

1 Kings 22 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

THE DOWNWARD SPIRAL

Click to Enlarge

(NOTE: Many consider Amaziah and Hezekiah as "good" kings)

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](#)

1 Kings 22:1 Three years passed without war between Aram and Israel.

- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Kings 20:34 Ben-hadad said to him, "The cities which my father took from your father I will restore, and you shall make streets for yourself in Damascus, as my father made in Samaria." Ahab said, "And I will let you go with this covenant." So he made a covenant with him and let him go.

Three years passed without war between Aram and Israel - Recall that in 1Ki 20:34 Ben-hadad said to Ahab (after Ahab made a covenant with him) "The cities which my father took from your father I will restore, and you shall make streets for yourself in Damascus, as my father made in Samaria." So for 3 years there was relative peace.

Recall that Ahab had a golden opportunity to defeat Syria, but he failed to take advantage of that opportunity and now his failure would come back to haunt him like a boomerang thrown out and returning to hit you in the head!

John MacArthur - Israel had peace for 3 years following the two years of war with Syria described in 1Ki 20:1-34. During this peace, Ben-hadad, Ahab, and 10 other kings formed a coalition to repel an Assyrian invasion. Assyrian records described the major battle fought at Qarqar on the Orontes River in 853 B.C. Though Assyria claimed victory, later events show that they were stopped from further advance southward at that time. With the Assyrian threat neutralized, Ahab turned his attention to the unfinished conflict with Syria. (See [MacArthur Study Bible](#))

Walton - [Battle of Qarqar](#). Since the alliance of Ahab and Ben-Hadad at the end of chapter 20, three years have gone by. It is generally assumed that the reason their alliance remained strong was because of the threat of the Assyrian king [Shalmaneser III](#) who was making his way westward. He finally posed a threat to southern Aram in 853, where he was met by a coalition of twelve western nations at the [Battle of Qarqar](#). [Shalmaneser III](#) lists Ahab of Israel and Hadadezer of Damascus as two of the most significant parties in the alliance which was led by Iarhuleni of Hamath. Qarqar is on the Orontes River about 150 miles north of Damascus, but only 25 miles north of Hamath. Though [Shalmaneser](#) claims victory, study of subsequent history suggests that the western coalition succeeded in their major objective. It was not until ten or twelve years later, after the confederacy had eroded, that [Shalmaneser](#) finally shows any indication of control in the region. It is most likely the general success against [Shalmaneser](#) that gave Ahab the confidence to take military action against the Arameans and try to regain Ramoth Gilead. ([IVP Background Commentary - Old Testament](#))

1 Kings 22:2 In the third year Jehoshaphat the king of Judah came down to the king of Israel.

- **in the third:** 1Ki 22:1 Mt 12:40 16:21
- **Jehoshaphat:** 1Ki 22:41,44 15:24 2Ki 8:18 2Ch 18:1,2-27
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

2 Chronicles 18:1-3+ Now Jehoshaphat had great riches and honor; and he allied himself by marriage with Ahab. 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. 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."

Ephesians 5:11 Do not participate in the unfruitful deeds of darkness, but instead even expose them;

2 John 1:11 for the one who gives him a greeting participates in his evil deeds.

In the third year Jehoshaphat ("whom Jehovah judges" or "Jehovah has judged") **the king of Judah came down to the king of Israel** - We can understand why he **came down** (Jerusalem was elevated, but he has "came down" spiritually!) to Ahab, because Ahab was his father-in-law. We see another good man corrupted by a wicked woman! And it would have a ripple effect for his son married another daughter of Ahab, wicked [Athaliah](#).

Peter Pett: The visit of Jehoshaphat to Israel may have been simply a ceremonial one, or it may have been to do with trading arrangements. Or it may even have been with the venture that follows in mind. Whichever way it was he was clearly invited to the council meeting which Ahab held with a view to his plan to regain Ramoth-gilead.

*One compromise
often leads to another!*

Wiersbe: Jehoshaphat's son was married to Ahab's daughter, so Jehoshaphat had to be friendly toward Ahab and help him fight his battles. **He was disobeying the Lord when he took this step** (2Ch 19:1-3+), but one compromise often leads to another. As the descendant of David, Jehoshaphat should have kept his distance from Ahab and never allowed the Davidic line to mingle with that of Ahab. ([Bible Exposition Commentary](#)) (Bolding added)

Utley comments on the marriage alliance - There was no need to do this. Jehoshaphat made an alliance with a *Ba'al* worshipping king (cf. 1 Kings 17-19; 2 Chr. 19:2). This alliance would have involved religious liturgy and actions. It was Jehoshaphat's son Joram who married [Athaliah](#) (ANOTHER EXTREMELY WICKED WOMAN!), Ahab's daughter.

QUESTION - [Who was King Jehoshaphat in the Bible? | GotQuestions.org](#)

ANSWER - King Jehoshaphat was the fourth king of Judah under the divided monarchy, the son of [Asa](#). We are first introduced to him in 1 Kings 15:24 but are told nothing more than that he succeeded Asa. Later, 1 Kings 22:42 tells us that he was 35 years old when he began his reign and that he reigned 25 years (from 873 to 848 BC). 1 Kings 22 gives a brief account of his reign with 2 Chronicles 17-22 giving a more comprehensive account.

Spiritually, Jehoshaphat began his reign in a positive way. 2 Chronicles 17:3-6 gives this commendation: "

The Lord was with Jehoshaphat because he followed the ways of his father David before him. He did not consult the [Baals](#) but sought the God of his father and followed his commands rather than the practices of Israel. The Lord established the kingdom under his control; and all Judah brought gifts to Jehoshaphat, so that he had great wealth and honor. His heart was devoted to the ways of the Lord; furthermore, he removed the high places and the [Asherah poles](#) from Judah."

In addition, Jehoshaphat sent men throughout the kingdom to teach the people the Law of God (2 Chronicles 17:7-9).

Militarily, Jehoshaphat fortified his defenses, primarily against the northern kingdom of Israel (2 Chronicles 17:1-3). The surrounding nations feared Judah and brought tribute (2 Chronicles 17:10-19).

After making peace with Israel, Jehoshaphat apparently tried to reach out to Ahab, the king of Israel. Ahab was one of the wickedest kings of Israel, and Jehoshaphat could not have been ignorant of his character. 1 Kings 22 and 2 Chronicles 18 relate the following account:

Ahab asks Jehoshaphat to help him attack Syria. Jehoshaphat wisely requests that they consult the LORD on the matter. Ahab gathers 400 of his prophets who encourage the attack. Jehoshaphat recognizes that these are not genuine prophets of the LORD, and the exchange that follows between Jehoshaphat and Ahab is

almost comical: “But Jehoshaphat asked, ‘Is there no longer a prophet of the Lord here whom we can inquire of?’ The king of Israel answered Jehoshaphat, ‘There is still one prophet through whom we can inquire of the Lord, but I hate him because he never prophesies anything good about me, but always bad. He is Micaiah son of Imlah.’”

