

Lessons from Jehoshaphat and Jehoram



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Welcome to session five. We're so glad that you're back.

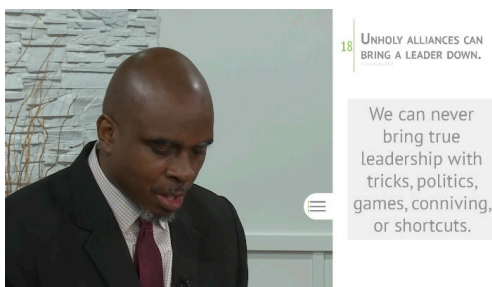
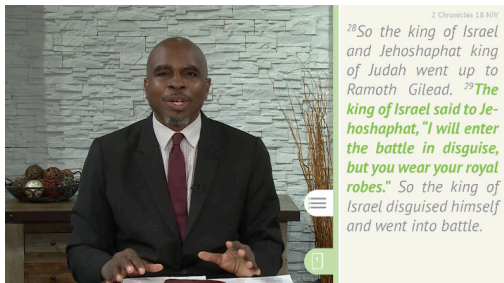
Let's just keep going forward; and we're still with Jehoshaphat. Yet, let me tell you, things are going to get very interesting now. Jehoshaphat, we saw in our last session that he had made some alliances, unholy alliances, a partnership, and we were warned by his example not to always make partnerships with the wrong people. Some people are seeking legitimacy or validation through linking with us.

18. Unholy alliances can bring a leader down.

And, let's see, unholy alliances, the lesson we're going to learn from Jehoshaphat in this session: unholy alliances can bring a leader down. Unholy alliances can bring you down. Because we saw earlier that Jehoshaphat was with Ahab. Ahab was going to battle. He agreed to go, even though the good prophet Micaiah told him not to go. Ahab had put on street clothes. But he told Jehoshaphat, "Go ahead and wear your kingly robes," and they went to battle.

Well Jehoshaphat demonstrated that leaders must be careful whom they support; and when we love those that hate God and prefer them over God, we lose the support of God. When he began to follow evil Ahab, who was worshiping other gods... we begin to love those who hate God—and there's nothing wrong with loving people and helping people, but we must be very careful about making those alliances because it brings us to another place—we can never bring true leadership with tricks, politics, games, conniving, or shortcuts. We can never have true leadership when we are aligned with these types of things.

Second Corinthians 6:14 reminds us, "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?"

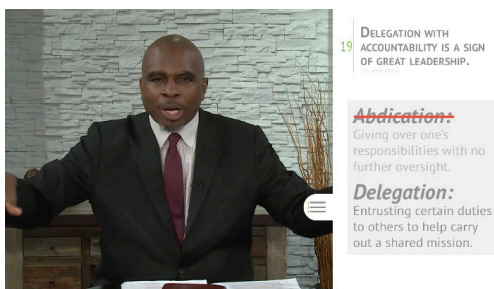




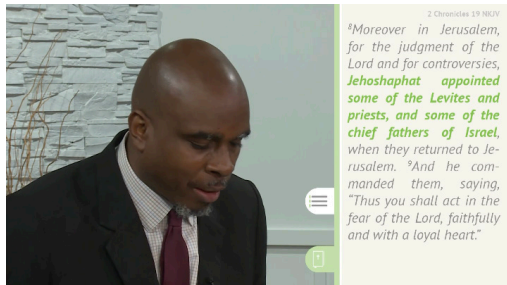
This is why our primary allegiance must be with God and must seek to be with righteousness. We must seek the approval of God more than approval of individual man, or it will take us down. We will find ourselves on the losing side, and that brings us to . . . oh, by the way, what happens before I go to the next point? Ahab goes out on the field, and when Jehoshaphat goes with Ahab on the field, the enemies of Ahab start shooting at Jehoshaphat thinking that he's the king! Because he has aligned with unrighteousness, they start to shoot at him and almost killed Jehoshaphat because he's aligned with the wrong one. And Ahab is somewhere hiding and, by chance, someone shoots an arrow and it hits Ahab and kills him; and Jehoshaphat makes it out. But it almost takes him down.

How many leaders have aligned themselves or have linked themselves with businesses or people or politics or all types of things over the things of God and have found themselves being brought down by the very thing they've aligned themselves with. Be careful, because unholy alliances can bring a leader down.

