notes on the Books of 1 and 2 Kings

The author is unknown, but many think it is Jeremiah, the prophet, who penned 1 and 2 Kings. Both books emphasize God’s righteousness and judgment on idolatry and immorality. The Northern Kingdom is constantly at war internally and externally. There is no peace in the land. However, there is more stability in the Southern Kingdom because some of their kings follow the ways of the Lord. Also, the Temple and priesthood are still intact.

Now, in the twelfth chapter of 1 Kings, Solomon’s son, Rehoboam becomes king; however, instead of listening to the counsel of the elders, he listens to his peers. He gives a foolish response to the Northern Tribes’ request about taxing them. The Northern Tribes rebelled, and the kingdom is divided. Rehoboam has to run for his life. Jeroboam was brought back from Egypt and becomes king. Even though God exalted Jeroboam to be king, Jeroboam sins by making idols—two calves as Israel gods; so they would not go to Jerusalem to worship. He didn’t trust God. He thought the people would return back to Rehobam and kill him (1 Kings 12:26–30). However, an unknown prophet warns Jeroboam in 1 Kings 13:1–6. This prophesy comes to pass about three hundred years later when Josiah becomes king in Judah. This proves Isaiah 55:11:

“so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

In 1 Kings the prophet Elijah was constantly warning the kings, especially Ahab who was married to Jezebel about their wickedness. And after Elijah is taken up by the chariots of fire, Elisha received a double portion and he too warns the kings of their wickedness and idolatry. All the kings of the Northern Kingdom followed the sins of Jeroboam.

Book of 2 Chronicles

The Book of 2 Chronicles provides a history about the end of the united kingdom and the kingdom of Judah (Southern Kingdom). Chronicles can be seen as a divine editorial on the spiritual characteristic of the Davidic Dynasty; therefore, it focuses primarily on the Southern Kingdom rather than the Northern Kingdom. Unfortunately, most of the kings in Judah failed to realize their divine purpose: Israel was to be a “holy nation” established by Yahweh to bring others to the One and only true God. In essence they were to be a type of “church” representing the Most High God in the earth realm. And apart from serving Yahweh and keeping their covenant relationship with Him, no military might or economic wealth, would make the nation great. The nation had to adhere to the **Principle of Agreement**. Israel had to remain in a common union...unbreakable harmonious relationship with God. The covenant was vital.

Now, 2 Chronicles centers around the kings who endeavored to keep that unbreakable harmonious relationship with Yahweh and who made spiritual reforms in order to maintain the relationship, in

the midst of growing apostasy. Therefore, the Temple is the major theme of the book and because the northern kings didn't worship at the Temple, they are omitted in chapters 10–36. The Temple reminds the people of the following:

1. The presence of God
2. Their high calling from God—"holy nation"
3. Their spiritual legacy of "faith" (which gives them a spiritual link) from the past to the future

2 Chronicles focuses on five major kings in Judah who were instrumental in restoring/maintaining the Temple. The kings are: Asa, Jehoshaphat, Joash, Hezekiah and Josiah. The reforms and revivals led by these kings are recorded in Chapter 34.

As discussed in the Biblical Notes in June, we see Israel's fame and glory under Solomon's reign (Chapters 1–9); and the second part of 2 Chronicles shows Judah's decline and deportation (Chapters 10–36).

Now, in Chapter Twenty, 2 Chronicles focusses on King Jehoshaphat who followed the Lord. King Jehoshaphat is faced with a big dilemma and the king puts his trust in God. Jehoshaphat makes a decision to communicate, make his decisions and solve his problem by acknowledging and seeking the Lord. He called for the nation to fast and pray; so they could all be on one accord...in agreement. The **Principle of Agreement** is a powerful principle because each time we agree the power of God is multiplied, (Leviticus 26:7–8; Deuteronomy 32:30). Agreement gives believers multiple power.

The plan of the **Principle of Agreement** is vividly illustrated in 2 Chronicles 20:

After this, the Moabites and Ammonites, together with some of the Meunites,^[a] came to fight against Jehoshaphat. ² People came and told Jehoshaphat, "A vast number from beyond the Dead Sea and from Edom^[b] has come to fight against you; they are already in Hazazon-tamar" (that is, En-gedi). ³ Jehoshaphat was afraid, and he resolved to seek the LORD. Then he proclaimed a fast for all Judah, ⁴ who gathered to seek the LORD. They even came from all the cities of Judah to seek him.