So, [Micaiah](#) is summoned, and the question is posed. Micaiah responds with high irony: “Attack and be victorious, . . . for the Lord will give it into the king’s hand.” This answer exasperates King Ahab:

“How many times must I make you swear to tell me nothing but the truth in the name of the Lord?” Micaiah then tells Ahab the hard truth: “I saw all Israel scattered on the hills like sheep without a shepherd, and the Lord said, ‘These people have no master’” (1 Kings 22:15–18).

In spite of what seems to be an acknowledgement that Micaiah speaks for the LORD, Jehoshaphat joins Ahab in the attack. Ahab is killed, and Jehoshaphat narrowly escapes. When Jehoshaphat returns home, he is reprimanded by a prophet of the Lord for his collaboration with Ahab:

“Jehu the seer, the son of Hanani, went out to meet him and said to the king, ‘Should you help the wicked and love those who hate the Lord? **Because of this, the wrath of the Lord is on you.** There is, however, some good in you, for you have rid the land of the Asherah poles and have set your heart on seeking God’” (2 Chronicles 19:2–3).

Jehoshaphat continues to make reforms, appointing judges throughout the land to handle disputes and charging them to make righteous judgments and to fear the Lord (2 Chronicles 19:4–11).

In 2 Chronicles 20, an alliance of nations decides to march against Judah. Jehoshaphat seeks the Lord and asks all Judah to fast (2Ch 20:3). Through a man named Jahaziel, the Lord tells Jehoshaphat that He will deliver Judah without a fight (2Ch 20:14–17). Jehoshaphat goes out to battle with singers leading the way, singing praise to the Lord. The alliance of nations turn against each other and begin to kill each other (2Ch 20:22–23). The men of Judah spend three days collecting the spoils of war that were abandoned by their enemies (2Ch 20:25).

Although Jehoshaphat started his reign by removing the idolatrous high places, at the end of his reign, there were still [high places](#) that had not been taken away (1 Kings 22 and 2 Chronicles 20). Jehoshaphat started well, but his diligence flagged, and the idol-worship returned. 1 Kings 22:41–50 and 2 Chronicles 20:35–37 record a joint ship-building venture that Jehoshaphat attempted with the wicked king Ahaziah of Israel. Jehoshaphat, who had already been chastised for an alliance with Ahab, is once again confronted by a prophet with a warning. It seems that Jehoshaphat heeded the warning and did not allow Ahaziah’s men to sail with the Judeans, but the judgment still came to pass: the fleet was wrecked, and Jehoshaphat’s foolish investment with Ahaziah proved futile.

Jehoshaphat is still considered a good and godly king, but his reign ended rather badly. He kept trying to build an alliance with Israel, even though the kings of Israel were obviously wicked. Jehoshaphat worshiped the Lord and led his people in seeking the Lord, but the hearts of the people were never fully changed. They reverted to pagan practices. King Jehoshaphat was unable to pass his faith on to his son [Jehoram](#) who reigned after him. Jehoram started by killing all of his brothers, and then he married the daughter of Ahab (2 Chronicles 21:4–6).

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](#)

1 Kings 22:3 Now the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to us, and we are still doing nothing to take it out of the hand of the king of Aram?"

- **Ramoth:** 1Ki 4:13 De 4:43 Jos 20:8
- **still doing nothing:** Heb. silent from taking it, Jdg 16:2 2Sa 19:10
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Kings 20:34+ Ben-hadad said to him, "The cities which my father took from your father (**IS RAMOTH-GILEAD ONE OF THOSE CITIES?**) I will restore, and you shall make streets for yourself in Damascus, as my father made in Samaria." Ahab said, "And I will let you go with this covenant." So he made a covenant with him and let him go.



LOCATION OF RAMOTH-GILEAD
[ESV Study Bible page 638](#)

Now the king of Israel said to his servants, "Do you know that Ramoth-gilead belongs to us, and we are still doing nothing to take it out of the hand of the king of Aram - During the days of King Solomon, it had been under his control (1Ki 4:13+), but now the Arameans had control of it (1Ki 22:3) See map above for location of **Ramoth-Gilead** (Gilead is in modern day Jordan), 28 miles east of the Jordan River, a fortress city and a Levitical city (Dt 4:43; Josh. 21:38), which controlled east-west trade routes and was in the territory belonging to Israel (formerly belonged to tribe of Gad). Clearly this city would be vulnerable to foreign incursions as it was on the eastern extreme of Israel and very near the border with Syria . **Ramoth-Gilead** means "Heights of Gilead" or "High Place in Gilead" because it was a high (~2,600–3,000 ft). This would prove to be the city where King Ahab would meet his Maker! Ben-Hadad at some point took possession of this city but failed to return it to Israel (cf 1Ki 20:34), clearly in breach of the peace

treaty.

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](#))

Dale Ralph Davis: True, Ramoth-gilead belonged to Israel. But shekels probably weighed more heavily than rights in swaying Ahab's policy. Ramoth-gilead (probably Tell Ramith) stood twenty-five to thirty miles east of the Jordan, astride the north-south King's Highway leading to Damascus in the north. A road also ran westward from Ramoth-gilead to Beth-shan and other points west of the Jordan. Incense and spice caravans trucked through Ramoth-gilead. That meant whoever controlled the site collected 'caravan transit revenues'. In short, it's a shame to have a turnpike running through a place if you aren't sitting in the toll booth. (Book [1 Kings: The Wisdom and the Folly](#) or lecture [Getting Clear About God's Word](#) 1 Kings 22:1-40)

1 Kings 22:4 And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses."

KJV 1 Kings 22:4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

BGT 1 Kings 22:4 κα ε πεν βασιλε ς Ισραηλ πρ ς Ιωσαφατ ναβ σ μεθ μ ν ε ς Ρεμμαθ Γαλααδ ε ς π λεμον κα ε πεν Ιωσαφατ καθ ς γ ο τω ς κα σ καθ ς λα ς μου λα ς σου καθ ς ο πποι μου ο πποι σου

LXE 1 Kings 22:4 And the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle?

NET 1 Kings 22:4 Then he said to Jehoshaphat, "Will you go with me to attack Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I will support you; my army and horses are at your disposal."

CSB 1 Kings 22:4 So he asked Jehoshaphat, "Will you go with me to fight Ramoth-gilead?" Jehoshaphat replied to the king of Israel, "I am as you are, my people as your people, my horses as your horses."

ESV 1 Kings 22:4 And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses."

NIV 1 Kings 22:4 So he asked Jehoshaphat, "Will you go with me to fight against Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I am as you are, my people as your people, my horses as your horses."

NLT 1 Kings 22:4 Then he turned to Jehoshaphat and asked, "Will you join me in battle to recover Ramoth-gilead?" Jehoshaphat replied to the king of Israel, "Why, of course! You and I are as one. My troops are your troops, and my horses are your horses."

NRS 1 Kings 22:4 He said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" Jehoshaphat replied to the king of Israel, "I am as you are; my people are your people, my horses are your horses."

NJB 1 Kings 22:4 He said to Jehoshaphat, 'Will you come with me to attack Ramoth in Gilead?' Jehoshaphat replied to the king of Israel, 'I will be as you, my men as yours, my horses as yours.'

