

2 Chronicles 18 Commentary

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SECOND CHRONICLES The Kingdom of Israel From Splendor to Disaster			
Splendor	Disaster		
King Solomon of Judah 2 Chronicles 1-9	Successive Kings of Judah 2Chr 10-36		
Kingdom United	Kingdom Divided 2Chr 10:1-19	Rulers of the Southern Kingdom of Judah After the Split	The Exile of Judah 2Chr 36:17-23

Inaugural 2Chr 1:1-17	Solomon's Temple 2Chr 2:1-7:22	Solomon's Glory 2Chr 8:1-9:31		
Building of the Temple		Decline & Destruction of the Temple		Temple Destroyed
~40 Years		~393 Years		

Click chart to enlarge
Chart from [Jensen's Survey of the OT](#) - used by permission
Click Chart from [Charles Swindoll](#)

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

SEE ALSO:
[ESV chart - kings of Israel - more information](#)
[ESV chart - kings of Judah - more information](#)
[Another Chart with Variable Dates for Reigns of Kings](#)

2 Chronicles 18:1 Now Jehoshaphat had great riches and honor; and he allied himself by marriage with Ahab.

- riches: 2Ch 1:11-15 17:5,12 Mt 6:33
- joined affinity: He took Athaliah, the daughter of Ahab, to be wife to his son Joram, (2 Ki 8:18;) which fatal connection was highly displeasing to God, and Jehoshaphat was severely reprov'd for it by Jehu the seer, 2 Ch 19:1-3. 2Ch 18:31 19:2 21:6 22:2,3 1Ki 16:31-33 21:25 2Ki 8:18,26,27 11:1 2Co 6:14
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Raymond Dillard: The narrative is structured primarily by its series of repartee paragraphs which constitute one of the longest dialogues in the OT; these paragraphs can be classified by their respective types: - proposal/response (18:4-5, 12-13, 15-22, 28-29), - question/answer (3, 6-7, 14, 23-24), - command/execution (8, 25-27, 30-32). Avoiding foreign alliances was for the Chronicler one aspect of the central demand of the covenant that Israel show exclusive loyalty to Yahweh her God. The Chronicler's frequent introduction of this theme into his history must have had rhetorical relevance for the post-exilic community: though facing opposition and afforded many opportunities to trust in foreign powers or alliances, Judah in the restoration period was urged to trust in her God alone. (BORROW [2 Chronicles](#))

Iain Duguid: Throughout Chronicles the people of God are always more than Judah, but here is a warning to postexilic hearers against alliances that compromise their distinctive identity as God's people. The wider unity of Israel is to be based on common allegiance to the Lord. Prosperity and peace are to be found through trusting in him, not in political (or later, trading; 20:35-37) partnerships. Jeroboam's alliance in battle continues as a salutary example of a man seeking to be loyal to God but getting drawn into actions one knows are contrary to God's revealed Word. Such is the grace of God, however, that even there he delivers as one cries to him

J.A. Thompson: This chapter describes Jehoshaphat's failed policy toward the Northern Kingdom and in so doing underscores a

significant theological theme for the Chronicler. Jehoshaphat apparently could not bring himself to recognize the depth of the Northern Kingdom's apostasy. Perhaps he harbored ideas that since they were all Israelites then they ought to get along well and be in an alliance together. He may even have supposed that this could bring about the reunification of the nation. Therefore he not only went to war alongside the northern forces but he also entered into a commercial alliance with them (20:35-37) and even married his son Jehoram to Athaliah, daughter of Ahab. Disaster came from all three efforts, and yet Jehoshaphat never seemed to realize how dangerous it was to say, "I am as you are, and my people as your people" (18:3). The point for the Chronicler was that there could be only one king and one temple for the people of God. The point for us is that flirtation with those in apostasy is flirtation with catastrophe. The requirement to show Christian affability and fellowship must be balanced with discernment and fidelity to God's truth. (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

Now Jehoshaphat had great riches and honor - The riches and honor were the blessing of the LORD for Jehoshaphat's obedience. Obedience always has a good "R.O.I." (Return On Investment)! The story of Jehoshaphat would have been good if it had ended with this way.

and he allied himself by marriage with Ahab - **Allied**(chathan; Lxx epigambreuo - to become related by marriage) means to obtain a contract of affinity by marriage with a focus on the alliance gained. This would prove to be a tragic alliance that had serious repercussions in the present and in the future (unequal yoking virtually always yields a bad return on investment!) and in fact almost destroyed the family tree of Jesus Christ. Why do I say that? Because Athaliah was from the line of Ahab and when she saw her son Ahaziah, king of Judah, was dead "she rose and destroyed all the royal offspring." (2Ki 11:1), all except Joash who was hidden from Athaliah's death sentence (2Ki 11:2-3, cf 2Ch 22:2-4, 22:10-11). Joash was the last living male relative in the line of David, the line of Messiah! It was fitting that Jehoshaphat was rebuked by Hanani the seer (2Chr 19:2+). Jehoshaphat would have done well (as will all believers) to heed the axiomatic truth of

Sin will take you further than you ever wanted to stray!

Cost you more than you ever dreamed you would pay!

Keep you longer than you ever thought you would stay!

Iain Duguid: Ahab, son of Omri, was an influential king in the northern kingdom, well known for his military exploits to the northeast and even more, through his marriage to the Tyrian Jezebel, for the explosion of Baal worship in the north and subsequent influence in Judah that marked his reign.

Andrew Hill: His reshaping of this introduction implicitly indicts Jehoshaphat on three counts: - his marriage alliance with the northern kingdom of Israel, - his pride (incited by the lavish reception he receives in Samaria), which clouds his sensibilities for decision-making, and - his agreement to participate in a military campaign with King Aha. This introduction anticipates the prophetic condemnations of Jehoshaphat for his foolishness in allying himself with the apostate Ahab (cf. 19:1-3).

Geoffrey Kirkland: Profile of the Apostate & Wicked King Ahab: a liar/deceiver a flatterer/manipulator an idolater an apostate (God-hater) a hater (of God's Word/Truth) a self-lover/self-worshiper (had 400 yes-men//prophets who only spoke well of the king) an unbeliever (rejected the prophetic Words) a harsh man (feed the prophet sparingly) a persecutor (put him in jail/prison) under God's wrath (18:33-34) a wicked man (19:2)

Henry Morris - God greatly blessed Jehoshaphat because of his strong spiritual leadership in his kingdom (2 Chronicles 17:3-9), but he made the sad mistake of yoking himself together with wicked king Ahab and queen Jezebel of Israel. Furthermore, he continued this alliance with Ahab's son, the equally wicked king Ahaziah (2 Chronicles 20:35). Jehoshaphat's son and successor, Jehoram, married Athaliah, the murderous daughter of Ahab and Jezebel (2 Chronicles 21:5,6). Jehoshaphat's compromise with his pagan colleagues may have been well-intentioned (2 Chronicles 18:3), but it had tragic results. Jehu rebuked him for it (2 Chronicles 19:2), and so did Eliezer the prophet (2 Chronicles 20:37). He almost died when Ahab was killed (2 Chronicles 18:30-34), and his commercial venture with Ahaziah ended in disaster (2 Chronicles 20:35-37). The marriage of his son to Athaliah no doubt contributed to Jehoram's decision to slay all his brothers when their father died (2 Chronicles 21:1-4). Jehoram died of a loathsome disease eight years later (2 Chronicles 21:18-20), unloved and unmourned. Jehoshaphat was a godly king, but God had warned against believers being yoked together with unbelievers (2 Corinthians 6:14-18), and the story of Jehoshaphat and his family is a sad illustration of what can happen. Believers today are continually being confronted with temptations to join with unbelievers (marriage, business partnerships, religious alliances, etc.), and such unions are dangerous and often disastrous.

Believer's Study Bible - Once Jehoshaphat established himself as the sole regent in Judah (cf. 2Ch 17:1, 2; 1 Ki 22:41-42, note) and initiated his religious reforms (2Ch 17:3-9), he continued his building program and then "allied himself" with Ahab and Jezebel of Israel through the marriage of his son Jehoram to their daughter Athaliah. Although Jehoshaphat was more spiritually motivated than Ahab, he was drawn into a war with Syria as a result of this "unequal yoke" (2Ch 18:1-3; cf. 1Ki 22:2-5). The religious views and commitments of these two rulers are shown in sharp contrast through the incidents involving the lying prophets and the one true prophet, Micaiah, the son of Imla (2Ch 18:4-27; cf. 1 Kin. 22:5-28). The N.T. charges believers not to be yoked together with

unbelievers (2 Cor. 6:14). This O.T. example was written as an admonition to the people of God (cf. 1 Cor 10:11-13).

Matthew Henry Notes: Chapter: 18

The story of this chapter we had just as it is here related in the story of the reign of Ahab king of Israel, 1 Ki. 22. There it looks more creditable to Ahab than anything else recorded of him that he was in league with so good a man as Jehoshaphat; here it is a great blemish in the reign of Jehoshaphat that he thus connected himself with so bad a man as Ahab. Here is,

- I. The alliance he contracted himself with Ahab (2Ch 18:1).
- II. His consent to join with him in his expedition for the recovery of Ramoth-Gilead out of the hands of the Syrians (2Ch 18:2, 3).
- III. Their consulting with the prophets, false and true, before they went (2Ch 18:4-27).
- IV. The success of their expedition. Jehoshaphat hardly escaped (2Ch 18:28-32) and Ahab received his death's wound (2Ch 18:33, 34).

2Ch 18:1-3 Here is,

I. Jehoshaphat growing greater. It was said before (2Ch 17:5) that he had riches and honour in abundance; and here it is said again that his wealth and honour increased upon him by piety and good management.

II. Not growing wiser, else he would not have joined with Ahab, that degenerate Israelite, who had sold himself to work wickedness. What good could he get by a man that was so bad? What good could he do to a man that was so obstinately wicked-an idolater, a persecutor? With him he joined in affinity, that is, married his son Jehoram to Ahab's daughter Athaliah.

1. This was the worst match that ever was made by any of the house of David.

I wonder what Jehoshaphat could promise himself by it. (1.) Perhaps pride made the match, as it does many a one, which speeds accordingly. His religion forbade him to marry his son to a daughter of any of the heathen princes that were about him-Thou shalt not take their daughters to thy sons; and, having riches and honour in abundance, he thought it a disparagement to marry him to a subject. A king's daughter it must be, and therefore Ahab's, little considering that Jezebel was her mother. (2.) Some think he did it in policy, hoping by this expedient to unite the kingdoms in his son, Ahab perhaps flattering him with hopes that he would make him his heir, when he intended no such thing.