⁵ Then Jehoshaphat stood in the assembly of Judah and Jerusalem in the LORD's Temple before the new courtyard. ⁶ He said:

LORD, God of our ancestors, are you not the God who is in heaven, and do you not rule over all the kingdoms of the nations? Power and might are in your hand, and no one can stand against you. ⁷ Are you not our God who drove out the inhabitants of this land before your people Israel and who gave it forever to the descendants of Abraham your friend? ⁸ They have lived in the land and have built you a sanctuary in it for your name and have said, ⁹ "If disaster comes on us—sword or judgment, pestilence or famine—we will stand before this Temple and before you, for your name is in this Temple. We will cry out to you because of our distress, and you will hear and deliver."

¹⁰ Now here are the Ammonites, Moabites, and the inhabitants of Mount Seir. You did not let Israel invade them when Israel came out of the land of Egypt, but Israel turned away from them and did not destroy them. ¹¹ Look how they repay us by coming to drive us out of your possession that you gave us as an inheritance. ¹² Our God, will you not judge them? For we are powerless before this vast number that comes to fight against us. We do not know what to do, but we look to you.^[c]

¹³ All Judah was standing before the LORD with their dependents, their wives, and their children. ¹⁴ In the middle of the congregation, the Spirit of the LORD came on Jahaziel (son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite from Asaph's descendants), ¹⁵ and he said, "Listen carefully, all Judah and you inhabitants of Jerusalem, and King Jehoshaphat. This is what the LORD says: 'Do not be afraid or discouraged because of this vast number, for the battle is not yours, but God's. ¹⁶ Tomorrow, go down against them. You will see them coming up the Ascent of Ziz, and you will find them at the end of the valley facing the Wilderness of Jeruel. ¹⁷ You do not have to fight this battle. Position yourselves, stand still, and see the salvation of the LORD. He is with you, Judah and Jerusalem. Do not be afraid or discouraged. Tomorrow, go out to face them, for the LORD is with you.'"

¹⁸ Then Jehoshaphat knelt low with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD to worship him. ¹⁹ Then the Levites from the sons of the Kohathites and the Korahites stood up to praise the LORD God of Israel shouting loudly.

²⁰ In the morning they got up early and went out to the wilderness of Tekoa. As they were about to go out, Jehoshaphat stood and said, "Hear me, Judah and you inhabitants of Jerusalem. Believe in the LORD your God, and you will be established; believe in his prophets, and you will succeed." ²¹ Then he consulted with the people and appointed some to sing for the LORD and some to praise the splendor of his holiness. When they went out in front of the armed forces, they kept singing.^[d]

Give thanks to the LORD, for his faithful love endures forever.

²² The moment they began their shouts and praises, the LORD set an ambush against the Ammonites, Moabites, and the inhabitants of Mount Seir who came to fight against Judah, and they were defeated. ²³ The Ammonites and Moabites turned against the inhabitants of Mount Seir and completely annihilated them. When they had finished with the inhabitants of Seir, they helped destroy each other.

²⁴ When Judah came to a place overlooking the wilderness, they looked for the large army, but there were only corpses lying on the ground; nobody had escaped. ²⁵ Then Jehoshaphat and his people went to gather the plunder. They found among them^[e] an abundance of goods on the bodies^[f] and valuable items. So they stripped them until nobody could carry any more. They were gathering the plunder for three days because there was so much. ²⁶ They assembled in the Valley of Beracah^[g] on the

fourth day, for there they blessed the LORD. Therefore, that place is still called the Valley of Beracah today.

²⁷ Then all the men of Judah and Jerusalem turned back with Jehoshaphat their leader, returning joyfully to Jerusalem, for the LORD enabled them to rejoice over their enemies. ²⁸ So they came into Jerusalem to the LORD's Temple with harps, lyres, and trumpets.

²⁹ The terror of God was on all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel. ³⁰ Then Jehoshaphat's kingdom was quiet, for his God gave him rest on every side.

The passage of Scripture in verses 3–4 is key, here you have a leader seeking the Lord on behalf of his nation. Notice the king is standing in the Temple. He mobilized the people by proclaiming a fast throughout all Judah. So, the entire nation could pray and fast—be on one accord.

And we know when a group of people is on one accord speaking the same language, nothing is impossible for them according to Genesis 11:6.