- **Will you go with me:** 2Ki 3:7 2Ch 18:3
- **I am as you are:** 2Ch 19:2 Ps 139:21,22 Pr 13:20 1Co 15:33 2Co 6:16,17 Eph 5:11 2Jn 1:11 Rev 2:26
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

Deuteronomy 7:2-4+ and when the LORD your God delivers them before you and you defeat them, then you

shall utterly destroy them. You shall make no covenant with them and show no favor to them. 3 "Furthermore, **you shall not intermarry with them**; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 "For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.

Amos 3:3 "Can two walk together, unless they are agreed?"

1 Corinthians 15:33+ Do not be deceived: "Bad company corrupts good morals."

2 Cor 6:14-17+ Do not **be** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, **COME OUT** FROM THEIR MIDST AND **BE SEPARATE**," says the Lord. "AND **DO NOT TOUCH** WHAT IS UNCLEAN; And I will welcome you.

Ephesians 5:11+ **Do not participate** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) in the unfruitful deeds of darkness, but instead even **expose** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) them;

2 John 1:11+ for the one who gives him a greeting participates in his evil deeds.

Depiction of "Heights of Gilead"

AHAB'S MILITARY ALLIANCE WITH JEHOShAPHAT

And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" - Ahab knows the value of the marriage alliance between his daughter and Jehoshaphat! And as the saying goes "One compromise often leads to another!" The "bride compromise" led to the "battle compromise," which was rebuked by Hanani the seer in 2Ch 19:1-3.

And Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses- NLT - "Why, of course! You and I are as one. My troops are your troops, and my horses are your horses." Recall that Jehoshaphat had entered a marriage covenant with Ahab's daughter so there were ties by marriage alliances. **Jehoshaphat** was generally a godly king but (like King Solomon) he made a strategic mistake in linking himself with woman raised as a Baal worshiper! He would have done well to heed Paul's commandment "Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?" (2Co 6:14) This unequal yoking recalls Dt 22:10 "You shall not plow with an ox and a donkey together." Jehoshaphat was choosing to fellowship with darkness. Jehoshaphat who had the temple of God was choosing to agree with an idolater (2Co 6:16+).

*He was a good king and a godly leader,
but he got involved in three costly compromises.*

Warren Wiersbe - He was a good king and a godly leader, but he got involved in three costly compromises. The first was the **"bride compromise"** when he married his son to a daughter of Ahab and Jezebel (2 Chron. 18:1; 21:4-7; 1 Kings 22:44; 2 Kings 8:16-19). This led to the **"battle compromise,"** when Jehoshaphat got entangled in affairs of his son's father-in-law when Syria attacked Israel (18:2-19:3). Ahab's evil influence affected the reign of Jehoshaphat's grandson Ahaziah (2 Chron. 22:1-9), and the "battle compromise" almost cost Jehoshaphat his life (1 Kings 22:32-33). The third compromise was the **"boat compromise,"** when Jehoshaphat foolishly joined forces with Ahab's son Ahaziah (1 Kings 22:48-49; 2 Chron. 20:31-37) and tried to get rich by importing foreign goods. The Lord wrecked his fleet and rebuked him for his sinful alliance. ([Bible Exposition Commentary](#))

Matthew Henry -Jehoshaphat growing greater. It was said before (2Ch 17:5) that he had riches and honour in abundance; and his wealth and honour increased upon him by piety and good management (2Ch 17:3) **BUT Not growing wiser**, else he would not have joined with Ahab, that degenerate Israelite, who had **sold himself to work wickedness**.

1 Kings 22:5 Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

- **Inquire:** Nu 27:21 Jos 9:14 Jdg 1:1 20:18,23,29 1Sa 14:18 23:2,4,9-12 1Sa 30:8 2Ki 1:3 3:11 1Ch 10:13 2Ch 18:4,5 Pr 3:5,6 Jer 21:2 Jer 42:2-6 Eze 14:3 20:1-3

- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

1 Samuel 23:1-2 Then they told David, saying, "Behold, the Philistines are fighting against Keilah and are plundering the threshing floors." 2 So **David inquired of the LORD**, saying, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines and deliver Keilah."

1 Samuel 23:9-13 Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, "Bring the ephod here." 10 Then David said, "**O LORD God of Israel**, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. 11 "Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? **O LORD God of Israel, I pray, tell Your servant.**" And the LORD said, "He will come down." 12 Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the LORD said, "They will surrender you." 13 Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit.

JEHOSHAPHAT'S GODLY MINDSET

Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD- Jehoshaphat wisely calls for consultation with Yahweh before undertaking a battle against the Arameans. Jehoshaphat must have been aware of David's practice of inquiring of the LORD before going to battle (see (cf. 1Sa 23:1-5, 9-13; 2Sa 2:1; 5:19-25). However he should have made this request BEFORE he committed to go to battle with Ahab!

THOUGHT - How often do I make significant life decisions without consulting with Yahweh? I feel hypocritical even writing that question as my answer is probably "Often!" 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.

Edersheim states, "At any rate, it was—as the event proved—too late now to withdraw, whatever the word of Jehovah might be. In truth it was only what may always be expected when those who serve and love the Lord allow themselves to be entangled in alliances with ungodly men, where one step leads to another, and one inconsistency involves the next, till at last we recoil when it is too late to withdraw, and the only thing consistent is to be inconsistent in owning God where His will can no longer be obeyed. But even then it is good for it is the first step to repentance".

Barber - Jehoshaphat's conscience bothered him. He felt uneasy. It was his practice to seek God's will, and he sensed inwardly that he had too hastily consented to something without consulting the Lord. To allay his misgivings he suggested that they inquire of the Lord in order to ascertain His will"

Rod Mattoon rightly remarks that we all need to take the "Jehoshaphat approach" and "can avoid many problems, mistakes, and catastrophes if we would seek God's guidance. This is stressed repeatedly in the Bible. See

Psalm 5:8—Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.

Psalm 25:5—Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Psalm 27:11—Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Psalm 143:10—Teach me to do Your will (WE NEED TO BE TAUGHT!!!), For You are my God; Let Your good Spirit lead me on level ground.

Mattoon goes on to add **"If you seek God's direction, then follow His directions.** Is that too hard to understand? When God shows you truth, then follow it. When He shows you a plain path, then follow the path. When He shows you His will, then do it. The reason I mention this is Jehoshaphat seeks God's direction and God will show it to him, but he does not follow it. This negligence will almost cost him his life. The phrase, "Let me pray about it" is not to be a cliché or trite expression to make us sound spiritual or

make someone feel good. We are to really pray. I suspect that many who make this statement don't pray because of the terrible, unscriptural decisions they make. God will not lead you to make a decision contrary to His Word. He does not lead us to disobey Him (James 1:13-14) If you do pray about a matter, do what the Holy Spirit tells you to do. His leading will not contradict Scripture.