2. This match drew Jehoshaphat,

(1.) Into an intimate familiarity with Ahab. He paid him a visit at Samaria, and Ahab, proud of the honour which Jehoshaphat did him, gave him a very splendid entertainment, according to the splendour of those times: He killed sheep and oxen for him, plain meat, in abundance, 2Ch 18:2. In this Jehoshaphat did not walk so closely as he should have done in the ways of his father David, who hated the congregation of evil-doers and would not sit with the wicked (Ps. 26:5), nor desired to eat of their dainties, Ps. 141:4.

(2.) Into a league with Ahab against the Syrians. Ahab persuaded him to join forces with him in an expedition for the recovery of Ramoth-Gilead, a city in the tribe of Gad, on the other side Jordan. Did not Ahab know that that, and all the other cities of Israel, did of right belong to Jehoshaphat, as heir of the house of David? With what face then could he ask Jehoshaphat to assist him in recovering it for himself, whose title to the crown was usurped and precarious? Yet Jehoshaphat, an easy man, yields to go with him: I am as thou art, 2Ch 18:3. Some men's kindnesses are dangerous, as well as their society infectious. The feast Ahab made for Jehoshaphat was designed only to wheedle him into the expedition. The kisses of an enemy are deceitful.

QUESTION - [Who was King Ahab in the Bible?](#)

ANSWER - Ahab was one in a line of increasingly evil kings in Israel's history, starting with the reign of Jeroboam. King Ahab "did more evil in the eyes of the LORD than any of those before him" (1 Kings 16:30). Among the events chronicled in Ahab's life that led to his downfall was his marriage to an evil woman named [Jezebel](#) who had a particular hatred for God's people (1 Kings 18:4). Because of his marriage to a pagan woman, Ahab devoted himself to the worship of the false gods [Baal](#) and [Asherah](#) in Israel (1 Kings 16:31-33).

The evil of King Ahab was countered by the [prophet Elijah](#) who warned Ahab of coming judgment if he did not obey the Lord. Ahab blamed Elijah for bringing trouble on Israel (1 Kings 18:17), but it was Ahab's promotion of idolatry that was the true cause of the three-and-a-half-year famine (verse 18). In a dramatic [confrontation](#) between Elijah and Ahab's false prophets, God proved to Israel that He, not Baal, was the true God (1 Kings 18:16-39). All of Ahab's men of Baal were killed that day (verse 40).

King Ahab also disobeyed the Lord's direct command to destroy [Ben-Hadad](#), the king of Aram. God set it up so that Ahab would lead Israel to victory, but Ahab made a treaty with the king he was supposed to kill (1 Kings 20). "Therefore," God told Ahab through an unnamed prophet, "it is your life for his life, your people for his people" (verse 42).

The event that sealed Ahab's doom was his murder of an innocent man (1 Kings 21). Ahab coveted a vineyard belonging to a man named [Naboth](#). The king offered to buy the vineyard, but Naboth refused, because the Law forbade him to sell it (1 Kings 21:2-3; cf. Leviticus 25:23). While Ahab sulked about it in his palace, his wife arranged Naboth's murder. Once the vineyard's owner was out of the way, King Ahab took the vineyard for himself. Elijah came to Ahab and told him the Lord would deal with him by cutting off all his descendants. Also, Ahab himself would suffer an ignoble fate: "In the place where dogs licked up Naboth's blood, dogs will lick up your blood—yes, yours!" (1 Kings 21:19). Upon hearing this, Ahab "tore his clothes, put on sackcloth and fasted. He lay in sackcloth and went around meekly" (verse 27). In response to Ahab's repentance, God mercifully postponed the destruction of Ahab's dynasty until after Ahab was dead (verse 29).

The prophesied judgment against Ahab came true exactly as Elijah predicted. God used Ahab's own false prophets to entice him into going to the battle at Ramoth-Gilead, where he was hit by a "random" arrow and slowly bled to death in his chariot. Later, "they washed the chariot at a pool in Samaria (where the prostitutes bathed), and the dogs licked up his blood, as the word of the Lord had declared" (1 Kings 22:38). After Ahab's death, Jehu killed Jezebel (2 Kings 9) and all of Ahab's descendants (2 Kings 10).

King Ahab was justly judged by God because he disobeyed the Lord's direct commands, he abused his responsibility as Israel's king, and he led God's people right into idolatry. In the end, "there was never anyone like Ahab, who sold himself to do evil in the eyes of the Lord, urged on by Jezebel his wife. He behaved in the vilest manner by going after idols" (1 Kings 21:25-26). [GotQuestions.org](#)

2 Chronicles 18:2 Some years later he went down to visit Ahab at Samaria. And Ahab slaughtered many sheep and oxen for him and the people who were with him, and induced him to go up against Ramoth-gilead.

NET 2 Chronicles 18:2 and after several years went down to visit Ahab in Samaria. Ahab slaughtered many sheep and cattle to honor Jehoshaphat and those who came with him. He persuaded him to join in an attack against Ramoth Gilead.

CSB 2 Chronicles 18:2 Then after some years, he went down to visit Ahab in Samaria. Ahab sacrificed many sheep and cattle for him and for the people who were with him. Then he persuaded him to march up to Ramoth-gilead,

ESV 2 Chronicles 18:2 After some years he went down to Ahab in Samaria. And Ahab killed an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up against Ramoth-gilead.

NIV 2 Chronicles 18:2 Some years later he went down to visit Ahab in Samaria. Ahab slaughtered many sheep and cattle for him and the people with him and urged him to attack Ramoth Gilead.

NLT 2 Chronicles 18:2 A few years later he went to Samaria to visit Ahab, who prepared a great banquet for him and his officials. They butchered great numbers of sheep, goats, and cattle for the feast. Then Ahab enticed Jehoshaphat to join forces with him to recover Ramoth-gilead.

NRS 2 Chronicles 18:2 After some years he went down to Ahab in Samaria. Ahab slaughtered an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up against Ramoth-gilead.

NJB 2 Chronicles 18:2 After some years he paid a visit to Ahab in Samaria. Ahab slaughtered an immense number of sheep and oxen for him and his retinue, to induce him to attack Ramoth-Gilead.

- **Some years later:** Heb. at the end of years, 1Ki 17:7 Ne 13:6 *margins
- **he went down:** 2Ch 19:2 1Ki 22:2-28
- **Ahab:** 1Ki 1:9 Isa 22:12,13 Lu 17:27-29
- **persuaded:** 1Ki 22:4,20-22
- **Ramothgilead:** De 4:43 Jos 20:8 1Ki 4:13 2Ki 9:1

Some years later he went down to visit Ahab at Samaria- How many years? 1Ki 22:2 would support 3 years. For sure it was after he had entered the marriage covenant with Ahab and Jezebel's daughter which created an alliance between Judah and Israel, although not one God favored (2Ch 19:2+)

He went down because leaving elevated Jerusalem one always "goes down." (converse also true "go up" to Jerusalem). And the truth be told, Jehoshaphat also **went down** spiritually for the compromise of a marriage alliance now would lead to a compromise of a military alliance with wicked King Ahab.

THOUGHT - Be very careful and wary when you compromise what you know to be truth, for one compromise usually leads to another. And this one had far reaching consequences, for Jehoshaphat's son Jehoram ends up marrying Athaliah, another daughter of Ahab, and she almost puts an end to the line of David, the line of Messiah (see 2Ch 22:10-12)! Here's the point - small compromises can have big consequences, even consequences we cannot see because they come to light after we are gone! Is there anything in your spiritual life in which you are compromising on today? Confess and repent, while today is still called today! Do not procrastinate! Do not be deceived thinking your compromise is so small that it surely could not have big, bad consequences!!!

And Ahab slaughtered many sheep and oxen for him and the people who were with him- Jehoshaphat brought a company of people from Jerusalem. Ahab showed them good near eastern hospitality, but one has to posit that he had an underlying motive for his celebration.

And induced (suth) him to go up against Ramoth-gilead- NLT says "Ahab enticed Jehoshaphat to join forces." Patterson is probably correct stating "Ahab learned well from Jezebel, for he enticed Jehoshaphat, to whom he was related by marriage, to go to war with him against Ramoth-Gilead."

Dillard points out that **induced (suth)** "ordinarily connotes prompting to wrongdoing or inciting to evil (1 Chr 21:1; 2 Chr 32:11, 15); however, the verb is also used in some contexts (2Ch 18:31±) in a morally neutral sense."

August Konkell: Ramoth Gilead was a fortress city in the eastern portion of the tribal territory of Gad (Josh 20:8). This was one of the cities of refuge for inadvertent homicide and an important administrative center in Solomon's kingdom (1 Kings 4:13). It was an important fortress, protecting the eastern trade routes. Following the great battle at Qarqar, where Ahab had allied with the Arameans in successfully stopping the advance of the Assyrians under Shalmanezar III (853 BCE), the Arameans tried to regain control of an important trade route to the south, the King's Highway. Ahab needed an ally against the superior Aramean forces to regain control of a city critical to his kingdom. ([Multipart Video Series on 1-2 Chronicles](#))

Ron Daniel - Raw-MOTH Ghil-AWD was in the territory of the half-tribe of Manasseh east of the Jordan River. During the days of King Solomon, it had been under his control (1Kings 4:13), but now the Arameans had control of it (1Kings 22:3) When Jehoshaphat paid a diplomatic visit to Samaria, Israel's capital city, Ahab convinced him to partner with him in war against Raw-MOTH Ghil-AWD. Jehoshaphat committed, but then added a request...**18:4 Inquire First For The Word Of The Lord** Jehoshaphat says, "Let's seek the Lord first." This is part of the trouble of being unequally yoked in partnership of business or marriage. You say, "Let's pray about it," but the idea is completely foreign to your partner. They just use common sense and statistics, or emotions and feelings to make their decisions. But we need to seek the Lord.

Gustafson has an excellent summation of the cost of Jehoshaphat's compromise...

