

100 Kidron Valley

Names (also known as)

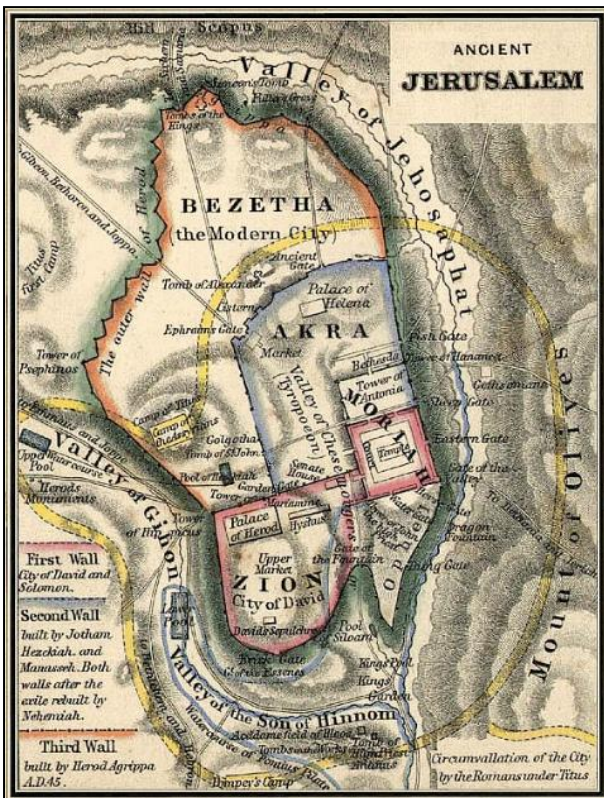
Kidron, Valley of Jehoshaphat

Etymology

Kidron means dusky, coming from a Hebrew word that means to be ashy or dark coloured and has the idea of mourning associated with it (Ezek. 31:15, Ps. 43:2). The root word of Kidron appears in connection with the valley of Jehoshaphat in Joel 3:15 as the word “darkened”. The Kidron Valley was probably named as such as it became one of the main Jewish cemeteries outside of Jerusalem.

Jehoshaphat is made up of two Hebrew words; ‘Yahweh’, the name of the Father and *shaphat* which means to judge. This name contains the idea of the judgements of Yahweh.

Location/Description



The Kidron Valley runs between the Mount of Olives and the north eastern and eastern sides of the Old City of Jerusalem. It is shown in the ancient map above as the Valley of Jehoshaphat.

Scriptural references

Old Testament

Kidron valley or brook – 2 Sam. 15:23; 1 Kings 2:37; 15:13; 23:4,6,12; 2 Chron. 15:16; 29:16; 30:14; Jer. 31:40.

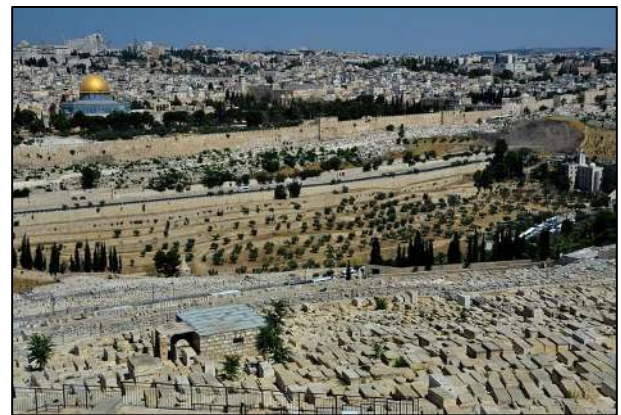
Valley of Jehoshaphat – Joel.3:2,12

New Testament

Rev.16:16 – A place called “Armageddon”

Famous characters

- David
- Asa
- Josiah
- Christ
- The apostles



Is the Kidron Valley also the Valley of Jehoshaphat?

Today the valley of Jehoshaphat is identified with what was known in Biblical times as the Kidron Valley. While there may be no explicit evidence to support this connection (the idea came from church tradition in the 4th century and was supported by Eusebius and Jerome), there is sound inferential Scriptural support.

There is strong evidence to support this place as the location as the valley of Jehoshaphat of Joel 3. The battle fought in the Hebrew place called ‘Armageddon’ (Rev. 16:16) is clearly associated with Jerusalem. In Joel 3:16 it says that during the battle fought here Yahweh (represented by Christ and the saints) will roar out of Jerusalem, suggesting a valley near to the city. Also in Zech. 14:2-3 where the context is clearly Armageddon it states that Christ will arrive at Jerusalem from the east and stand upon the Mount of Olives.