Raymond Dillard - The role of the prophets in the military ideology of ancient Israel is widely attested. Call narratives frequently emphasize their function against the nations (Exod 3:9–11; Jer 1:10; Ezek 3:4–7); the inclusion of extensive oracles against foreign nations in many of the canonical prophets attests to this role. They are often found providing war oracles as spokesmen for the Divine Warrior (1 Kgs 12:21–24 // 2 Chr 11:1–4; 1 Kgs 20:13, 28; 2 Kgs 3:11–19; 6:12–22; 7:1–7; 13:14–20; Isa 7:3–25; Jer 21; 2 Chr 20:14–19). (See [2 Chronicles, Volume 15 - Page 141](#))

1 Kings 22:6 Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Shall I go against Ramoth-gilead to battle or shall I refrain?” And they said, “Go up, for the Lord will give it into the hand of the king.”

- **Then the king of Israel gathered the prophets together**, 1Ki 18:19 2Ti 4:3
- **Go up**: 1Ki 22:15,22,23 2Ch 18:14 Jer 5:31 8:10,11 14:13,14 23:14-17 Jer 28:1-9 Eze 13:7-16,22 Mt 7:15 2Pe 2:1-3 Rev 19:20
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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 (THE POWER) of the king.”

1 Kings 18:19, 40+ “Now then send and gather to me all Israel at Mount Carmel, together with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel’s table.”...40 Then Elijah said to them, “**Seize the prophets of Baal; (HE DOES NOT SAY THE PROPHETS OF ASHERAH)** do not let one of them escape.” So they seized them; and Elijah brought them down to the brook Kishon, and slew them there.

UNANIMOUS APPROVAL NOT ALWAYS ACCURATE

Then the king of Israel gathered the prophets together, about four hundred men - Note the subtle distinction, for Jehoshaphat had requested inquiring for a word from **Yahweh**, but the 400 false prophets eschew the name **Yahweh** and instead use the word Adonay, a small difference but probably telling. And it may have been this difference that caught Jehoshaphat's ear! Were these men the "left overs" from the Mt Carmel prophet purge by Elijah? Ahab seems to respond to Jehoshaphat's recommendation, but he does not go to the LORD himself. Instead he calls out these so-called (false) prophets which may have even had Baal leanings (considered Jezebel's Baal influence) but certainly were not "Elijah like" prophets! They prove they are false prophets by claiming to speak for Yahweh, this prophecy proving to be false. These 400 prophets were more like "yes men," telling the king things that would tickle his ears! And think about it for a moment -- would the one who "wore the pants in this family" tolerate prophets who truly spoke about and for Yahweh? That's a rhetorical question of course!

It is an interesting thought to recall that the **400** prophets of Asherah were never specifically said to have been slaughtered. It is conceivable that these 400 are survivors of Elijah's false prophet massacre. One cannot be dogmatic.

and said to them, “Shall I go against Ramoth-gilead to battle or shall I refrain?”- Ahab foolishly goes to the wrong source for divine guidance, for the father of these prophets is the chief liar, Satan (Jn 8:44+).

*Majority opinion may well prove misleading,
and feel-good messages can be positively pernicious.*

-- [Paul Apple](#)

And they said, “Go up, for the Lord ('adonay) will give it into the hand (the power) of the king - Note absence of a key qualifying phrase "Thus says the LORD..." As false prophets they were not communicating what the LORD said. Who is "**THEY?**" 400 false prophets! These deceived prophets speak a false prophecy, one that would prove fatal for Ahab. They were saying what Ahab wanted to hear! **Go up** refers to going to battle, and also has a physical sense because to the fact that Ramoth-gilead was an elevated city. Notice they do not use the covenant name Yahweh, but use the name ['adonay](#).

THOUGHT - What does this passage teach about the validity of majority opinion? It is not always accurate, especially if those who voice the opinion are not in touch with God! As an aside, one plus God is always a majority!

William Barnes: "In this story we see just how recalcitrant human beings can be. Here is Ahab, a man who has personally witnessed the manifestation of God's power, who has heard the word of the Lord through several prophets, and, despite his sins, has experienced the grace of God when he expresses penitence. Still, he does not seem to understand what it is that God demands. He has little understanding of the nature of God. He has a personal agenda that he is determined to carry out. So he musters all his resources. He gets his subordinates and allies to do his bidding and does not hesitate to manipulate the religious establishment to support his questionable goals. He ignores what he knows to be the truth and suppresses any voice of dissent. He even tries to thwart God's will by deceit in order to achieve his goal. Ahab is a model of what we can become when we are not attentive to the will of God." (Seow 1999:166) (See [1-2 Kings - Page 187](#))

QUESTION - [What does the Bible say about false prophets?](#)

ANSWER - A false prophet is a person who spreads false teachings or messages while claiming to speak the Word of God. In the Bible, false prophets also spoke on behalf of false gods. False prophets functioned in their prophetic role illegitimately or for the purpose of deception. The Bible denounces false prophets for leading people astray.

In the Old Testament, the actual term *false prophet* does not occur, but references to false prophets are evident and abundant. In the book of Jeremiah, we encounter a clear description of false prophets: "Then the LORD said to me, 'The prophets are prophesying lies in my name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions, divinations, idolatries and the delusions of their own minds'" (Jeremiah 14:14; see also Jer 23:21–33; Zechariah 10:2).

The primary difference between men like [Jeremiah](#)—a true prophet of God—and false prophets was their source of information. Rather than speak the Word of the Lord, false prophets delivered messages that originated in their own hearts and minds: "This is what the LORD Almighty says: 'Do not listen to what the prophets are prophesying to you; they fill you with false hopes. They speak visions from their own minds, not from the mouth of the LORD'" (Jeremiah 23:16; see also Jer 14:14; Jer 23:25–32; Ezekiel 13:1–7). God distances Himself from all false prophets: "I did not send these prophets, yet they have run with their message; I did not speak to them, yet they have prophesied" (Jeremiah 23:21).

Another difference between true prophets and false prophets in the Bible is motivation. True prophets are motivated by loyalty to God above all else, whereas false prophets are motivated by self-interest and a desire to be popular among the people (1 Kings 22:13–14). While Jeremiah foretold the grim truth of coming desolation upon Jerusalem (Jeremiah 4), the false prophets promised peace (Jeremiah 6:14; 8:11). Naturally, the people of Judah preferred the pleasant messages of the false prophets: "Don't tell us what is right. Tell us nice things. Tell us lies" (Isaiah 30:10, NLT).

Often false prophets were hired for payment or spoke their messages for financial gain: "Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money. Yet they look for the LORD's support and say, 'Is not the LORD among us? No disaster will come upon us'" (Micah 3:11; see also Nehemiah 6:12–13; Jeremiah 6:13–14; Ezekiel 13:19; 2 Peter 2:1–3).

Israel could not always discern the difference between a true and false prophet. In 1 Kings 22, King Jehoshaphat of Judah sought counsel from the Lord before he and King Ahab of Israel embarked on their mission to retake the city of Ramoth in Gilead. Jehoshaphat heard the predictions of victory from Ahab's 400 counselors but suspected that these men were false prophets who did not have the mind of the Lord. Jehoshaphat's suspicions were correct: they were Ahab's "yes men," false prophets who had no concern for relating the true Word of God. They merely said what the king wanted to hear and collected their salary from the royal treasury.