There were sad personal consequences. That matrimonial unequal yoke led to four other unequal yokes (as pointed out in the introductory notes to ch. 17). Jehoshaphat almost lost his life. He was rebuked by Jehu the son of Hanani in 2Ch 19:2 and by Eliezer in 2Ch 20:37. Even though he was doing wrong, the Lord responded to his cry in 2Ch 18:31 and saved his life. However, the Lord chastened him in 2Ch 20:37 by breaking his ships. Also his son Jehoram slew all his own brethren (21:4). It is likely that Jehoshaphat did not live to see the murder of all the rest of his sons by Jehoram.

There were sad national consequences. While Jehoshaphat reigned for 25 years God blessed Judah nationally, but the next 15 years were evil because of this one wicked woman Athaliah. For eight years Jehoram "walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife" (2Ch 21:6). Jehoram's son, Ahaziah, reigned for one year, and 2Ch 22:3 records that "He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly". When he died, his mother Athaliah destroyed all the seed royal of the house of Judah (or so she thought) and usurped the throne for six years. Except for a one-year-old boy, Joash, she exterminated the line of the Messiah. As someone has

said, "All the purposes of God for all eternity hung on the slender thread of a one year old baby boy but they were secure."

Since there were such serious consequences to Jehoshaphat's decision, it is a warning to all to be vigilant in all decisions. Young persons especially should be careful in the choice of a life partner. In Deuteronomy 7:4 God tells why He did not want His people to make marriages with the nations around them, "For they will turn away thy son from following me". God greatly appreciates it when His people follow Him. He does not want anything to turn them aside. An unsaved life partner can turn anyone away. It happened to King Solomon in 1 Kings 11:4, "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." See also the third and fourth paragraphs of the commentary on ch. 17. (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#).)

Induced (divert, entice, incite, mislead, persuade) ([05496](#)) [suth](#) means to incite, to entice, to mislead. It has the sense of stirring up persons with the intention to get them to deviate, to act with destructive, harmful purposes or results in mind; to incite people to be evil, to lead them astray (Deut. 13:6[7]); 1 Sam. 26:19; 2 Sam. 24:1; 1 Ki. 21:25; Isa. 36:18). It is also used of getting a person to concede or agree to something in a neutral or positive sense (Josh. 15:18; Judg. 1:14; Job 36:16).

R D Patterson - Most commonly the verb has an evil connotation. David, who desired self-glorification, was easily enticed to number the people (1 Chron. 21:1). The Assyrian officer besieging Jerusalem warns the people that Hezekiah's instruction to depend solely on God is a false allurements (2 Kings 18:32). Baruch, Jeremiah's scribe, was labeled an inciter and a political agitator, whose ulterior aim was the enslavement and death of all the refugees of Jerusalem (Jeremiah 43:3). Jezebel so "incites" Ahab to evil that his closing epitaph is that he surpassed everyone in doing sin (1 Kings 21:25). Ahab learned well from Jezebel, for he enticed Jehoshaphat, to whom he was related by marriage, to go to war with him against Ramoth-Gilead (2 Chron. 18:2). Jehoshaphat should have heeded the scriptural warning against being misdirected by family ties (Deut. 13:6 [H 7]) or close friends (Jeremiah 38:22). Despite Jehoshaphat's folly, God had arranged to "lure away" the enemy chariot captains who were on the point of taking his life. He had learned what the believer is ever to bear in mind. Although God may allow him to be enticed, whenever the righteous truly cries to God (2 Chron. 18:31), God diverts him "from the mouth of distress" (Job 36:16). (Online [TWOT](#))

2 Chronicles 18:3 Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me against Ramoth-gilead?" And he said to him, "I am as you are, and my people as your people, and we will be with you in the battle."

- **I am as you are** 1Ki 22:4 2Ki 3:7 Ps 139:21 Eph 5:11 2Jn 1:10,11
- Note that this section of Chronicles is the largest section that almost word for word follows the passages in 1 Kings 22. So from 2Ch 18:3-34 the passages follow 1Ki 22:4-35 with a minor, interesting exception in 2Ch 18:31b. For that reason, there will be fewer notes on the Chronicles passage and you are referred to the commentary notes on 1 Kings 22. See commentary on 1Ki 22:4

Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me against Ramoth-gilead?" And he said to him, "I am as you are, and my people as your people, and we will be with you in the battle"

2 Chronicles 18:4 Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

- Inquire: 2Ch 34:26 1Sa 23:2 23:2,4,9-12 2Sa 2:1 5:19,23 1Ki 22:5,6 Ps 27:4 Jer 21:2 Eze 20:3
- See commentary on 1Ki 22:5

Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

NET NOTE - Heb "the word of the LORD." Jehoshaphat is requesting a prophetic oracle revealing the Lord's will in the matter and their prospects for success. For examples of such oracles, see 2 Sam 5:19, 23-24.

This is almost word for word the same with what we had, 1 Ki. 22. We will not repeat what was there said, nor have we much to add, but may take occasion to think,

1. Of the great duty of acknowledging God in all our ways and enquiring at his word, whatever we undertake. Jehoshaphat was not willing to proceed till he had done this, 2Ch 18:4. By particular believing prayer, by an unbiased consultation of the scripture and our own consciences, and by an observant regard to the hints of providence, we may make such enquiries and very much to our satisfaction.

2. Of the great danger of bad company even to good men. Those that have more wisdom, grace, and resolution, cannot be sure that they can converse familiarly with wicked people and get no hurt by them. Jehoshaphat here, in complaisance to Ahab, sits in his robes, patiently hearing the false prophets speaking lies in the name of the Lord (2Ch 18:9), can scarcely find in his heart to give him a too mild and gentle reproof for hating a prophet of the Lord (2Ch 18: 7), and dares not rebuke that false prophet who basely abused the faithful seer nor oppose Ahab who committed him to prison. Those who venture among the seats of the scornful cannot come off without a great deal of the guilt attaching to at least the omission of their duty, unless they have such measures of wisdom and courage as few can pretend to.

3. Of the unhappiness of those who are surrounded with flatterers, especially flattering prophets, who cry peace to them and prophesy nothing but smooth things. Thus was Ahab cheated into his ruin, and justly; for he hearkened to such, and preferred those that humoured him before a good prophet that gave him fair warning of his danger. Those do best for themselves that give their friends leave, and particularly their ministers, to deal plainly and faithfully with them, and take their reproofs not only patiently, but kindly. That counsel is not always best for us that is most pleasing to us.

4. Of the power of Satan, by the divine permission, in the children of disobedience. One lying spirit can make 400 lying prophets and make use of them to deceive Ahab, 2Ch 18:21. The devil becomes a murderer by being a liar and destroys men by deceiving them.

5. Of the justice of God in giving those up to strong delusions, to believe a lie, who will not receive the love of the truth, but rebel against it, 2Ch 18:21. Let the lying spirit prevail to entice those to their ruin that will not be persuaded to their duty and happiness.

6. Of the hard case of faithful ministers, whose lot it has often been to be hated, and persecuted, and ill-treated, for being true to their God and just and kind to the souls of men. Micaiah, for discharging a good conscience, was buffeted, imprisoned, and condemned to the bread and water of affliction. But he could with assurance appeal to the issue, as all those may do who are persecuted for their faithfulness, 2Ch 18:27. The day will declare who is in the right and who in the wrong, when Christ will appear, to the unspeakable consolation of his persecuted people and the everlasting confusion of their persecutors, who will be made to see in that day (2Ch 18:24) what they will not now believe.

2 Chronicles 18:5 Then the king of Israel assembled the prophets, four hundred men, and said to them, "Shall we go against Ramoth-gilead to battle, or shall I refrain?" And they said, "Go up, for God will give it into the hand of the king."

- **prophets:** 1Ki 18:19 2Ki 3:13 2Ti 4:3
- **Shall we go:** Jer 38:14-28 42:2,3,20
- **Go up:** 2Ch 18:14,20,21 Jer 8:10,11 23:14,17 28:1-17 Eze 13:3-16,22 Mic 2:11 Mic 3:11 Rev 19:20
- See commentary on 1Ki 22:6

Then the king of Israel assembled the prophets, four hundred men, and said to them, "Shall we go against Ramoth-gilead to battle, or shall I refrain?" And they said, "Go up, for God will give it into the hand of the king"

NET NOTE - Though Jehoshaphat had requested an oracle from "the LORD" (יהוה, yéhvah, "Yahweh"), the Israelite prophets stop short of actually using this name and substitute the title יהוה־אלהים (ha'elohim, "the God"). This ambiguity may explain in part Jehoshaphat's hesitancy and caution (vv. 7–8). He seems to doubt that the 400 are genuine prophets of the LORD.

Ron Daniel - 18:5-7 There Is One Man. Ahab had lots of prophets around. But they weren't God's prophets. They were prophets of other religions, worshippers of false gods. Every one of them said, "Go for it. The war will be successful." Jehoshaphat said, "Hey, aren't there any real prophets of God around here? Ahab acknowledged that there was one, named Me-KAW-yeh, but he never said anything that Ahab wanted to hear. What a wonderful testimony of a man of God! I am reminded of Paul's letter to the Thessalonians, when he talks about how he and Timothy were so brutally honest:

1Th. 2:1-5 For you yourselves know, brethren, that our coming to you was not in vain, but after we had already

suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. For we never came with flattering speech, as you know...

Today, the pulpits are full of men who speak as pleasing men, needing to flatter, afraid to be bold, and desperate not to offend. We need more men like Me-KAW-yeh, who are only concerned with the reputation they have before the Lord.

2 Chronicles 18:6 But Jehoshaphat said, “Is there not yet a prophet of the LORD here that we may inquire of him?”

- **is there not:** 1Ki 22:7-9 2Ki 3:11-13
- See commentary on 1Ki 22:7

But Jehoshaphat said, “Is there not yet a prophet of the LORD here that we may inquire of him?”

2 Chronicles 18:7 The king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, but I hate him, for he never prophesies good concerning me but always evil. He is Micaiah, son of Imla.” But Jehoshaphat said, “Let not the king say so.”

