

The God of the Valleys (5)

The Valley of Berachah

The previous article made mention of those words and phrases that occur only once in the sacred Scriptures, yet contain an abundance of both devotional and practical truth and bring before us in picture and type our blessed Lord Jesus Christ.

In the mention of the Valley of Berachah, we have another example of this. Following the victory over the children of Ammon, Moab and Mount Seir, which the Lord gave to King Jehoshaphat and the people of Judah, they gathered in the Valley of Berachah and blessed the Lord. The Scriptures record, *“And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day”* (2nd Chron. 20:26).

The word, *“Berachah”*, means *“blessing”*. God’s people appreciated the blessing of victory over their enemies and praised Him for providing such a wonderful deliverance. Prior to the battle, they began to sing and praise the Lord, in anticipation of victory. Remember that just before going to the cross, the Lord Jesus with His disciples sang a hymn (Matt. 26:30; Mk. 14:26). This, too, may have been in anticipation of the victory that He would accomplish there.

You and I as, those that have been redeemed by precious blood, have also experienced an amazing and miraculous deliverance. Paul reminds us in the book of Galatians how the Lord Jesus gave Himself for our sins, *“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father”* (Gal. 1:4).

In his letter to the Colossians, He wrote of how we have been delivered from the power of darkness, *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”* (Col. 1:13). In writing to the Thessalonians, Paul tells how we have been delivered from coming judgment, *“And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come”* (1st Thess. 1:10).

The writer of the epistle to the Hebrews, tells of how the Lord Jesus took upon Himself humanity in order that He might effect deliverance for us, *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage”* (Heb. 2:14-15).

When Jehoshaphat and his people came to take away the spoil, they found there was more than they could carry away. They were three days gathering of the spoil (2nd Chron. 20:25). The apostle Paul wrote in the book of Colossians of how the Lord Jesus spoiled principalities and powers, triumphing over them in the work of the cross (Col. 2:15). The prophet Isaiah wrote of the Lord Jesus dividing the spoils of His victory with the strong (Isa. 53:12).

Just as Jehoshaphat and his people could not carry away all the spoils of victory, so the spoils, or blessings that the people of God enjoy because of the triumph of the cross, are more than can be numbered. Paul tells us in the book of Ephesians that God has *“blessed us with all spiritual blessings in heavenly places in Christ”* (Eph. 1:2).

Jehoshaphat and the people of Judah were three days carrying away the spoils of victory, but Paul explains in the book of Ephesians that we will enjoy the fruits of victory forever, *“that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus”* (Eph. 2:7).

Following the victory, the people of Judah returned to Jerusalem with joy, Jehoshaphat at their head. They celebrate the victory with instruments of praise. We read at the end of the passage that the reign of Jehoshaphat was quiet; and his God gave him rest round about” (v. 30). The prophet Micah wrote of the “*breaker*”, which can be considered as a divine title of the Lord Jesus, one who breaks open the way and leads His people. Micah recorded, “*and their king shall pass before them, and the Lord on the head of them*” (Mic. 2:13).

In a coming day, the Lord Jesus Christ will introduce a thousand-year reign, which will be a reign of peace, and righteousness and faithfulness will prevail (Isa. 11:1-5). I picture the Lord Jesus as King, leading the myriad hosts of the redeemed into the holy city, where they live and reign with Him a thousand years (Rev. 20:6).

I think of a man named Berachah, who was privileged to be listed amongst the mighty men of king David (1st Chron. 12:3). Then, I picture being amongst that innumerable company, blessing and praising God, for the tremendous victory of the cross, singing unto the one who loved us and washed us from our sins in His own blood (Rev. 1:5; 4:9,12).

*Sing in joyful celebration,
Unto Christ, the Father's Son;
He has wrought a full salvation,
The battle fought, the vict'ry won.*

*All His enemies defeated,
In the breach, alone, He stood;
Reconciling work completed,
Through the merits of His blood.*

*Toil and suff'ring, all are ended,
“Finished”, was the Victor's cry;
To the throne He has ascended,
To the Majesty on High.*

*Through the heavenly gates proceeding,
With the ransomed, blood-bought throng;
Christ the Victor, onward leading,
All join in redemption's song.*

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