Jehoshaphat asked if there was another prophet who could give a second opinion. Ahab called for the prophet Micaiah, albeit reluctantly: "I hate him," Ahab complained, "because he never prophesies anything good about me, but always bad" (1 Kings 22:8). True to form, Micaiah prophesied that Ahab would be killed in the battle and Israel would be "scattered on the hills like sheep without a shepherd" (verse 17). Micaiah, whose words came to pass, proved to be the true prophet of God. None of the false prophets in Ahab's court could keep the king alive.

The punishment specified for false prophets in the Old Testament was severe: "If any prophet dares to speak a message in My name that I have not commanded him to speak, or to speak in the name of other gods, that prophet must be put to death" (Deuteronomy 18:20).

In the New Testament, Jesus taught about false prophets in His [Sermon on the Mount](#): "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from

thornbushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit" (Matthew 7:15–18).

Jesus went on to explain the grave consequences of being a false prophet: "Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matthew 7:19–23).

The Bible describes false prophets as adulterous (Jeremiah 23:14), treacherous (Zephaniah 3:4), drunkards (Isaiah 28:7), wicked (Jeremiah 23:11), liars (Jeremiah 14:14; 23:14), and associated with divination and witchcraft (Jeremiah 14:14; Ezekiel 22:28; Acts 13:6). Scripture teaches believers to be diligent in faith and devotion to Christ's teachings so that they will be able to spot false prophets and false teachers quickly (2 Peter 1:10; 1:19–2:1; 1 John 4:1). Thankfully, the Bible outlines foolproof tests for recognizing a false prophet. The key is to know what a true prophet is like:

- A true prophet's words will be fulfilled (Deuteronomy 18:21–22; Jeremiah 28:8–9).
- A true prophet's teachings are consistent with Scripture (2 Peter 1:20–21; Revelation 22:18–19).
- A true prophet's teachings will encourage righteous behavior and provide spiritual benefit (Deuteronomy 13:1–4; Jeremiah 23:13–14, 32; Ezekiel 13:17–23; 14:4–8; Lamentations 2:14).
- A true prophet's life will reflect a divine call (Isaiah 28:7; Jeremiah 23:10–11, 14; 29:9; Zephaniah 3:4; Matthew 7:15–20).
- A true prophet will acknowledge Jesus Christ as divine (1 John 4:1–6).

1 Kings 22:7 But Jehoshaphat said, "Is there not yet a prophet of the LORD here that we may inquire of him?"

- **Is there not:** 2Ki 3:11-13 2Ch 18:6,7
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

JEHOSHAPHAT NOT DECEIVED BY DECEIVING PROPHETS!

But - Term of contrast. Hold on! What does this contrast demonstrate about Jehoshaphat? Clearly this shows he had spiritual discernment. Why did **Jehoshaphat** have this spiritual discernment? He clearly revered the Word of the LORD. In 2 Chronicles 17:9+ he instructed the Levites to go and teach "in Judah, having the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people." **Jehoshaphat** was like the man in Hebrews 5:14+ which says "solid food is for the mature, who because of practice have their senses trained to discern good and evil." Jehoshaphat did not just personally follow God's Word (for the most part), but he organized a national Bible teaching mission, which was a rare and remarkable act among kings of his time which demonstrated he wanted every citizen to know and understand God's Word.

THOUGHT - Jehoshaphat discerned good from evil, like the mature person in Hebrews 5:14+. Perhaps he knew the principle of Psalm 119:25+ "My soul cleaves to the dust; Revive me according to Your word." The principle is that personal and national revival comes from intake (and living out) of God's Word. Psalm 19:7a+ agrees, David writing "The law of the LORD is perfect, restoring the soul (PERSONAL REVIVAL!)."

Jehoshaphat said, "Is there not yet a prophet of the LORD here that we may inquire of him- Jehoshaphat discerned Ahab's prophets were "no profit" prophets! Note how these false prophets were facile with the word "Lord" (1Ki 22:6). Not everyone who says "Lord, Lord" is of the kingdom of light (Mt 7:21+) So out of 400 prophets in 1Ki 22:6, Jehoshaphat determined that not one was a **prophet of Yahweh**! A plethora of prophets is not always profitable! And this was a bold statement for him to make!

Raymond Dillard makes an interesting point - One criterion by which the true prophet was recognized in the OT was that he in his preaching often stood alone, running against the tide of popular expectation; his opposition to the vox populi (Crenshaw, Conflict, 24–36) became a hallmark of the true prophet (36:16; 2 Kgs 17:13–15; Neh 9:26; Jer 25:4; 26:4–5; 28; 29:24–32; Matt 23:33–37). The vox populi and the vox pseudoprophetae were all but identical, so that agreement with the popular consensus made the

prophetic message suspicious at the outset. Such suspicion appears to underlie Jehoshaphat's awareness that he was yet to hear the word of Yahweh. (See [2 Chronicles, Volume 15 - Page 141](#))

I tend to agree with **Rod Mattoon** regarding the origin of the 400 false prophets - Who were these 400 guys? These were the Asherah prophets that Jezebel cared for. They were absent at Mt. Carmel. Elijah asked that they be at Carmel, but they were absent. Our nation is filled with preachers who talk "God talk" but don't know the Lord. (2Ti 3:5, Mt 7:21-23)

Mattoon gets practical writing "I believe there are people who are asking today, "Is there a genuine Christian around here? One who can tell me about God and pray for me? Is the real McCoy around anywhere?" Beloved, people are reading our lives just like Jehoshaphat was reading the lives of the 400 prophets. God help us to be consistent in our walk with Him.

2 Corinthians 3:2+ You are our letter, written in our hearts, known and read by all men;

The Gospel According to You

- If none but you in the world today had tried to live the Christlike way.
Could the rest of the world look close at you and find the path that is straight and true?
 - If none but you in the world so wide had found the Christ for his daily guide,
Would the things you do and the things you say lead others to live in His blessed way?
 - You are writing each day a letter to men, take care that the writing is true;
'Tis the only gospel that some men will read, of the gospel according to you.
- Author Unknown-
-

Vance Havner - The Four-Hundred-and-First Prophet

Is there not here a prophet of the Lord besides, that we might enquire of him? (1 Kings 22:7)

There is no period of Bible history more dramatic than the life and times of Ahab. Some of the worst and some of the best Old Testament characters were his contemporaries. There was Jezebel, one of the wickedest women who ever lived, and there was Elijah, who lived in a tempest and went to heaven in a whirlwind. The times were evil but they were not dull. Something was happening every minute.

On one occasion, Ahab planned a campaign against Ramothgilead. It was a case of a bad man doing a good thing in the wrong way. He had Scripture for the undertaking (Deuteronomy 4:43), but it takes more than a verse to justify such a venture. Ahab inveigled King Jehoshaphat of Judah into joining him in the enterprise. Jehoshaphat was a good man but easily influenced. Ahab put on a banquet—a kick-off supper is usually all it takes to line up a Jehoshaphat. The King of Judah had no business in such a project, and the prophet Jehu asked him, "Shouldest thou help the ungodly, and love them that hate the Lord?" (II Chronicles 19:2). That text ought to be brought out of the moth balls and put into circulation!