- **one man:** 1Ki 18:4 19:10
- **I hate him:** 1Ki 18:17 20:42,43 21:20 Ps 34:21 55:3 69:14 Pr 9:8 29:10 Jer 18:18 Am 5:10 Mk 6:18,19,27 Lu 6:22 Joh 7:7 15:18,19,24 Ga 4:16
- **good:** Isa 30:10 Jer 38:4
- **me:** 2Ch 18:13 2Ki 9:22 Eze 3:17-19 Ac 20:26,27
- **Let not the:** Pr 25:12 Mic 2:7
- See commentary on 1Ki 22:8

The king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, but I hate him, for he never prophesies good concerning me but always evil. He is Micaiah, son of Imla.” But Jehoshaphat said, “Let not the king say so

F B Meyer - This was a very naïve confession. Of course, Micaiah could not speak good of Ahab, whose life was diametrically opposed to all that was God-like and holy. Micaiah had no animosity toward the king of Israel; it was not a personal matter with him. He simply read from the page of the future as God opened it to his eyes, and in which the out-working of the king's evil life was disclosed in gloomy characters. It was as absurd to hate him because he read such dark lessons from the inevitable future, as for a householder to shoot his dog, that bays all night, to warn his master against the burglar engaged in rifling his home.

The Bible, the pastor, the whole Church of God, are hated by worldlings for the same reason, because they cannot speak hopefully of their future. It is as though a card-playing crew were to hate the watchman who told them that the course of their vessel was straight for the surf and rocks of the shore. If men will persist in violating God's law, in breaking through the hedge of thorns, and in pursuing their own wild ways, they cannot possibly expect the blessedness of the Beatitudes. However, their hatred against those who warn them is really directed toward God. They are indignant that they cannot have their way; their proud spirit would like to overturn the very order of the universe rather than that it should be thwarted. They cannot endure the contrast between God's children and themselves. Do not be surprised if the world hate you. It shows that you are no more of the world than your Master was. Jesus said: “If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.”

QUESTION - [Who was Micaiah in the Bible?](#)

ANSWER - *Micaiah* was a common Hebrew name in the Bible. It means “Who is Like Yahweh?” Several people in the Old Testament bore the name *Micaiah*, the most prominent being Micaiah the prophet and son of Imlah.

The account of Micaiah the prophet in 1 Kings 22:1–38 (and in the parallel passage, 2 Chronicles 18:1–27) calls attention to the conflict surrounding prophecy in ancient Israel. When [Ahab](#) ruled over Israel and [Jehoshaphat](#) over Judah, the two kings decided to come together to attack the city of Ramoth-Gilead to retake it from the Arameans. Before going to battle, they consulted with more than 400 royally appointed counselors of Israel. These were apostate prophets who had no regard for correctly delivering the word

of the Lord. To please King Ahab and obtain his favor, these prophets only served to tell the king what he wanted to hear.

The counselors brought before Ahab all prophesied victory in battle, but King Jehoshaphat remained suspicious. He wanted to hear from an independent prophet who would be faithful to the word of the Lord. Ahab offered to seek the counsel of Micaiah but warned Jehoshaphat that he hated this prophet. The reason? Micaiah always predicted evil for Ahab. An evil king is bound to receive bad news from God, so, if Micaiah was true to his calling, he could do nothing but deliver “evil” messages to Ahab. So Ahab hated him.

At Jehoshaphat’s insistence, Micaiah was summoned, and the messenger sent to bring the prophet pleaded with Micaiah to fit in with the crowd for once: “Look, the other prophets without exception are predicting success for the king. Let your word agree with theirs, and speak favorably,” he said (1 Kings 22:13). The honorable Micaiah said in reply, “As surely as the Lord lives, I can tell him only what the Lord tells me” (verse 14).

Standing before the two kings, Micaiah at first mockingly told Ahab what he wanted to hear, forecasting good news of victory over the Arameans. But Ahab, knowing Micaiah’s sarcasm, made him swear to tell the truth, and Micaiah told the wicked king what God really had to say. The prophet’s report was devastating: “I saw all Israel scattered on the hills like sheep without a shepherd, and the LORD said, ‘These people have no master. Let each one go home in peace’” (1 Kings 22:17).

Micaiah went on to tell King Ahab that a deceiving spirit had misled the other prophets to predict victory so that Ahab would die in the battle. So angry was Zedekiah, the leader of the royal prophets, that he struck Micaiah on the cheek and publicly mocked his prophecy. In response, Micaiah prophesied Zedekiah’s eventual destruction (2 Chronicles 18:24). King Ahab had Micaiah put in prison until he returned from battle. As he was being led away, Micaiah issued a final, urgent warning: “If you ever return safely, the Lord has not spoken through me. . . . Mark my words, all you people!” (1 Kings 22:28). The kings did not believe him, but Micaiah had spoken the truth of God. King Ahab was killed in the fighting, just as Micaiah had predicted.

Nothing more is said of the prophet Micaiah in the Bible. His courage in the face of intense political and professional pressure stands as a model for us. His truth-telling led to persecution, but his words came to pass, being as they were a message from God. Micaiah, a man of integrity, is surely one of the prophets spoken of in the Bible’s “Hall of Faith”: “Some faced jeers and flogging, and even chains and imprisonment. . . . They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them” (Hebrews 11:36–38).

Other people in the Bible named Micaiah are mentioned only briefly. The first was the father of Achbor, one of the court officials sent by King Josiah to the prophetess Huldah to inquire about the book of the law that the high priest Hilkiah had found in the temple (2 Kings 22:12). The next was Micaiah, the mother of King Abijah of Judah and daughter of Uriel of Gibeah (2 Chronicles 13:2, ESV). Alternate spellings for *Micaiah* here are *Maakah* (NIV) and *Maacah* (NLT).

A fourth Micaiah was one of the official princes sent by King Jehoshaphat to teach the law of the Lord in the towns of Judah (2 Chronicles 17:7). In Nehemiah 12:35, the son of Zichri was called Micaiah. He was one of the priestly trumpeters in the procession at the dedication of the temple wall. And in Nehemiah 12:41 another Micaiah is named among the priests who blew trumpets at the dedication of the wall of Jerusalem. Finally, Micaiah the son of Gemariah and friend of Jeremiah recounted the words of the Lord to the Jewish officials during the reign of King Jehoiakim (Jeremiah 36:11–13). GotQuestions.org

[What We Want to Hear](#)

I hate him because he never prophesies anything good about me, but always bad. 2 Chronicles 18:7

Today’s Scripture: 2 Chronicles 18:5–27

As human beings, we are prone to seek out information that supports the opinions we hold. Research shows that we’re actually twice as likely to look for information that supports our position. When we’re deeply committed to our own way of thinking, we avoid having that thinking challenged by opposing positions.

Such was the case in King Ahab’s rule over Israel. When he and Jehoshaphat, the king of Judah, discussed whether to go to war against Ramoth Gilead, Ahab gathered 400 prophets—men he’d appointed to that role himself and would therefore tell him what he wanted to hear—to help them decide. Each replied he should go, saying “God will give it into the king’s hand” (2 Chronicles 18:5). Jehoshaphat asked whether there was a prophet who had been chosen by God through whom they could inquire of the Lord. Ahab responded reluctantly because God’s prophet, Micaiah, “never prophesies anything good about [him], but always bad” (2Ch 18:7). Indeed, Micaiah indicated they wouldn’t be victorious, and the people would be “scattered on the hills” (2Ch 18:16).

In reading their story, I see how I too tend to avoid wise advice if it isn’t what I want to hear. In Ahab’s case, the result of listening to his “yes men”—400 prophets—was disastrous (2Ch 18:34). May we be willing to seek and listen to the voice of truth, God’s words in the Bible, even when it contradicts our personal preferences. By: Kirsten Holmberg (Reprinted by permission from [Our Daily Bread](#))

[Ministries](#). Please do not repost the full devotional without their permission.)

Lord, help me to seek and heed Your counsel even when it's against my desires or popular thought.

God's counsel is trustworthy and wise.

2 Chronicles 18:8 Then the king of Israel called an officer and said, "Bring quickly Micaiah, Imla's son."

- officers: or, eunuchs, 1Sa 8:15 1Ch 28:1 *margins Isa 39:7 Da 1:3,7,8
- Fetch quickly: Heb. hasten, 2Ch 18:25,26 1Ki 22:9
- See commentary on 1Ki 22:9

Then the king of Israel called an officer and said, "Bring quickly Micaiah, Imla's son."

Ron Daniel - 18:8-13 Micaiah Is Summoned. The two kings sat there as prophet after prophet made their presentations - some even used visual aides! Meanwhile, the messenger sent to bring Me-KAW-ye asked him to go with the flow, and agree with the other prophets. But Me-KAW-ye knew he had to only speak what the Lord told him. How absolutely necessary it is that pastors and prophets understand this as their mission! God told Moses,

Ex. 4:15 "...I will be with your mouth..."

Job was incredulous with his friends as he asked,

Job 13:7 "Will you speak what is unjust for God, and speak what is deceitful for Him?"

When we find someone in ministry who is not speaking what God has said, we are to disregard them. God said through Jeremiah,

Jer. 23:16 ..."Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; They speak a vision of their own imagination, not from the mouth of the LORD."

2 Chronicles 18:9 Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, and they were sitting at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

- **were sitting each on his throne:** 1Ki 22:10-12 Isa 14:9 Eze 26:16 Da 7:9 Mt 19:28
- **arrayed:** 2Ch 18:29 Mt 6:29 11:8
- **all the prophets:** Jer 27:14-16
- See commentary on 1Ki 22:10

ow the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, and they were sitting at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

Frederick Mabie: The kings gather at a threshing floor to hear the counsel of the prophets (v. 9). The open flat area of threshing floors facilitated their use as a meeting place for ancient communities, in an analogous way to how a city gate functioned on a larger scale. (See [The Expositor's Bible Commentary: 1 Chronicles-Job - Page 238](#))

Threshing-floors, among the ancient Jews, as we have before remarked, were only, as they are to this day in the East, round level plats of ground in the open air. Hence a floor might well be near the gate of Samaria, which was built on a hill, and afford no improper place for the kings of Judah and Israel to give audience to the prophets.

2 Chronicles 18:10 Zedekiah the son of Chenaanah made horns of iron for himself and said, "Thus says the LORD, 'With these you shall gore the Arameans until they are consumed.'"

- horns of iron: Jer 27:2 28:10-14 Zec 1:18-21 2Ti 3:8
- Thus: Jer 23:17,21,25,31 28:2,3 29:21 Eze 13:7 22:28
- they be consumed: Heb. thou consume them

- See commentary on 1Ki 22:11

Zedekiah the son of Chenaanah made horns of iron for himself and said, “Thus says the LORD, ‘With these you shall gore the Arameans until they are consumed

Mr. Bruce, in describing the head-dress of the governors of Abyssinia, says, "A large broad fillet was bound upon their forehead, and tied behind their head: in the middle of this was a horn, or conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called {kirn,} {[keren,]} and is only worn in reviews, or parades after victory." Such, it may be supposed, were the horns of iron which Zedekiah (who appears to have acted the hero returning from a military triumph) made for himself, when he presumed, in the name of Jehovah, to flatter his prince with the promise of victory: "Thus saith the Lord, With these thou shalt push Syria, until they be consumed."