The king came in agreement with the promises/Word of God (v.5–9). He led the prayer meeting. We see in the text in verses 5–9 how Jehoshaphat prays in front of all of Judah and Jerusalem and puts God in remembrance—and saints that's what we have to do in times of adversity. We have to humble and submit ourselves to God. Resist the devil [stand firm against him], and he will flee from us according to James 4:7. In other words stand flat-footed.

Now, King Jehoshaphat stood and reminded God in his prayer that He had a covenant with them through their fathers, Abraham, Isaac, and Jacob.

Remember, I said the Temple reminded the people of:

1. The presence of God
2. Their high calling from God—"holy nation"
3. Their spiritual legacy of "faith" (which gives them a spiritual link) from the past to the future

Jehoshaphat also reminds God that He is a sovereign God who rules over heaven and earth—for He is the ruler over all the kingdoms in the nations and has power and might—no one can withstand Him.

Then Jehoshaphat gets real personal and says in v.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?"*

Jehoshaphat pleads his case to God in prayer; reminding Him of the covenant. Jehoshaphat is calling on Jehovah Sabaoth, the Lord of Host who fights for Israel.

Then, the king stood in the Presence of the Lord and set his eyes upon the Lord (v.9–12). In the Presence of God, Jehoshaphat reminds God of the prayer Solomon prayed when the Temple was dedicated to the Lord (2 Chronicles 6:20–25).

v.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.”*

We must get in His Presence; for, it’s in His Presence that one can hear from Him and one can receive divine instructions; therefore, the king set his eyes upon the Lord v.12:

“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.”

He looked to the Lord for help and after Jehoshaphat’s prayer...the king and people stood silently before the Lord and God speaks, v.13–16.

Now all Judah, with their little ones, their wives, and their children, stood before the LORD on one accord. (What a beautiful picture of oneness—all on one accord). It shows how families and communities should come together to seek the Lord.

As the king stood with the people in God’s Presence, the Spirit of the living God came upon, Jahaziel, the prophet, and he began to prophesy. And the living God gave them a strategic plan to solve the problem...dilemma.

In solving our problems, we must:

1. find out what God said about the problem
2. agree with God’s answer and not the problem
3. act in agreement with the answer

So, First God tells them not to be afraid nor dismayed because of this great multitude. **Why?**

For the battle is not yours, but Mine—Jehovah Sabaoth—Lord of Host. In other words, I will fight for you.

As children of the Most High God we must remember that the Lord is on our side; therefore we should not fear; for what can man do to us?

Then, He tells them When to go...TIME and Where ...the PLACE. This is key because sometimes we get ahead of God in our timing and we go to the wrong location—place. We should be in the Valley of Beracah—the blessing; but we are not. We are standing on Mt. Ebal (the mountain where curses were pronounced).

Once you get the plan, be willing to implement the plan by faith. In other words, act in agreement with the answer, v.17:

“You do not have to fight this battle. Position yourselves, stand still, and see the salvation of the LORD. He is with you, Judah and Jerusalem. Do not be afraid or discouraged. Tomorrow, go out to face them, for the LORD is with you.”

They all stood still, believed, and rested in the God of their salvation. In essence they were at peace and had a worshiping attitude before they saw the victory verses 18–19:

“Then Jehoshaphat knelt low with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD to worship him”.

Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.”

The king and all Judah and Jerusalem ‘barak’ the Lord by bowing down—kneeling before Him—honoring the God of their salvation. They believed and received the prophetic Word; therefore, they worshiped God before they saw the victory because they counted it done. They were operating in faith. It took faith to go before an army singing with trumpets. **They forsook human logic.** They stood and sang praises to God for the Victory. They ‘shaback’ in verse 22:

“Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.”

They ‘shaback’ the Lord before they saw the victory and while they were ‘shabacking’ the Lord, He was destroying their enemy. Praise is like a two-edged sword. It brings glory to God and destroys our enemy. That’s why the devil doesn’t want you to praise the Lord. It’s a weapon against him.

After the victory in verse 25 they seized the spoils, an abundance of valuables. It took them 3 days to carry the spoils back home. They called that place Valley of **Beracah (Valley of Blessings)**.

The Lord will not only give us peace after Victory; but He will also give us prosperity...the enemies’ goods—possessions. But we must come in agreement with Him.

Now, as Christians, we have the Holy Spirit who dwells in us and He will bring us in perfect peace—harmony with the Father.