19. Delegation with accountability is a sign of great leadership.



The next thing we're going to learn from Jehoshaphat (thank God he gets out of this unscathed, and he learns from that), we learn that delegation with accountability is a sign of great leadership. We learn that delegation, once again, delegation with accountability is a sign of great leadership. Jehoshaphat recognizes that he's king. But he begins to delegate, to have judges to help him rule over the nation, because he recognizes that he's not called to lead on his own, that God has given him, empowered him, to delegate, not to abdicate. Now abdication is wrong. Abdication is to give over your responsibilities with no oversight and just move forward. But to delegate is to say, "We're going to work together and help to build a nation." Jehoshaphat was a wise leader who understood this, that if the culture of righteousness was to sustain, there had to be delegation. If there's going to be a righteous culture, there had to be delegation. Jesus called it this: *discipleship*. "Go ye therefore and make disciples." To be able to spread the love, to have others who are saying the same things and doing the same things, it cannot center around one person only. If Jesus had disciples and told His disciples to make disciples, who made disciples, who made disciples—and this is how the gospel got out. This is why I'm here with you in this class right now. I'm seeking that you can be a leader that the Bible supports; and when you follow biblical principles of leadership, you will pour into other leaders who will



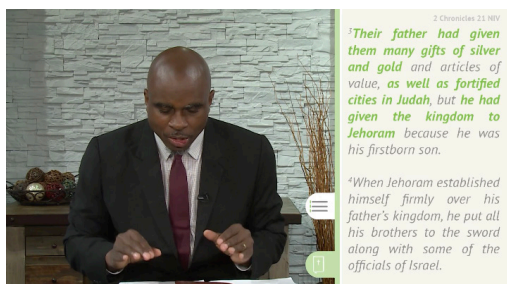
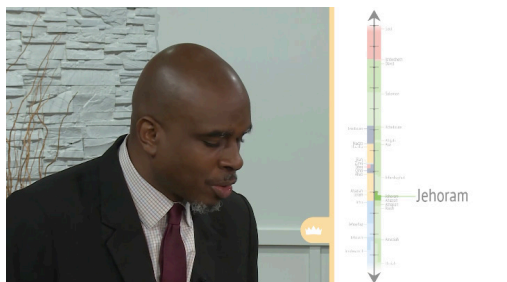
do the same.

My church that I told you that grew from six to thousands, a couple of thousand, one thing was for sure, there was a while that I thought because I'm the pastor, I should do everything; and then later on God reminded me, "This is not your church. This is My church, and you need to delegate some people to do some things," and once we did that, we began to grow exponentially.

Jehoshaphat put an accountability structure in place to keep the leaders looking towards God. He told them, "We must follow the God of the Bible." And even in verse 9, he said, "You shall act in the fear of the LORD, faithfully and with loyal hearts." Leaders must demand this from other leaders that they delegate to say, "Listen, let's act faithfully with a loyal heart and watch God bless us." And we create a culture of winning before God. This is His delegation.

20. Righteous leadership does not rise through destruction and confusion.

We're going to move from Jehoshaphat now and get into some other kings, and some lessons and some other kings. I must say, though, these are some challenging kings that we're going to go into now. We're going to go to the son of Jehoshaphat. There's going to be some challenges in lessons that we learn here, that are challenging here. The son of Jehoshaphat was Jehoram; Jehoram is the son of Jehoshaphat and the first lesson that we learn from Jehoram is that righteous leadership does not rise through destruction and confusion. Righteous leadership does not rise from destruction and confusion. And you remember, Jehoshaphat delegated; Jehoshaphat understood structures. Jehoshaphat, his father, understood that if we work together, teamwork makes the dream work. He understood that.



Jehoshaphat passes away. And he has sons, and when Jehoshaphat died, he left all of his sons gifts, if you will, but anointed his son Jehoram as king. He gave all of his sons spheres of influence where they could work and serve; and he left an inheritance to his children, making sure all of the children had places where they could rule and reign and exercise their leadership, but he left his son Jehoram as king. But Jehoram was not his father. He was not his father's son. Jehoram did not recognize that delegation was good. Jehoram wanted to be the only pony in the act; he wanted to be the only pony in the show. He didn't want any competition.