2 Chronicles 18:11 All the prophets were prophesying thus, saying, “Go up to Ramoth-gilead and succeed, for the LORD will give it into the hand of the king.”

- all the prophets: 2Ch 18:5,12,33,34 Pr 24:24,25 Mic 3:5 2Pe 2:1-3 Jude 1:16 Rev 16:13,14 Rev 19:20
- See commentary on 1Ki 22:12

All the prophets were prophesying thus, saying, “Go up to Ramoth-gilead and succeed, for the LORD will give it into the hand of the king

2 Chronicles 18:12 Then the messenger who went to summon Micaiah spoke to him saying, ‘Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably.’

- **Behold:** Job 22:13 Ps 10:11 Isa 30:10 Ho 7:3 Am 7:13 Mic 2:6,11 1Co 2:14-16
- **assent:** Heb. mouth, Jos 9:2
- See commentary on 1Ki 22:13

Then the messenger who went to summon Micaiah spoke to him saying, “Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably

2 Chronicles 18:13 But Micaiah said, “As the LORD lives, what my God says, that I will speak.”

- even what my God: Nu 22:18-20,35 23:12,26 24:13 1Ki 22:14 Jer 23:28 42:4 Eze 2:7 Mic 2:6,7 Ac 20:27 1Co 11:23 2Co 2:17 Ga 1:10 1Th 2:4
- See commentary on 1Ki 22:14

But Micaiah said, “As the LORD lives, what my God says, that I will speak

2 Chronicles 18:14 When he came to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?” He said, “Go up and succeed, for they will be given into your hand.”

- Go up: 1Ki 18:27 22:15 Ec 11:1 La 4:21 Am 4:4,5 Mt 26:45
- See commentary on 1Ki 22:15

When he came to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?” He said, “Go up and succeed, for they will be given into your hand.”

2 Chronicles 18:15 Then the king said to him, “How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?”

- **I adjure:** 1Sa 14:24 1Ki 22:16 Mt 26:63 Mk 5:7 Ac 19:13
- See commentary on 1Ki 22:16

Then the king said to him, “How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?”

2 Chronicles 18:16 So he said, “I saw all Israel Scattered on the mountains, Like sheep which have no shepherd; And the LORD said, ‘These have no master. Let each of them return to his house in peace.’”

- **he said:** Mt 26:64
- **sheep:** 2Ch 18:33,34 1Ki 22:17,34-36 Jer 23:1,2 Eze 34:5,6,8 Zec 10:2 13:7 Mt 9:36 Mk 6:34
- **master:** 2Sa 2:7 5:2 2Ki 10:3
- See commentary on 1Ki 22:17

SHEEP WITHOUT A SHEPHERD

So he said, “I saw all Israel Scattered on the mountains, Like sheep which have no shepherd; And the LORD said, ‘These have no master. Let each of them return to his house in peace.’”

Walton - scattered... like sheep which have no shepherd. An inscription of Sargon II of Assyria reports that the commander of the enemy troops fled like a shepherd whose flock had been stolen but later was captured and carried away in fetters. ([IVP Background - OT](#))

2 Chronicles 18:17 Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?”

- **Did I not tell:** 2Ch 18:7 1Ki 22:18 Pr 29:1 Jer 43:2,3
- See commentary on 1Ki 22:18

Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?”

2 Chronicles 18:18 Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing on His right and on His left.

- **hear the word:** Isa 1:10 28:14 39:5 Jer 2:4 19:3 34:4 Am 7:16
- **I saw:** 1Ki 22:19-23 Isa 6:1-5 Da 7:9 Ac 7:55,56
- **all the host:** Ge 32:2 Ps 103:20,21 Zec 1:10
- See commentary on 1Ki 22:19

Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing on His right and on His left

Iain Duguid: God’s sending a “lying spirit” (2Ch 18:21) may seem contrary to God’s character and yet is consistent with actions elsewhere toward those who persist in rejecting a clear word, whether in the hardening of Pharaoh’s heart (Ex. 7:3–5, 13–14, 22, etc.) or in his rejection of the prophets in Ezekiel 14:7–10. Paul speaks of “those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness” (2 Thess. 2:10–12). Micaiah’s words were Ahab’s

last chance to avoid judgment. Ahab had complained that Micaiah's words to him in the past were always "evil" (Hb. ra'ah; 2Chr 18:7, 17), and now, tragically, that was repeated: the message was one of "disaster" (again ra'ah; v. 22). (See [ESV Expository Commentary: 1 Samuel–2 Chronicles](#))

Ron Daniel - 18:14-22 Micaiah's Prophecy - When Me-KAW-ye appeared before Ahab, he was asked whether or not they should go to battle. In total sarcasm - mocking the false prophets - Me-KAW-ye imitated them, saying, "Oh, yes, you should definitely go!" Ahab of course knew what Me-KAW-ye was doing, and demanded the truth from him. So Me-KAW-ye told him the truth - if Ahab went to war, he would die. He even gave the behind-the-scenes exclusive look into the throne room of God, where an evil spirit volunteered to deceive the other prophets.

Walter Kaiser - [Hard Sayings](#) - 2Chr 18:18-22 parallels with 1Ki 22:20–22 Is God the Author of Falsehood?

Could the God of truth be guilty of sponsoring or condoning falsehood? Some have charged just that. The passages that are raised to back this charge are 1 Kings 22:20–23, 2 Chronicles 18:18–22, Jeremiah 4:10, 20:7 and Ezekiel 14:9.

Such a charge is possible only if one forgets that many biblical writers dismiss secondary causes and attribute all that happens directly to God, since he is over all things. Therefore, statements expressed in the imperative form of the verb often represent only what is permitted to happen. Accordingly, when the devils begged Jesus to let them enter the swine, he said, "Go" (Mt 8:31). This did not make him the active sponsor of evil; he merely permitted the demons to do what they wanted to do. In a similar manner, Jesus commanded Judas, "What you are about to do, do quickly" (Jn 13:27). But Jesus did not become the author of the evil perpetrated on himself.

God can be described as deceiving Ahab only because the biblical writer does not discriminate between what someone does and what he permits. It is true, of course, that in 1 Kings 22 God seems to do more than permit the deception. Without saying that God does evil that good may come, we can say that God overrules the full tendencies of preexisting evil so that the evil promotes God's eternal plan, contrary to its own tendency and goals.

Because Ahab had abandoned the Lord his God and hardened his own heart, God allowed his ruin by the very instrument Ahab had sought to prostitute for his own purposes, namely, prophecy. God used the false declarations of the false prophets that Ahab was so enamored with as his instruments of judgment.

That God was able to overrule the evil does not excuse the guilty prophets or their gullible listener. Even though the lying spirit had the Lord's permission, this did not excuse the prophets who misused their gifts. They fed the king exactly what he wanted to hear. Their words were nothing less than echoes of the king's desires. Thus the lying prophets, the king and Israel were equally culpable before God. The responsibility had to be shared. These prophets spoke "out of their own minds."

This principle is further confirmed when we note that the passage in question is a vision that Micaiah reveals to Ahab. God is telling Ahab, "Wise up. I am allowing your prophets to lie to you." In a sense, God is revealing further truth to Ahab rather than lying to him. If God were truly trying to entrap Ahab into a life-threatening situation, he would not have revealed the plan to him! Even so, Ahab refuses to heed God's truth, and he follows his prophets' advice.

The other two passages used to charge God with falsehood are easier to understand. In Ezekiel 14:9 we have another case of God allowing spiritual blindness to take its course. The biblical writer merely attributes the whole process of hardening of heart followed by judgment as falling within God's sovereignty. The strong statement of Jeremiah 20:7 is a complaint by the prophet, who had mistaken the promise of God's presence for the insurance that no evil or derision would come on him or his ministry. However, these verses cannot be cited as the basis for giving any credence to the charge that God is deceptive.

Another instance where God sent an evil spirit was in Judges 9:23. There, one of Gideon's sons, Abimelech, acted as king for three years over the city of Shechem. But after those three years, God sent an evil spirit between Abimelech and the citizens of Shechem so that they "acted treacherously against Abimelech."

In this case, the "evil spirit" was the breaking out of discord and treachery against Abimelech. Once again, under the direction of his providence, but not in any positive agency, God allowed jealousies to arise, which produced factions and in turn became insurrections, civil discontent and ultimately bloodshed. God remained sovereign in the midst of all the evil that ensued—much of it deservedly happening to those who deliberately refused the truth and preferred their own version of reality.

See also comment on 1 SAMUEL 16:14; JOB 1:6–12.

2 Chronicles 18:19 "The LORD said, 'Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?' And one said this while another said that.

- **Who shall entice:** 1Ki 22:20 Job 12:16 Isa 6:9,10 54:16 Eze 14:9 2Th 2:11,12 Jas 1:13,14
- **go up:** 2Ch 25:8,19 Pr 11:5
- See commentary on 1Ki 22:20

The LORD said, ‘Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?’ And one said this while another said that

2 Chronicles 18:20 “Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’ And the LORD said to him, ‘How?’

- **Then a spirit came forward** Job 1:6 2:1 2Co 11:3,13-15
- See commentary on 1Ki 22:21

Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’ And the LORD said to him, ‘How?’ A spirit is more literally "the spirit" (Lxx = to pneuma) which does raise the possibility that this was the leader of the fallen spirits, Satan himself. We cannot be dogmatic but we know from Job 1:6-12 ("sons of God" = fallen angels) to Rev 12:10+ Satan does have access to the throne room of God.

Believer's Study Bible - Micaiah's vision, as described for the kings, depicts various proposals made before God in the court of heaven to bring about Ahab's demise. The prizewinning suggestion was to cause Ahab's prophets to lie to entice him to battle. Though God is not the author of evil, His sovereignty demands that even the demonic powers in heaven and earth are ultimately in His power. The scene described by the prophet is a vividly figurative way of saying that God used the flattering, lying false prophets to bring disaster to Ahab (cf. 1 Sam. 16:14; Job 1:12; 2:6).