Jehoshaphat asked that the Israelites enquire of the Lord. It was a little late, since they had already made up their minds, but four hundred false prophets were called in and they were unanimous in their opinion. When four hundred preachers agree, there may be grounds for suspicion. Jehoshaphat asked, "Is there not here a prophet of the Lord besides, that we may enquire of him?" Give him credit at least for raising the issue: "Isn't there somebody around who speaks for God?" Ahab replied, "There is yet one man..." (I Kings 19:8). Thank God, there usually is! Ahab added, "... but I hate him"—which is to the eternal credit of that one man—"because he doth not prophesy good concerning me, but evil" (v. 8). Does that not remind us of the Greatest Prophet of all, who said, "... me it [the world] hateth, because I testify of it, that the works thereof are evil" (John While a messenger went to bring Micaiah, one of the false prophets put a theatrical touch on his prophecy and added a dash of Hollywood. Zedekiah waved horns and dramatized the success of the forthcoming venture. It is bad enough to be a false prophet, but to be a ham actor besides is too much.

It was a day of unification, with Ahab and Jehoshaphat uniting; it was a day of unanimity, with four hundred prophets in unison; it was a day of uniformity. The messenger advised Micaiah that the clergy had agreed and that he should go along with them. But Micaiah had not been regimented, standardized, collectivized, or brainwashed. He had no axe to grind. He was not riding the bandwagon. He was not on his way up. The grass did not look greener in the next pasture and he craved no man's bishopric. He was not a link in anybody's chain.

Joseph Parker said, "The world hates the four-hundred-and-first prophet." Micaiah was Number 401. He broke the monotony when he said, "As the Lord liveth, what the Lord saith unto me, that will I speak" (I Kings 22:14). He was put on a diet of bread and water, but better a prophet on bread and water than a politician at the feasts of Ahab. With his immortal words Micaiah answered the question of Jehoshaphat: he was the prophet of the Lord besides.

We live in days not unlike the times of Micaiah. It is a time of unification. Ahab and Jehoshaphat are still going up against

Ramothgilead. The world is being unified into the world state, the churches into the world church. It is a time of unanimity, of yes-men and rubber stamps. Adlai Stevenson is reported to have said that he had devised a new word, "yo," which can mean either "yes" or "no"! It is a time of uniformity. We are like eggs in a crate. We talk about being "different" but never have we been more alike. Teen-agers boast of being different but they dress alike, talk alike, look alike. The human race is gradually being homogenized into one faceless, monolithic mass. It is the day of the lowest common denominator, the happy medium, the middle of the road. A pleasant "get-alongism," a "togetherness," has so paralyzed us into moral inertia that it is almost impossible to arouse us from our amiable stupor. The steamroller is flattening all the mountains into one level plain. Such a time does not breed prophets.

Men who speak for God never merge into the fog around them. Noah stood alone in a civilization of culture and progress. His contemporaries must have laughed at him as an eccentric who was building an oversized houseboat and looking for the world to end. Elijah stood alone among the priests of Baal and the stooges who ate at Jezebel's table. When he challenged the multitude, that fifth-amendment crowd "answered not a word." Amos stood alone in the religio-political system of his day. Dr. Kyle Yates wrote, "His time had not been spent in a divinity school. He was unwilling to be classed as a member of the guilds who made their living by bowing to the wishes of the people and preaching a pleasing message that would guarantee a return engagement." Jeremiah stood alone among the tranquilizers of his day who were preaching peace when there was no peace; but we are still reading Jeremiah while the happiness boys of his day have been forgotten. Daniel spoke for God in the midst of a pagan empire and it was worth a night in a lion's den to be able to read God's handwriting on the wall. Paul conferred not with flesh and blood but got his orders direct from Headquarters. He was not the product of any assembly line. Dr. Mordecai Ham said, "Paul was a strategist who thought out his strategy on the field of war, not in some Jerusalem war office where parchment and sealing wax were more plentiful than experience and foresight."

True prophets are solitary people; eagles do not fly in flocks. It is not easy to be a Lone Dissenter. When the messenger was sent for Micaiah he must have said, in effect, "The clergy have agreed, and you had better make it unanimous. It is quite an honor to speak before two kings and four hundred prophets. What is it getting you to be an odd number? This is a good gravy train and you had better ride it. This is the mood of the hour and you had better get with it." The same subtle pressure today would persuade preachers to get in step with the times and ride the wave of the future. What we need are more preachers out of step with the times, more odd prophets like Micaiah. We are told that we must adjust. Adjust to what? What is there in this world set-up to adjust to? God's man needs to adjust only to God's Word and God's will. It is not the business of the prophet to harmonize with the times. "... what concord hath Christ with Belial?" (2 Corinthians 6:15). The preacher is a soloist; he was never meant to play the accompaniment to anything. The pulpit is not a platform from which to boost the projects of men to bring in a false millennium, the Kingdom without the King. No matter how much Scripture may be quoted or how many false prophets bid Ahab go up against Ramothgilead, Micaiah will stand his ground and refuse to be swept off his feet by popular movements. The greatest need of the hour is a four-hundred-and-first prophet of the Lord besides, that we may enquire of him.

There are several ways of silencing a prophet. Persecution will do it. John the Baptist's head is not always brought in on a charger; there are newer ways of decapitating the prophet with more finesse. Promotion sometimes does it. The prophet is given a high seat in the synagogue and is never heard from again. The pressure of the times and discouragement can do it. Jeremiah wanted to quit preaching, get out in the wilderness, and run a motel. Another prophet can sometimes do it, as when the prophet at Bethel backslid in his own revival, and he who could turn down a king was deceived by another prophet.

Prophets are not popular at home; they are without honor in their own countries. They are not popular with politicians. Ahab hated Micaiah—but he feared him enough to disguise himself when he went to battle, lest Micaiah's predictions came true. There was another prophet by the name of Obadiah who was out with Ahab looking for grass when he should have been with Elijah praying for rain. The true prophet does not know how to work both sides of the street. He refuses to dine with Jeroboam and does not let his hair down with the priests of Bethel.

Prophets are not popular with Pharisees. Our Lord asked, "Which of the prophets have not your fathers persecuted?" (Acts 7:52), and He said, "... ye are the children of them that killed the prophets" (Matthew 23:31). One generation stones prophets and the next builds sepulchers in their honor.

Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread.

Joseph Parker said, "There are those today who would clap their hands at the name of Bunyan who would not admit a living Bunyan to fellowship." Organized religion hates the preacher whose headquarters is heaven, whose Superintendent is God. They are enraged when they cannot control him. The times are never propitious for the Lone Dissenter.

Naturally, one can hardly expect a sermon on Micaiah to be any more popular than its subject. But it is worth preaching if in the congregation one man will hear and heed the call to be a New Testament prophet. If such a prospect is reading this, God bless you. The odds will be four hundred to one, the diet may be bread and water, and the orders are: "... what the Lord saith unto me, that will I

speak." If you are interested in the prophetic ministry, get ready for trouble! You will be despised by Amaziah and all who want to preserve the status quo at Bethel. You will be hated by Jezebel and all who would set up the worship of Baal alongside the altar of Jehovah. You will be too angular to fit the Procrustean beds of the religious world. You will not be able to feather your nest in this world; scant provision is made for prophets down here. You will report to Heavenly Headquarters and get your orders from the Main Office. If you are a prospect, think it over. You had better mean business, else your ministry will be pathetic instead of prophetic. And remember that prophets are needed but not wanted.

