

---

2CHRONICLES 19: 1 Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

---

Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and reprov'd, 2Chr 19:1-3. He makes a farther reformation in the land, establishing courts of justice, and giving solemn and pertinent directions to the judges, Levites, etc., to do judgement and justice among the people, in the fear of God, 2Chr 19:4-11.

Verse 1

Returned to his house in peace - That is, in safety, notwithstanding he had been exposed to a danger so imminent, from which only the especial mercy of God could have saved him.

---

2CHRONICLES 19: 2 Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Should you help the wicked, and love those who hate the LORD? Because of this, wrath is on you from before the LORD.

---

Verse 2

Jehu the son of Hanani - We have met with this prophet before; see the note on 1Kgs 16:7.

Therefore is wrath upon thee - That is, Thou deservest to be punished. And who can doubt this, who knows that he did help the ungodly, and did love them that hated Jehovah? And is not the wrath of God upon all those alliances which his people form with the ungodly, whether they be social, matrimonial, commercial, or political?

---

2CHRONICLES 19: 3 Nevertheless there are good things found in you, in that you have put away the Asheroth out of the land, and have set your heart to seek God."

2CHRONICLES 19: 4 Jehoshaphat lived at Jerusalem: and he went out again among the people from Beersheba to the hill country of Ephraim, and brought them back to the LORD, the God of their fathers.

---

Verse 4

From Beer-sheba to Mount Ephraim - Before the separation of the ten tribes, in speaking of the extent of the land it was said, From Dan to Beer-sheba; but since that event, the kingdom of Judah was bounded on the south by Beer-sheba, and on the north by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

---

2CHRONICLES 19: 5 He set judges in the land throughout all the fortified cities of Judah, city by city,

2CHRONICLES 19: 6 and said to the judges, "Consider what you do: for you don't judge for man, but for the LORD; and he is with you in the judgement.

---

Verse 6

Take heed what ye do - A very solemn and very necessary caution; judges should feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

---

2CHRONICLES 19: 7 Now therefore let the fear of the LORD be on you. Take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of bribes."

2CHRONICLES 19: 8 Moreover in Jerusalem Jehoshaphat appointed Levites and priests, and of the heads of the fathers' households of Israel, for the judgement of the LORD, and for controversies. They returned to Jerusalem.

---

Verse 8

And for controversies, when they returned to Jerusalem - Who were they that returned to Jerusalem? Some suppose that it means Jehoshaphat and his courtiers, who returned to Jerusalem after the expedition mentioned 2Chr 19:4 : but if this were so, or if the text spoke of any person returning to Jerusalem, would not לירושלם לירושלם, To Jerusalem, and not the simple word ירושלם Yerushalem, without the preposition, be used?

Learned men have supposed, with great plausibility, that the word וישבו vaiyashubu, "and they returned," should be written יושבי yoshebey, "the inhabitants," and that the words should be read, And for the controversies of the inhabitants of Jerusalem. That this was the original reading is very probable from its vestiges in the Vulgate, habitatoribus ejus, "its Inhabitants;" and in the Septuagint it is found totidem verbis, Και κρινειν τους κατοικουντας εν Ιερουσαλημ, And to judge the inhabitants of Jerusalem.

There is a clause in 2Chr 34:9 where we have a similar mistake in our version: And they returned to Jerusalem, וישבו ירושלם where the false keri, or marginal note, directs it, in opposition to common sense and All the versions, to be read וישבו and they returned, which our translation has unhappily followed.

---

2CHRONICLES 19: 9 He commanded them, saying, "Thus you shall do in the fear of the LORD, faithfully, and with a perfect heart.

2CHRONICLES 19: 10 Whenever any controversy shall come to you from your brothers who dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall warn them, that they not be guilty towards the LORD, and so wrath come on you and on your brothers. Do this, and you shall not be guilty.

---

Verse 10

Between blood and blood - Cases of man-slaughter or accidental murder, or cases of consanguinity, the settlement of inheritance, family claims, etc.

Between law and commandment - Whatsoever concerns the moral precepts, rites, and ceremonies, of the law, or whatsoever belongs to civil affairs.

---

2CHRONICLES 19: 11 Behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king's matters: also the Levites shall be officers before you. Deal courageously, and may the LORD be with the good."

---

Verse 11

Behold, Amariah - Here was a two-fold jurisdiction, ecclesiastical and civil: in the ecclesiastical court, Amariah the high-priest was supreme judge, in the civil court, Zebadiah was supreme. To assist both the Levites were a sort of counsellors.

Without good and wholesome laws, no nation can be prosperous: and vain are the best laws if they be not judiciously and conscientiously administered. The things of God and the things of the King should never be confounded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.