Bob Utley has an interesting thought - Here and in 1 Kgs. 22:21, the MT has the DEFINITE ARTICLE "the Spirit." One wonders if this is meant to denote Satan. He was one of the angels present before YHWH (cf. Job 1-2; Zechariah 3). We hear similar imagery in 1 Sam. 16:14-15, where "an evil spirit from YHWH" replaces the "holy spirit," which goes to David. There is so much about the angelic realm that humans do not know (i.e., Daniel 10)! YHWH used evil to accomplish His purposes, as He did in relation to the Messiah.

2 Chronicles 18:21 “He said, ‘I will go and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice him and prevail also. Go and do so.’

- 1Ki 22:21,22 Jn 8:44 1Jn 4:6 Rev 12:9 13:14 20:8
- **a deceiving spirit:** 2Ch 18:22 Ge 3:4,5
- **You are to entice** 2Ch 18:19 Judges 9:23 Job 1:12 2:6 Ps 109:17
- See commentary on 1Ki 22:22

He said, ‘I will go and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice him and prevail also. Go and do so -

Deceiving (08267) **sheqer** - שֶׁקֶר from **shāqar** = to deal deceitfully) refers to a deceptive statement, "breaking faith with others by presenting deception/falsehood rather than truth" (NIDOTTE) **Sheqer** describes words or activities that are "false," in the sense of being without basis in fact or reality. **Sheqer** is used with particular reference to false testimony, as in court. It speaks of something which is utterly false which the hearer interprets as true and thus is misled or deceived. The ninth commandment said "You shall not bear **false witness** against your neighbor. (Ex 20:16, cp Dt 19:18) Zechariah warned against false oaths or perjury (Zech. 5:4; 8:17, cp Jer 5:2). Such deceit is listed in Ps as the act of an adversary (Ps. 27:12), motivated by arrogance (Ps 119:69) and the purpose is to destroy someone through slanderous words (Isa. 32:7).

SHEQER IN KINGS AND CHRONICLES - 1 Ki. 22:22; 1 Ki. 22:23; 2 Ki. 9:12; 2 Chr. 18:21; 2 Chr. 18:22

QUESTION - [Why did God use a lying spirit to deceive Ahab?](#)

ANSWER - In 1 Kings 22:19-23, there is a troubling passage in which we are told that God used a lying spirit to deceive Ahab. Does God really use evil, lying spirits to do His bidding? Why would God do such a thing? To find the answer to this question, we need to learn a little background about [King Ahab](#), and also understand something about the sovereignty of God.

King Ahab was the son of [Omri](#), and he reigned over Israel in Samaria for 22 years (1 Kings 16:29). Continuing the example of his father, Ahab did evil in the sight of God by worshiping Baal and “did more to provoke the Lord God of Israel than all the kings of Israel that were before him” (1 Kings 16:33). Ahab again and again proved he was bent on evil, evidenced by his continued refusal to listen to the prophet Elijah’s warnings. Ahab accused Elijah of troubling Israel by the drought, but Elijah declared that it was Ahab’s own sin that caused the troubles for the nation (1 Kings 18:18). Since Ahab had declared war on God by killing His prophets (v. 13), God then brought the war to Ahab in the form of a contest (1 Kings 18:19-40) between the four hundred and fifty prophets of Baal on one side, and Elijah on the other. When God miraculously verified Elijah’s status as His true prophet, Ahab should have repented, but he remained in his sinful rebellion, fueled by the wicked anger of his wife, Jezebel.

In many subsequent incidents, God again showed His power and mercy to Ahab, but the king refused to submit and obey Him. Finally Jehoshaphat, king of Judah, came to visit him and Ahab persuaded him to join in battle to take Ramoth-Gilead from the Syrians. Wisely, Jehoshaphat insisted that they seek God’s will in the matter, so Ahab brought 400 false prophets together, who all assured him that God would give them victory (1 Kings 22:6). Jehoshaphat recognized their falsehood and asked whether a true prophet of God could be summoned. Ahab acknowledged that Micaiah was a true prophet, but he hated him, because “he never prophesies anything good about me, but always bad” (1 Kings 22:8).

Micaiah was brought before the kings and delivered God’s final warning to Ahab. He said that if they went to war, they would be defeated and left without a king. Ahab replied, “didn’t I tell you that he never prophesies anything good about me, but only bad?” (1 Kings 22:18). Ahab was again rejecting the clear warning from God, and choosing a path of wicked rebellion. In response to Ahab’s constant choice of sin, God revealed some of the inner workings of the spiritual world.

God had already pronounced a death sentence upon Ahab (1 Kings 20:42, 21:19), but had given him opportunity to repent of his wickedness. With this final rejection of God’s counsel, God determined to carry out the death sentence. Since Ahab continued to prefer the lies of his false prophets over the truth given by God’s prophets, God chose to use the false prophets to carry out His plan. When God asked for volunteers to “entice Ahab into attacking Ramoth Gilead and going to his death there” (1 Kings 22:20), a spirit (fallen angel/demon) said he would be a lying spirit in the mouth of the prophets. God gave the spirit permission to proceed, and Ahab received the message he desired.

God chose to use a lying spirit because Ahab rejected God’s rebukes and warnings all through his life and the cup of God’s wrath was full. Since God is sovereign over all of creation, He is not restricted in what or whom He can use to accomplish His holy purposes. All of creation is under His authority, and He chooses to use people and spirits, both good and evil, to bring His divine plans to pass and bring glory to Himself. “He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: ‘What have you done?’” ([Daniel 4:35](#)). In the case of Ahab, God chose to use a lying spirit to accomplish His perfect and righteous plan ([Psalm 18:30](#)). The lying spirit will receive its punishment just as Ahab did, and those who repent of their sins will receive forgiveness just like Ahab could have. The real question is, “Will I respond to God’s warnings with faith and obedience, or will I reject His counsel and be rejected by Him?” [GotQuestions.org](#)

2 Chronicles 18:22 “Now therefore, behold, the LORD has put a deceiving spirit in the mouth of these your prophets, for the LORD has proclaimed disaster against you.”

- **Now therefore, behold, the LORD:** Ex 4:21 Job 12:16 Isa 19:14 Eze 14:3-5,9 Mt 24:24,25 2Co 11:11-13 2Th 2:9-11 1Ti 4:1,2
- and the Lord: 2Ch 18:7,17 25:18 Isa 3:11 Jer 18:11 Mic 2:3 Mt 26:24,25 Mk 14:20,21
- See commentary on 1Ki 22:23

Now therefore, behold, the LORD has put a deceiving spirit in the mouth of these your prophets, for the LORD has proclaimed disaster against you.

2 Chronicles 18:23 Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, “How did the Spirit of the LORD pass from me to speak to you?”

- **Zedekiah:** 2Ch 18:10 1Ki 22:23-25 Isa 50:5,6 Jer 20:2 La 3:30 Mic 5:1 Mt 26:67 Mk 14:65 Joh 18:22,23 Ac 23:2,3
- **How did the Spirit:** Jer 29:26,27 Mt 26:67,68 Joh 9:40,41
- See commentary on 1Ki 22:24

Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the Spirit of the LORD pass from me to speak to you"

Ron Daniel - 18:23-27 How Did The Lord Pass From Me? Tsid-kee-YAW, the son of Ken-ah-an-AW, was the one who had been prophesying with the iron horns he'd made. He knew that he was doing this with supernatural leading. What he didn't understand was that the spirit leading him was an evil, deceitful spirit. Me-KAW-ye, after being struck by Tsid-kee-YAW, let him know that he would soon learn the truth about this. The Bible never does tell us how this prophecy was fulfilled.

Bob Utley - This court prophet of Ahab truly thought he represented deity. There are many self-deceived false prophets. "The Spirit of the Lord" represents the true Spirit of prophecy.

2 Chronicles 18:24 Micaiah said, "Behold, you will see on that day when you enter an inner room to hide yourself."

- **Behold:** Isa 26:11 Jer 28:16,17 29:21,22,32
- **an inner room:** 1 Sa 19:16 1Ki 20:30 Isa 26:20
- See commentary on 1Ki 22:25

Micaiah said, "Behold, you will see on that day when you enter an inner room to hide yourself"

Hebrew of enter an inner room = into a chamber in a chamber. "In one of the halls of the {seraglio} at Constantinople," says De La Motraye, "the eunuch made us pass by several little chambers, with doors shut, like the cells of monks or nuns, as far as I could judge by one that another eunuch opened." This exactly corresponds with the idea of a "chamber within a chamber;" and it would appear that Micaiah predicted that Zedekiah should fly for shelter to a Harem, which we have seen was deemed inviolate.

2 Chronicles 18:25 Then the king of Israel said, "Take Micaiah and return him to Amon the governor of the city and to Joash the king's son;

- **return him:** 2Ch 18:8 Jer 37:15-21 38:6,7 Ac 24:25-27
- See commentary on 1Ki 22:26

Then the king of Israel said, "Take Micaiah and return him to Amon the governor of the city and to Joash the king's son;

Ron Daniel - 18:25-27 The Truth Makes You An Enemy. Me-KAW-ye was thrown in prison for speaking God's Word to the king. It is interesting to me that we often quote Jesus saying, John 8:32 "...the truth will make you free." But in context, we see that Jesus was talking about the freedom someone experiences in continuing in His Word (John 8:31) as they are freed from sin (John 8:34-36). But we need to remember that sometimes telling the truth will lead to imprisonment and confinement. This is because not everyone wants to hear the truth, even when they ask to hear it. Paul asked the Galatians, Gal. 4:16 "So have I become your enemy by telling you the truth?"

2 Chronicles 18:26 and say, 'Thus says the king, "Put this man in prison and feed him sparingly with bread and water until I return safely."

- **Put:** 2Ch 18:15 16:10 1Ki 22:26-28 Jer 20:2,3 Mt 5:12 Lu 3:19,20 Ac 5:18 2Co 11:23 Rev 11:10
- **this man:** 1Sa 25:21 Mt 12:24 Lu 23:2 Ac 22:22
- **bread and water:** Ps 80:5 102:9 Isa 30:20
- **until I return:** De 29:19 Ps 10:5 Pr 14:16 1Th 5:2,3
- See commentary on 1Ki 22:27

**AHAB'S WISHFUL
THINKING!**

and say, 'Thus says the king, "Put this man in prison and feed him sparingly with bread and water until I return safely

2 Chronicles 18:27 Micaiah said, “If you indeed return safely, the LORD has not spoken by me.” And he said, “Listen, all you people.”