Note what Bro. Thomas says on the matter in Eureka Volume 5, pg. 256:

“The headquarters of this storm cloud invasion from the north are between the Sea

of Sodom and the Jordan on the east side, and the Mediterranean on the west; and surrounding Jerusalem; as indicated in Dan. 11:45, to wit, "he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy". In other words, he shall besiege Jerusalem; and to do this, he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2,12, "Yahweh will gather all the nations (that is, the forces of the nations) into the Valley of Jehoshaphat, and will plead with them there". *Yehoshaphat*, in Hebrew, signifies *the judgement of Yah*.

Joel also styles the glen, the Valley of Threshing: "Multitudes, multitudes," says he, "in the Valley of Threshing: for the Day of Yahweh is near in the Valley of Threshing". Apocalyptically, the same locality is styled ARMAGEDDON - "And he gathered them together in a place called Hebraistically, Armageddon". Yahweh gathered them together without their perceiving the Hand that led them on to the slaughter — "I will," saith he, "gather all the nations against Jerusalem to battle".

Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says, "Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them" (Micah 4:11-13). The floor of threshing of which they are to be made the chaff (Dan. 2:35) is this Valley of Jehoshaphat. Under this aspect of things, they are *a heap of sheaves, upon the threshing floor*; and this idea is represented by the word, *Armahy* the first two syllables of the name: the third indicates where this *heap* is to be, namely, in the *gai, valley*; and the last syllable, for what purpose the heap is there, namely, for *duwn judgement—Armagai-don*, which in a Greek dress, is, *Armageddon*. The reason why the text states, that the place, or valley, is "Hebraistically" called, is to give us to understand in what country the place is situated — in the country, to wit, the native language of which is the Hebrew tongue.

Brief history

The Kidron Valley in the OT was used as a burial site and visitors can see the tombs of a

priest named Zechariah son of Jehoiada (2 Chron. 24:20-22), James the brother of John, and Absalom. While it is commonly agreed the structure pictured below is not the tomb of Absalom, many Jews used to throw rocks at it to show their dislike of David's rebellious son until it was at one time completely covered with stones.



The valley was also used as a garbage dump during Israel's history and today it is estimated that 50 to 100 feet of debris is piled up on the valley bottom.

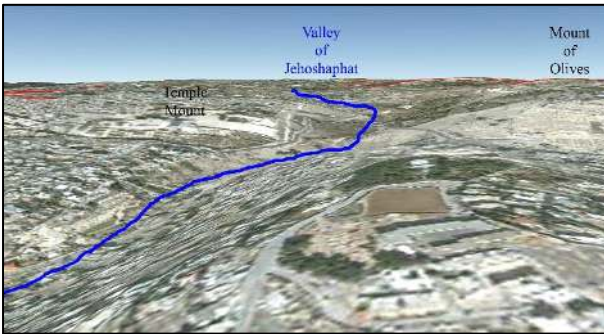
Biblical history

It first appears in Scripture when David left Jerusalem during Absalom's rebellion in 2 Sam. 15:23. David's journey (2 Sam. 15:22-32) through the Kidron valley and up on to Olivet mirrors Christ's own journey prior to his betrayal (Luke 22:39-46). We too need to walk through 'the valley of death' symbolized by Kidron, and ascend to the Mount of Olives, beaten and purified as olive oil used in the service of our heavenly Father, and with our lamps shining brightly. However, if like Shimei we pass through this valley not honouring Yahweh's anointed, we will face the same penalty as him (1 Kings 2:36-38).

We continue to see the Kidron Valley associated with the destruction and death of the flesh in the reigns of Asa and Josiah. Asa used the valley to destroy the idols of his people (1 Kings 15:13), and Josiah did the same in 2 Kings 23:4-6. In these acts both Baal and Ashteroth, the symbolic mother and father of the kingdom of flesh were destroyed by righteous kings. The way of life represented by these false gods can never be part of God's kingdom and must first be destroyed and put to death before God's glory can reside in us. As one walks through this valley and considers the principles associated with it from Scripture, they are faced with the

humbling realization that there can only be one destination for flesh and that is a return to the earth.

Contemplating Olivet from the Kidron fills one with tremendous hope that if now in probation we put the flesh to death, there is the prospect of standing beside our deliverer filled with the glory of the Father ready for the amazing events that will begin in this valley. There is good cause to stand fast that we might see the salvation of Yahweh and witness the destruction of Gog and the redemption of ‘Judah’ in the day of battle (Zech.14:3).



Sources:

The Holy Land by George Knight
Eureka Vol. 5
biblefocus.net

(Compiler – Dan Leadbetter)