Also, God through the shepherd, pastor, will tell the flock how to stay in harmony if they take heed to what the Spirit of the Lord is saying to the church (Revelation 2 and 3). Therefore, we should not forsake the assembly with the body of Christ. Even during the pandemic via technology, we can hear the Word and receive a message from our pastors and spiritual leaders.

Minor Prophets: Obadiah, Jonah, Amos and Micah

The word *prophet* in Hebrew is *nabi*, which means “to call or proclaim.”

There is something all the prophets have in common—the genuine prophet is fully aware that he is a mouthpiece for God. He has no doubt that the Word of God has come to him and that he must pass it on to others. The prophet rarely addresses his message to one person, and if he does, that individual is representative of many others, e.g., a king who is responsible for the whole nation. The prophet’s mission, in that instance, is to the nation.

Also, a prophet's message relates to both present and future. His mission is to communicate the will of God to the people of his own time; but because he declares the mind of God, he stands beyond time and his preaching is supported and continued by the fulfillment of the predictions he makes.

His message may exceed the bounds of historical context. There are two aspects to the prophet's message: judgment and consolation (peace). This is because the true prophet is haunted by the idea of sin, which is the obstacle to the will of God. The prospects of salvation are never forgotten.

Summary of the characteristics of a prophet:

1. Receives call from God
2. Stands in theological and biblical tradition
3. Is morally pure
4. Always proclaims judgment as well as peace
5. Is in touch with reality of contemporary life

The prophet is the bearer and interpreter of God's Word (*davar*).

Notes Book of Obadiah

The Book of Obadiah is the shortest book in the Old Testament with only 21 verses. Obadiah's name means "Worshiper of Yahweh or Servant of Yahweh". The major theme of the book is the proclamation of the doom of Edom and the minor theme is the restoration of Israel. Yahweh will punish Edom because of their cruelty to their brother Israel and their arrogance.

Because of Esau's descendant's cruelty to Jacob's descendants the Lord declared judgment upon them. They would be cutoff forever according to verse 10. However, Yahweh declares restoration and His faithfulness to the covenant promises He made with Israel in verse 21:

"And deliverers shall go up on Mount Zion to rule and judge Mount Esau, and the kingdom and the kingship shall be the Lord's."

This lets us know that we should be mindful how we treat our sisters and brothers in Christ—for the Lord is watching and one will reap what he/she sows.

Book of Jonah

We all know the story of Jonah. How he was disobedient and didn't obey the Lord at first and was thrown overboard and swallowed by a great fish; while in the fish Jonah repents and cries out to the Lord (Chapter 2). The Lord delivers Jonah and he rushes to Nineveh to preach the message of salvation.

The Book of Jonah lets us know that God is concerned about all people because He sent Jonah, a Hebrew, to a gentile nation to preach. Jonah didn't want to go because he knew that God is a merciful God and He would relent His threat to destroy the people of Nineveh if they would hear

His Word and repent. The people of Nineveh believed and the king of Nineveh proclaimed a great fast (3:5–9). This is missions at its best...an entire nation was saved, verse 3:10:

” God saw their actions—that they had turned from their evil ways—so God relented from the disaster he had threatened them with. And he did not do it.”

One would think that the prophet—missionary would have been pleased; however, Jonah was angry that God had spared Nineveh and showed forth His mercy to the Assyrians (4:1–3):

Jonah was greatly displeased and became furious. ² He prayed to the LORD, “Please, LORD, isn’t this what I said while I was still in my own country? That’s why I fled toward Tarshish in the first place. I knew that you are a gracious and compassionate God, slow to anger, abounding in faithful love, and one who relents from sending disaster. ³ And now, LORD, take my life from me, for it is better for me to die than to live.” (CSB)

The Lord rebuked Jonah and let him know that He has concern for all mankind to be saved (4:11):

“And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?” (NIV)

Also, Jesus equates in Matthew 12:39–41, Jonah being in the earth for three days like Him being in the earth for three days and then rising again...resurrection.

Book of Amos

Amos’ very name means “Burden or Burden Bearer”. Amos is from the Southern Kingdom and is really a shepherd whom God gave an assignment...to go to the Northern Kingdom (Israel) and prophesy. He was to warn Israel of the coming judgment if she didn’t repent, Amos 3:1–3:

“Listen to this message that the LORD has spoken against you, Israelites, against the entire clan that I brought from the land of Egypt:

² I have known only you out of all the clans of the earth; therefore, I will punish you for all your iniquities. ³ Can two walk together without agreeing to meet?”