- **If:** Nu 16:29 Am 9:10 Ac 13:10,11
- **Listen:** Mt 13:9 15:10 Mk 7:14 Lu 20:45,46
- See commentary on 1Ki 22:28

Micaiah said, “If you indeed return safely, the LORD has not spoken by me.” And he said, “Listen, all you people.

Geoffrey Kirkland: The Portrait of Micaiah, the true man of God, the spokesman for God (chap. 18). WHAT ARE THE CHARACTERISTICS OF A FAITHFUL PROPHET/PREACHER OF GOD’S TRUTH??

1. a prophet of the LORD (2Ch 18:6)
2. hated by wicked men (2Ch 18:7b)
3. preaches evil (hard truths) to unbelievers (2Ch 18:7b)
4. unknown, unpopular, undesired man (2Ch 18:8b)
5. he was available and ready to preach (2Ch 18:12)
6. he would speak exactly what GOD SAYS (2Ch 18:13)
7. he courageously, unflinching spoke Truth (2Ch 18:15-16)
8. he used biblical phraseology and metaphors (shepherd) (2Ch 18:16)
9. he ignored trivial arguments and didn’t self-defenses but only spoke GOD’s Word (2Ch 18:18)
10. saw God as the Sovereign one on his heavenly throne — a big view of God (2Ch 18:18)
11. he exposed and unmasked the hypocritical false prophets (2Ch 18:22)
12. he said the LORD proclaims disaster for evildoers (2Ch 18:22b)
13. he received opposition and persecution (beating) from a fellow ‘prophet’ (2Ch 18:23a)
14. he was locked up in prison and fed sparingly by the king for his faithful message (2Ch 18:26)
15. he provided one final word of GOD’s truth that came from his mouth (2Ch 18:27)
16. he called ALL PEOPLE to listen to him (2Ch 18:27b)

2 Chronicles 18:28 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.

- **the king:** 1Ki 22:29-33
- See commentary on 1Ki 22:29

So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead

Iain Duguid: Ahab was a picture of delusion. He knew that Micaiah’s oracle was probably true (v. 16), yet he brazenly expected to “return in peace” (v. 26) and sought to avoid the message of death by a stratagem of disguise. Instead, an action that was humanly “at random” led to his death. The stratagem almost led to Jehoshaphat’s death, but in his first stated initiative since insisting on a prophet of the Lord, he “cried out”— the Chronicler adds “and the Lord helped him; God drew them away from him” (v. 31). (See [ESV Expository Commentary: 1 Samuel–2 Chronicles](#))

August Konkell: Ahab’s defiance of God is further revealed in his careful preparations for self-protection (2 Chron 18:28-34). His immediate concern was the Aramean army, though he knew he had violated God’s will and was therefore subject to the consequences. This is a further indication of his disregard for the God of Israel, believing that he could defy divine judgment against him. His error was fatal for him. The Chronicler here adds his own note to indicate the divine protection of Jehoshaphat (2Ch 18:31), which is not found in his Vorlage [Vorlage, p. 68]. The Lord helped Jehoshaphat by luring the Aramean soldiers away from the king. This is a reference back to verse 2, where Ahab had lured Jehoshaphat into battle in the first instance. The enticement of Ahab proved to be fatal for him; in turn, the Lord reversed this deception in providing deliverance to Jehoshaphat. ([Multipart Video Series on 1-2 Chronicles](#))

Ron Daniel - 18:28 The Kings Go Against Ramoth-gilead. Jehoshaphat should have known better. The one prophet of God had said Ahab was going to fail, but he continues this ungodly partnership. This should be a solemn reminder to us that even the most godly person can make wrong decisions when failing to seek the Lord at every step.

Matthew Henry Notes: 2Ch 18:28-34

We have here,

1. Good Jehoshaphat exposing himself in his robes, thereby endangered, and yet delivered. We have reason to think that Ahab, while he pretended friendship, really aimed at Jehoshaphat's life, to take him off, that he might have the management of his successor, who was his son-in-law, else he would never have advised him to enter into the battle with his robes on, which was but to make himself an easy mark to the enemy: and, if really he intended that, it was as unprincipled a piece of treachery as ever man was guilty of, and justly was he himself taken in the pit he digged for his friend. The enemy had soon an eye upon the robes, and vigorously attacked the unwary prince who now, when it was too late, wished himself in the habit of the poorest soldier, rather than in his princely raiment. he cried out, either to his friends to relieve him (but Ahab took no care of that), or to his enemies, to rectify their mistake, and let them know that he was not the king of Israel. Or perhaps he cried to God for succour and deliverance (to whom else should he cry?) and he found it was not in vain: The Lord helped him out of his distress, by moving the captains to depart from him, 2Ch 18:31. God has all men's hearts in his hand, and turns them as he pleases, contrary to their own first intentions, to serve his purposes. Many are moved unaccountably both to themselves and others, but an invisible power moves them.

2. Wicked Ahab disguising himself, arming himself thereby as he thought securing himself, and yet slain, 2Ch 18:33. No art, no arms, can save those whom God has appointed to ruin. What can hurt those whom God will protect? And what can shelter those whom God will destroy? Jehoshaphat is safe in his robes, Ahab killed in his armour; for the race is not to the swift nor the battle to the strong.

Choose Your Alliances Carefully

Do not be unequally yoked together with unbelievers. — 2 Corinthians 6:14

Today's Scripture: 2 Chronicles 18:28,19:3

The Star Alliance is an affiliation of airlines that seeks to maximize passenger benefits. If you're traveling on a member airline, you can accumulate frequent-flyer miles after transferring flights and enjoy faster check-in. The Alliance's Web site calls it "a more civilized way to fly the world."

But not all alliances are mutually beneficial. In 2 Chronicles, we read that Ahab, the wicked king of Israel, formed an alliance with Jehoshaphat, king of Judah, when they joined armies against Syria. Why did Jehoshaphat establish this foolish bond with Ahab?

No reasons are given, but we know why Ahab encouraged Jehoshaphat to put on his kingly robes while Ahab disguised himself for the battle. He knew the Syrians would try to kill the king. The opposing army surrounded Jehoshaphat. He cried to the Lord for help and God diverted the troops. Despite Ahab's treacherous scheme to save his own skin, he was killed by a stray arrow.

Although Jehoshaphat escaped, Jehu the prophet confronted him, saying: "Should you help the wicked and love those who hate the Lord?" (2 Chronicles 19:2).

Helping people in need is godly. But making unwise alliances with those who hate God may prove disastrous.

Be sure to choose your alliances carefully. By: Albert Lee (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

It is good to join hands with the righteous,
Helping others you meet on your path;
But to make an alliance with evil
Will incur God's displeasure and wrath.
-Hess

Right and wrong can never be partners.

2 Chronicles 18:29 The king of Israel said to Jehoshaphat, "I will disguise myself and go into battle, but you put on your robes." So the king of Israel disguised himself, and they went into battle.

- **I will disguise:** 1Sa 28:8 1Ki 14:2-6 20:38 Job 24:15 Jer 23:24
- **put thou on you robes:** Ps 12:2 Pr 26:25
- **the king:** 2Ch 35:22,23

- See commentary on 1Ki 22:30

The king of Israel said to Jehoshaphat, “I will disguise myself and go into battle, but you put on your robes.” So the king of Israel disguised himself, and they went into battle

Ron Daniel - 18:29-32 Put On Your Robes While I Disguise Myself. Ahab said to Jehoshaphat, "I want you to be the guy in charge. I'm going to pretend to be just another warrior in the battle." Now, it's just a hunch, but I'm guessing if someone approached you a few years ago about being one of Saddam Hussein's lookalike body doubles, you would have passed! You might as well be the Far Side deer with the "bummer of a birthmark" in the shape of a target! But put yourself in Jehoshaphat's place - a two-nation army, and you're being asked to be the head honcho - the only one in royal attire. Pride would easily overwhelm common sense. Unfortunately, being the only guy on the battlefield wearing royal robes made him a singular, visible target. It was only by God's intervention that he wasn't killed.

2 Chronicles 18:30 Now the king of Aram had commanded the captains of his chariots, saying, “Do not fight with small or great, but with the king of Israel alone.”

- **Fight:** 1Ki 20:33,34,42
- **small or great:** 2Ch 15:13 Ge 19:11 De 1:17
- See commentary on 1Ki 22:31

Now the king of Aram had commanded the captains of his chariots, saying, “Do not fight with small or great, but with the king of Israel alone

2 Chronicles 18:31 So when the captains of the chariots saw Jehoshaphat, they said, “It is the king of Israel,” and they turned aside to fight against him. But Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.

- **Jehoshaphat:** 2Ch 13:14 14:11 Ex 14:10 Ps 116:1,2 2Co 1:9,10
- **the Lord:** 2Ch 26:7 Ps 34:7 46:1,11 94:17 118:13
- **God diverted them:** Ezr 1:1 7:27 Ne 1:11 Pr 16:7 21:1
- See commentary on 1Ki 22:32

Related Passage:

1 Kings 22:32 So when the captains of the chariots saw Jehoshaphat, they said, “Surely it is the king of Israel,” and they turned aside to fight against him, and Jehoshaphat cried out.

YAHWEH HEARS CRY FOR HELP AND DIVERTS ARAMEANS

So when the captains of the chariots saw Jehoshaphat, they said, “It is the king of Israel,” and they turned aside to fight against him. But Jehoshaphat cried out ([za'aq](#); Lxx - [boao](#) - cry out at high volume, of Jesus' cry - Mk 15:34, Mt 27:46) **and the LORD helped** (['azar](#); Lxx - [sozo](#) = saved, rescued from danger) **him, and God diverted** ([suth](#); Lxx - [apostrepho](#) - turned away) **them from him** (KJV says Yahweh "moved them to depart from him")- This is a beautiful verse which we could entitle an S.O.S. Prayer Supernaturally Answered. Jehoshaphat's life was clearly in danger. He humbled himself and loudly cried out. God in Heaven heard his cry and rescued his life by literally causing the Aramean forces to draw back and turn away from Jehoshaphat's chariot! This is direct, clear divine intervention in answer to prayer! This reminds me of the old [Maranatha Chorus "CRY OUT!"](#)

While I love John MacArthur, I do not agree with his comment "*Jehoshaphat's cry showed the Syrians that he was not Ahab.*" While there might be some truth to that statement the fuller truth is that "God diverted them from him."