James 3:13–16

Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. (NKJV)



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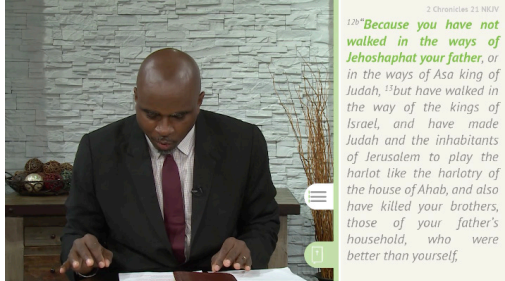
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He felt like he could only be a good king if he was the only one that was king. And so what did Jehoram do? He was jealous of his brothers who could've possibly become kings and had their sphere of influence. He literally killed all of his brothers as soon as he became king. You heard me right. He literally killed them all. We see this in 2 Chronicles 21:3–6. You can read that on your own.

He literally destroyed his own siblings so that he could be in charge. I want to repeat this point. Righteous leadership does not rise through destruction and confusion. You cannot destroy others and then lead righteously. The Bible tells us this in James 3:13–15, “Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.” It continues to say, “This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there.” That’s strong admonition from the book of James in the Bible. When there’s confusion and there’s envy, it is demonic.

Jehoram killed his siblings, but in many ways leaders kill those around them. Maybe not physically, but we assassinate people’s character. We pull people down. We constrict them in certain areas through whatever means that we have. We push people away; and we can never really have godly leadership. Leadership that starts with destruction will end in destruction. And we learn this from Jehoram. Let us not follow that example. Maybe you’re not murdering, but James tells us that this “wisdom” of bitter envy, jealousy, it descends not from above, but from below. It is sensual. It is demonic. And where envy and self-seeking are, confusion and every demonic force, every evil thing is there. Resist the devil, resist the demonic forces to your leadership, by saying, “I refuse to allow envy or jealousy. If someone comes under my leadership who is more talented, has great skills, it is not for me to suppress them or push them out. It’s for me to celebrate them. I am still the leader. God placed me here.”

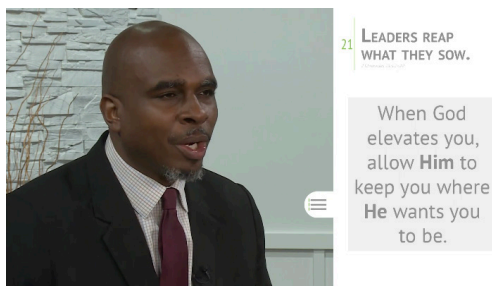
Someone once said, “If you’re the smartest person in the room, you better get out of that room.” Listen, a great leader recognizes that you surround yourself with people who are often smarter than you and help you to lead to victory.



21. Leaders reap what they sow.

The next lesson we're going to learn from Jehoram—after he kills his siblings, after all of this confusion—and we're going to see, it's going to descend and, believe it or not, it's going to get worse. Leaders reap what they sow. If you start in confusion, we've already said, you're going to end in confusion. Leaders reap what they sow. Elijah prophesied to Jehoram and told him that he was going to suffer the consequences of his sin. In 2 Chronicles 21:12–15, he stated, “Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa,” [but] have walked in the ways of Israel, you’ve done like those people of Israel, you have made Judah play the harlot, you’ve made those who you lead prostitutes, you have killed your brothers who were better than you, “behold, the Lord will strike your people with a serious affliction.” You will become sick with disease in your intestines and die. In 2 Chronicles 21:16–20, it continues. God allowed his enemies to rise up against Jehoram. When a leader kills his father’s sons and daughters, then their children become easy prey. Because of his evil ways, Jehoram suffered for two years of his intestines coming out of his body, the Bible says. And when he died, people were happy, and they celebrated that he was gone.

In 2 Chronicles 21:19, it says, “So he died in severe pain. And his people made no burning for him, like the burning for his father.” And in verse 20, it continues, “He was thirty-two when he became king. He reigned eight years and, to no one’s sorrow, he departed.” He reaped what he sowed because he had the audacity to think that he could become king and destroy his brothers and sisters. He reaped what he sowed.



My brother and sisters, I say to you, there are many people who are stressed, who are feeling all types of stress and mental anguish because they have fought on their own to stay at the top. When God elevates you, allow Him to keep you where He wants you to be. You don’t have to destroy anyone.

God bless you. I’ll see you in the next session as we watch the descendants of Jehoram and see what happens in our next leadership message. Thank you.