In essence they had to adhere to the **Principle of Agreement**...honor their covenant relationship with Yahweh.

During this time Israel had expanded her territory under the reign of Jeroboam II; and there was prosperity in the land. However, immorality and injustice were rampant in the land. Amos is known for his message on social justice, Amos 5:22–24:

“Even if you offer me your burnt offerings and grain offerings I will not accept them; I will have no regard for your fellowship offerings of fattened cattle. ²³ Take

away from me the noise of your songs! I will not listen to the music of your harps.²⁴ But let justice flow like water, and righteousness, like an unfailing stream.”

Israel had broken her covenant relationship with Yahweh...not practicing the “code of ethics” that were given to them in the Book of Leviticus. The people were practicing idolatry...worshipping other gods. God condemns her worshipping because it was hypocritical; it didn’t make a difference in their behavior. The very wealthy people were oppressing the poor and needy...CORRUPT COURT SYSTEM; and the men were violating the women. Sounds like the 21st century.

Amos reminds us that God demands justice for the poor because He considers it a crime and worthy of punishment...His standards haven’t changed in the 21st century. Apostle James bears witness with this in James 5:1–6; for God still expects the rich to deal justly with the poor and will punish people who oppress the poor and the righteous. The Book of Amos should help us spur one another towards love and good deeds (Hebrews 10:24).

As I stated in my definition, a prophet brings not only a message of judgment but peace too; therefore, the Book of Amos ends with a great promise for the future, Amos 9:15:

“I will plant them on their land, and they will never again be uprooted from the land I have given them. The LORD your God has spoken” .

However, the ultimate fulfillment of this promise which God gave first to Abraham will be fulfilled during the millennium under Jesus Christ’s reign on earth when we the “Church “will reign with Him.

Book of Micah

Micah just like Amos was from the country. He was called to be a prophet to ministry mostly to Judah; however, he did prophecy to the Northern Kingdom about the fall of Samaria. His prophetic calling is seen in Micah 3:8:

“As for me, however, I am filled with power by the Spirit of the LORD, with justice and courage, to proclaim to Jacob his rebellion and to Israel his sin.”

Micah, like Amos, was burdened by the abusive treatment of the poor by the rich and influential people. He rebukes those who use their social or political power for personal gain. One can describe Micah as a prophet of/for the “downtrodden”...people marginalized and exploited by society. There was a lot of social injustices during his time, like it is today, and Micah is fully aware that he is a mouthpiece for God. He targets the corrupt rulers, ungodly priests, as well as, false prophets. I believe the Book of Micah can be summarized by the following passage Micah 6:8:

“Mankind, he has told each of you what is good and what it is the LORD requires of you: to act justly, to love faithfulness, and to walk humbly with your God.” (CSB)

Practical Application

Our practical application is as follows:

1. To take heed to what Solomon said in Ecclesiastes 12:13:

“All has been heard; the end of the matter is: Fear God [revere and worship Him, knowing that He is] and keep His commandments, for this is the whole of man [the full, original purpose of his creation, the object of God’s providence, the root of character, the foundation of all happiness, the adjustment to all inharmonious circumstances and conditions under the sun] and the whole [duty] for every man.”
(AMPC)

2. To simply agree with Amos 3:3:

“Do two walk together except they make an appointment and have agreed?”

3. To practice Micah 6:8:

“Mankind, he has told each of you what is good and what it is the LORD requires of you: to act justly, to love faithfulness, and to walk humbly with your God.”
(CSB)

PRAYER

Father, I pray, as believers, we take heed to that statement of truth made by Solomon and fear You and keep Your commands. And that we make an appointment with You every morning; for Amos 3:3 says, “Do two walk together except they make an appointment *and* have agreed?”

So, I pray we agree to set our hearts to seek You every morning; so, we might walk humbly with You, act justly toward each other...displaying kindness and mercy to all people, not just to the body of Christ. But display that love which has been shed abroad in our hearts by the Holy Spirit.

For Lord You said, it is “Harvest Time” and the end-time harvest is ripe. Now, may we be effective witnesses for the Lord Jesus, as we walk humbly with You, the God of our Salvation, in Jesus’ Name. Amen