[Believer's Study Bible](#) - Contrast Jehoshaphat's dependence upon God with Asa's dependence upon the Syrians (2Ch 16:1-7). Through Yahweh's providential control of everything, Jehoshaphat was rewarded by the withdrawal of his enemies from around him. This action is specifically attributed to God, a God not even acknowledged as existing by the Syrians.

Cried out ([02199](#)) [za'aq](#) means to cry out (with more than a normal speaking volume), to call out for help (especially when in

distress), to appeal (even making public sounds of physical and/or emotional anguish - Ex 2:23, 2Chr 20:9, Job 35:9). **Za'aq** is perhaps most frequently used to indicate the "crying out" for aid in time of emergency, especially "crying out" for divine aid. God often heard this "cry" for help in the time of the judges, as Israel found itself in trouble because of its backsliding (Jdg. 3:9, 15; 6:7; 10:10). **Za'aq** can be summoned in the sense of to be assembled (Jos 8:16; Jdg 6:34, 35; 18:22, 23) Finally, **za'aq** can mean to issue a proclamation by sending out an official written document with instructions or principles (Jonah 3:7) The [Septuagint \(Lxx\)](#) translates **za'aq** in Hab 1:2 and 2Ch 18:31 with the verb **boao** which means to cry out for help, to cry out in anguish (Mk 15:34, Mt 27:46)

Helped (05826) 'azar means to protect, aid, help, succor, support, give material or nonmaterial encouragement. **Azar** often refers to aid in the form of military assistance and in many instances refers to **help** from Jehovah as illustrated by the uses below. The [Septuagint](#) translates 'azar most often with the word group that includes **boáo, boetheo, boethos**, all conveying the general idea of running to the aid of one who cries out for help (e.g., see He 2:18+ which uses **boetheo**) which is similar to the English word **succour** (from Latin *succurrere* = to run up, run to help) means literally to run to and so to run to support, to go to the aid of, to help or relieve when in difficulty, want or distress; to assist and deliver from suffering; as, to succor a besieged city; to succor prisoners.

Diverted (05496) (suth) means to incite, to entice, to mislead. It has the sense of stirring up persons with the intention to get them to deviate, to act with destructive, harmful purposes or results in mind; to incite people to be evil, to lead them astray (Deut. 13:6[7]); 1 Sam. 26:19; 2 Sam. 24:1; 1 Ki. 21:25; Isa. 36:18). It is also used of getting a person to concede or agree to something in a neutral or positive sense (Josh. 15:18; Judg. 1:14; Job 36:16).

R D Patterson - Most commonly the verb has an evil connotation. David, who desired self-glorification, was easily enticed to number the people (1 Chron. 21:1). The Assyrian officer besieging Jerusalem warns the people that Hezekiah's instruction to depend solely on God is a false allurements (2 Kings 18:32). Baruch, Jeremiah's scribe, was labeled an inciter and a political agitator, whose ulterior aim was the enslavement and death of all the refugees of Jerusalem (Jeremiah 43:3). Jezebel so "incites" Ahab to evil that his closing epitaph is that he surpassed everyone in doing sin (1 Kings 21:25). Ahab learned well from Jezebel, for he enticed Jehoshaphat, to whom he was related by marriage, to go to war with him against Ramoth-Gilead (2 Chron. 18:2). Jehoshaphat should have heeded the scriptural warning against being misdirected by family ties (Deut. 13:6 [H 7]) or close friends (Jeremiah 38:22). Despite Jehoshaphat's folly, God had arranged to "lure away" the enemy chariot captains who were on the point of taking his life. He had learned what the believer is ever to bear in mind. Although God may allow him to be enticed, whenever the righteous truly cries to God (2 Chron. 18:31), God diverts him "from the mouth of distress" (Job 36:16). (Online [TWOT](#))

[Complete Biblical Library](#) - The verb sũth occurs in the OT only in the Hiphil stem and is not found in any of the other cognate ancient Near Eastern languages. The word basically means "to instigate" an action on the part of another. The primary Hiphil usage means "to instigate," "to stimulate" or "to incite someone to something," especially "to do evil." A second Hiphil usage means "to drive out," "to expel."

Sũth can be used to refer to one persuading, or enticing, someone else. Caleb's daughter "enticed" her husband to request a field from her father, likely as a wedding present (Josh. 15:18; Judg. 1:14). Ahab, king of Israel, persuaded Jehoshaphat, king of Judah, to accompany him to sacrifices and wars and join him in a national alliance (2 Chr. 18:2). Jezebel is credited with enticing her weak husband, Ahab, to do abominable sins—indeed, Ahab was known as the worst sinner in Israel's monarchical history at that time (2 Ki. 21:25).

A prohibition against idolatry was one of the commandments God gave the Israelites, who were preparing for the conquest of Canaan. So serious was this command that if anyone, even a family member, enticed an Israelite to idolatry, that person was to be executed (Deut. 13:6-9).

When sũth is followed by be (HED #904), "in," "against," the word means "to irritate" or "to incite against someone." David used the phrase "if the Lord has stirred thee up against me" to placate Saul's anger and passion to destroy him (1 Sam. 26:19). In the narrative beginnings of the account of Job's struggles, the Lord blames Satan for inciting Him against the righteous Job (Job 2:3).

Sũth can also mean "to expel" or "to drive out," such as in Elihu's admonition to Job that wealth cannot save a man from God's judgment; God will drive him out if he is guilty (Job 36:18). Elihu also used sũth positively to declare to Job that God would "remove" him, i.e., set him free, from suffering and affliction if he would acknowledge his sin and repent (Job 36:16).

SUTH - 18V - diverted(1), entice(2), enticed(1), incited(3), inciting(1), induced(1), mislead(2), misleading(1), misleads(1), misled(1), moved(1), persuaded(2), stirred(1). Deut. 13:6; Jos. 15:18; Jdg. 1:14; 1 Sam. 26:19; 2 Sam. 24:1; 1 Ki. 21:25; 2 Ki. 18:32; 1 Chr. 21:1; 2 Chr. 18:2; 2 Chr. 18:31; 2 Chr. 32:11; 2 Chr. 32:15; Job 2:3; Job 36:16; Job 36:18; Isa. 36:18; Jer. 38:22; Jer. 43:3

2 Chronicles 18:32 When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

- **from pursuing him:** Heb. from after him, 1Ki 22:33
- See commentary on 1Ki 22:33

When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him

2 Chronicles 18:33 A certain man drew his bow at random and struck the king of Israel in a joint of the armor. So he said to the driver of the chariot, "Turn around and take me out of the fight, for I am severely wounded."

- **a certain man:** 1Ki 22:34
- **at random,** 2Sa 15:11
- **in a joint of the armor.** 1Ki 22:34,35
- **wounded:** Heb. made sick, 2Ch 35:23
- See commentary on 1Ki 22:34

A certain man drew his bow at random and struck the king of Israel in a joint of the armor. So he said to the driver of the chariot, "Turn around and take me out of the fight, for I am severely wounded

Heb. between the joints and between the breast plate, The {shiryon,} in Syriac, {sheryono,} seems to have covered both the back and breast of the warrior, and was consequently not properly a breast-plate, but a coat of mail or corslet. The corslet was made of flax or of wool woven very thick, of ox-hide, of brass, or of iron. The metallic corslet consisted not of solid piece, but of scales, hooks, or rings, connected like the links of a chain, that the warrior might move with greater ease. It was between the joints of this harness that Ahab received his mortal wound.

Ron Daniel - 18:33-34 Struck At Random. God also intervened for King Ahab during the battle. But it wasn't for Ahab's good. It was for his death. An arrow shot at random somehow just happened to hit him. This "random" event was of course foreordained by the Lord. By the way, that is why I don't use the word "luck." "I was lucky! You really lucked out! Good luck with that test!" You see, I don't believe in luck. I don't believe that anything which happens on this earth happens by accident.

G Campbell Morgan - This is a most suggestive and significant statement, revealing great facts of life which are too often unrecognized by men. Ahab had done everything he could think of, to secure his own safety in the day of battle. In arrant cowardice he had caused Jehoshaphat to enter the field in his kingly robes, thus rendering him conspicuous, while he had disguised him-self. The ruse was completely successful as far as Syria was concerned. The captains of the king of Syria were deceived. Ahab was safe, if there were no eyes other than those of men watching him. He was not hidden from the eyes of God. One nameless man "drew his bow at a venture," that is, as the margin reads, "in his simplicity." It was not even a venture in the sense of an attempt, or a gambling against odds, in the hope of killing the king of Israel. It was done "in his simplicity," that is, artlessly, without any special intention other than that of "carrying on" in the ordinary sense of that word. Probably this man had already during the day shot many arrows, and he went on in his simplicity, little knowing that this particular one was to be guided through all the confusion straight to its mark, by the unerring knowledge and power of God. Yet so it was. Thus it is seen how the refuge of lies never hides from the eyes of God. Men may secrete themselves so that other men may never find them; but when the hour of their judgment has come, God takes hold upon some ordinary event, and makes it the highway upon which He comes to carry out the sentence of His purpose. "It just happened," says the man of the world. "God did it," says the man of faith.

A bow drawn at a venture

Mr. Spurgeon was wont to relate the following striking cases of drawing the bow at a venture:

"I supposed the case of a young man who had got into fast company, and once there meant to have his fling unfettered; so was on the eve of starting to India, in order to escape the restraint of a godly, widowed mother's influence. I pointed to him, and pleaded with him to retrace his steps ere yet he had broken his praying mother's heart. At the close of the Monday evening prayer-meeting a young man was shown into my room by William Olney. As soon as alone with me he wished to know who had informed me as to his movements. He could scarcely believe me when I told him I had received no information concerning him, and did not even know his name. The same week, after the Thursday evening service, another young man wished to see me

alone; wanted to know who had been telling me about him. I asked, What about him? About his fast life, and his intention to leave the country and escape his praying mother's influence? He had been very distressed ever since. I pointed him out and appealed to him on Sunday evening; he wished to see me about it, but could not come on Monday evening as he had intended. 'But,' said he, 'there is one mistake you made, Mr. Spurgeon; you told the people I was going to India, and it is China I am booked for.'"

2 Chronicles 18:34 The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died.

- **he died:** 2Ch 18:16,19,27 Nu 32:23 Pr 13:21 28:17
- See commentary on 1Ki 22:35

The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died.

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