It is time for another four-hundred-and-first prophet of the Lord besides, that we might enquire of him.

1 Kings 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, because he does not prophesy good concerning me, but evil. He is Micaiah son of Imlah." But Jehoshaphat said, "Let not the king say so."

- **one man:** 1Ki 18:4, 19:10,14, 20:41,42
- **but I hate him:** 1Ki 22:27 20:43 21:20 Ge 37:8 2Ch 36:16 Ps 34:21 Pr 9:8 15:12 Isa 49:7 Jer 18:18 20:10 43:3,4 Am 5:10 Zec 11:8 Mt 10:22 Joh 3:19-21 7:7 15:18,19 17:14 Ga 4:16 Rev 11:7-10
- **good:** 1Ki 22:13 Isa 30:10 Jer 38:4 Mic 2:11
- **concerning me:** 1Ki 20:35-42 2Ki 9:22 Isa 3:11 57:19-21
- **Let not the:** 1Ki 21:27-29 Pr 5:12-14 Mic 2:7
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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 Imlah." But Jehoshaphat said, "Let not the king say so."

AHAB HATES TRUE PROPHETS

The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the LORD, but I hate him- Isn't it interesting that Ahab has a prophet of the LORD in his midst working in the palace (Obadiah and why not call for Elijah), but for some reason does not call on him. Note that Ahab has clearly heard from Micaiah before and did not like what he had to say because each time Micaiah had reproved him and each time Ahab refuse to accept the reproof (cf Pr 6:23). One has to wonder how many times Yahweh had tried to get Ahab's attention with prophets (like Elijah, Micaiah) and with miraculous events (fire from heaven, rain, Elijah outrunning Ahab's chariot)?

THOUGHT - While Jehoshaphat asked for a prophet of the Lord, he still went to war despite Micaiah's warning. It's possible to seek God's voice, but still go with human loyalties when our hearts are divided. Or just as bad to hear God's clear words of warning in our morning quiet time and go out into the world and completely disregard what His Spirit taught us in our quiet time. Woe!

Because - Term of explanation. What's the writer explaining?

Ahab hated the messenger

because of the message.

-- [David Guzik](#)

He does not prophesy good concerning me, but evil - This description would support Micaiah's resume as a true prophet of Yahweh because Yahweh could not speak good of evil Ahab. The implication is that Ahab had repeatedly rejected Micaiah's message and thus repeatedly rejected Jehovah! I am reminded of God's words in Ge 6:3+ "My Spirit shall not strive with man forever." The sands of the hour glass of opportunity were quickly running out for stiff-necked Ahab!

He is Micaiah son of Imlah - Another reason Ahab may have hated him is because every time he heard the name **Micaiah** he was confronted with the question "Who is like Yahweh?" because that was the meaning of the prophet's name. His very name begged an answer to this most important question!

But Jehoshaphat said, "Let not the king say so - Jehoshaphat defends one of Yahweh's prophets and gives Ahab a slight

rebuke, as if to say "The king should not say such things." (NET)

QUESTION - [Who was Micaiah in the Bible? | GotQuestions.org](#)

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](#)).

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."

[What We Want to Hear](#)

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

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.

1 Kings 22:9 Then the king of Israel called an officer and said, "Bring quickly Micaiah son of Imlah."

BGT 1 Kings 22:9 κα κ λεσεν βασιλε ς Ισραηλ ε νο χον να κα ε πεν τ χος Μιχαϊαν υ ν Ιεμλα

LXE 1 Kings 22:9 And the king of Israel called **aeunuch** and said, Bring hither quickly Michaias son of Jembla.

- **officer:** 2Ki 9:32 2Ch 18:8 Isa 39:7 Da 1:18
- **Bring quickly Micaiah:** 1Ki 22:26,27
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

AHAB RELUCTANTLY CALLS FOR MICAIAH

Then the king of Israel called an officer (means "eunuch" [saris/sariys](#); Lxx - eunouchos = castrated male, often a trusted official in Middle Eastern courts) **and said, "Bring quickly Micaiah son of Imlah** - Office (saris) means "eunuch" or "castrated person." Originally it referred to servants of the harem or court, but it came to mean "government official" (i.e., Potiphar is called by this term but he is married, Genesis 39:1)

Officer ([05631](#))(saris/sariys) A masculine noun meaning a court official, a eunuch. Derived from an Assyrian phrase meaning one who is the head or chief, this word can refer to someone with a high-ranking military or political status (Gen. 40:2, 7; 1 Sam. 8:15). Potiphar held an official post called the captain of the guard while working in the court of an Egyptian pharaoh (Gen. 37:36; 39:1). The term eunuch comes from the custom of placing castrated males in certain key government positions (2 Ki. 20:18; Esth. 2:3, 14, 15, 21; 4:4, 5; Isa. 39:7). According to Mosaic Law, males who had defective genital organs would have been excluded from the worshipping community of Israel (cf. Lev. 21:20; Deut. 23:1). In 2 Kings 18:17, the term appears in a phrase that probably does not denote a eunuch but simply means an important government official (Jer. 39:3, 13). (The [Complete Word Study Dictionary – Old Testament](#))

Patterson - The noun, meaning "(court) official," has its origin in the Akkadian title ša rēši (šarri) "the one of the (king's) head." The meaning "eunuch" arose with the practice of utilizing castrated men in key positions in the various nations of the ancient near east (e.g. in Persia, Esther 2:3ff.; Esther 4:4f.)

The Hebrew word is clearly related to the name of the Akkadian royal official (2 Kings 18:17). Accordingly, *sārîs* is not to be translated "eunuch" unless context or other evidence demands it. Thus, since thorough study fails to uncover conclusive evidence for the employment of eunuchs as officials in ancient Egypt, the reason why the Egyptian officers in the Joseph narrative were called by this term is probably that in all three cases (Genesis 37:36; Genesis 39:1; Genesis 40:2, 7) these men were special officials of Pharaoh.

It can be doubted that Israel would have inaugurated the employment of eunuchs. Such men would have been excluded from the congregation by Mosaic Law (Leviticus 22:24, Deut. 23:2). It has been argued that they may have been introduced by Jezebel (cf. 1 Kings 22:9) and maintained by subsequent kings (2 Kings 8:6; 2 Kings 9:32) in positions in close contact with women. If so, the Lord's promise through Isaiah (Isaiah 56:3-5) is most apropos.

No certain evidence exists that Daniel and his three friends were made eunuchs (2 Kings 20:17-18; Daniel 1). (See [TWOT](#))

SARIS - 42V - court officers(1), court officials(1), eunuch(5), eunuchs(10), officer(5), officers(1), official(3), officials(16). Gen. 37:36; Gen. 39:1; Gen. 40:2; Gen. 40:7; 1 Sam. 8:15; 1 Ki. 22:9; 2 Ki. 8:6; 2 Ki. 9:32; 2 Ki. 20:18; 2 Ki. 23:11; 2 Ki. 24:12; 2 Ki. 24:15; 2 Ki. 25:19; 1 Chr. 28:1; 2 Chr. 18:8; Est. 1:10; Est. 1:12; Est. 1:15; Est. 2:3; Est. 2:14; Est. 2:15; Est. 2:21; Est. 4:4; Est. 4:5; Est. 6:2; Est. 6:14; Est. 7:9; Isa. 39:7; Isa. 56:3; Isa. 56:4; Jer. 29:2; Jer. 34:19; Jer. 38:7; Jer. 41:16; Jer. 52:25; Dan. 1:3; Dan. 1:7; Dan. 1:8; Dan. 1:9; Dan. 1:10; Dan. 1:11; Dan. 1:18

1 Kings 22:10 Now the king of Israel and Jehoshaphat king of Judah were sitting each on his throne, arrayed in their robes, at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

- **arrayed in their robes:** 1Ki 22:30 Es 5:1 6:8,9 Mt 6:20 11:8 Ac 12:21 25:23
- **all the prophets:** 1Ki 18:29 2Ch 18:9-11 Jer 27:14-16 Eze 13:1-9
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

KINGS SITTING IN SAMARIA IN FRONT OF FALSE PROPHETS

Now the king of Israel and Jehoshaphat king of Judah were sitting each on his throne, arrayed in their robes, at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them - We can envision this striking scene with Ahab and Jehoshaphat sitting side by side on royal thrones, dressed in their majestic robes, positioned at the entrance of Samaria on the old threshing floor and being entertained by 400 prophets who filled the air with their bold lies of sure victory over the Arameans. Majority opinion is no guarantee that it is true!

David Guzik - at a threshing floor at the entrance of the gate of Samaria This illustrates the ancient custom of holding court and making decisions at the gates of the city. There were even thrones for high officials to sit on at the gates of the city of Samaria.

Patterson on threshing floor - Threshing floors were often places of spiritual significance (cf. Judg 6:36–40). Thus Joseph mourned for Jacob at a threshing floor (Gen 50:10), and David built an altar and Solomon the temple at the famous threshing floor of Araunah (2 Sam 24:18–25; 1 Chronicles 21:15–22:1; 2 Chronicles 3:1). In Canaanite tradition the threshing floor became the scene where court was held at a place near the city gate (see ANET, pp. 144–45, 151, 153). (See [1 and 2 Kings](#))

1 Kings 22:11 Then Zedekiah the son of Chenaanah made horns of iron for himself and said, “Thus says the LORD, ‘With these you will gore the Arameans until they are consumed.’”

- **horns of iron:** Jer 27:2 28:10-14 Zec 1:18-21 Ac 19:13-16 2Co 11:13-15 2Ti 3:8

- **Thus says:** Jer 23:17,25,31 28:2,3 29:21 Eze 13:6-9 22:27,28 Mic 3:11
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.'"

ZEDEKIAH'S MISLEADING OBJECT LESSON

Then Zedekiah the son of Chenaanah made horns of iron for himself and said, "Thus says the LORD, 'With these you will gore the Arameans until they are consumed' - Apparently **Zedekiah** was the leader of this band of false prophets. Zedekiah's lying words hardly lived up to the meaning of his name "Jehovah is righteous!" This would have been a dramatic scene in an attempt to sidestep Jehoshaphat's request for a true prophet. Surely Jehoshaphat would be convinced by a man prophesying holding **horns of iron**! (cf horns in Mic 4:13; Zech 1:18–19) Note Zedekiah now says he is speaking for Yahweh as he predicts a massacre. As it turns out there was a defeat, but it was not of the Arameans!

[David Guzik](#) - Zedekiah used a familiar tool of ancient prophets – the object lesson. He used **horns of iron** to illustrate the thrust of two powerful forces, armies that would defeat the Syrians. Zedekiah had the agreement of 400 other prophets (all the prophets prophesied so).

Patterson on historical allusions to **horns** - Sennacherib, on his fifth campaign, reported that he led his men like a wild ox (see R. Borger, Babylonisch-Assyrische Lesestücke [Rome: Pontificum Institutum Biblicum, 1963], 3:47). Ashurbanipal reported that his enemies were gored by the goddess Ninlil's horns (see ANET, p. 300). Pharaoh could also be represented as a goring bull, as already on the Narmer Palette (see Seton Lloyd, The Art of the Ancient Near East [New York: Praeger, 1961], pp. 32–33, ill. 14). (See [1 and 2 Kings](#))

1 Kings 22:12 All the prophets were prophesying thus, saying, "Go up to Ramoth-gilead and prosper, for the LORD will give it into the hand of the king."

- **Go up:** 1Ki 22:6-15,32-36 2Ch 35:22
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

ECHOES OF DECEPTION FROM A DECEIVING SPIRIT

All the prophets were prophesying thus, saying, "Go up to Ramoth-gilead and prosper, for (term of explanation) **the LORD will give it into the hand of the king** - We can picture them in the background crying out their lying predictions. Note the adjective **all**, for they were **all** willing instruments of falsehood. Surely a unanimous prediction had to be true! Note the command to **Go up** which is because **Ramoth-gilead** was elevated. Now the prophets filled with a deceiving spirit (1Ki 22:22, 23+) falsely predict the venture will **prosper** because Yahweh will give the enemy into their hand (their power). In effect these charlatans are misusing and thus blaspheming the holy Name of Yahweh (Ex 20:7+) using His Name in an attempt to authenticate their divine authority and thus substantiate their claim of victory over the Arameans. Given that Ahab was not a believer in Yahweh, it is interesting that the false prophets claimed victory in His Name. Why not claim victory in the name of Baal? Of course, Jehoshaphat would have rejected such nonsense. The other prophets were encouraged to repeat their earlier prophecy, but this time, instead of [adonay](#) (1Ki 22:5), they used Jehovah as Zedekiah had done.

Warren Wiersbe on **All the prophets were prophesying** - All the other prophets agreed and shouted their approval. But it takes more than enthusiasm to win a war, especially when God has decreed otherwise. ([Bible Exposition Commentary](#))

Rod Mattoon on all the prophets - Here we see again that the majority was wrong. They were wrong at the Promised Land border when they said they could not defeat the giants in the land. The majority was wrong at Noah's Ark when they said it would not rain. They were wrong at Mt. Carmel when Elijah challenged Baal and his prophets.

1 Kings 22:13 Then the messenger who went to summon Micaiah spoke to him saying, **‘Behold now, the words of the prophets are uniformly favorable to the king. Please let your word be like the word of one of them, and speak favorably.’**

- **Behold now:** Ps 10:11 11:1 14:1 50:21 Isa 30:10,11 Ho 7:3 Am 7:13-17 Mic 2:6,7,11 1Co 2:14-16
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.”

1 Kings 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;

MESSENGER TELLS MICAIAH TO BE POLITICALLY CORRECT!

Then the messenger who went to summon Micaiah spoke to him saying, **‘Behold now, the words of the prophets are uniformly favorable to the king. Please let your word be like the word of one of them, and speak favorably** - Ahab's messenger attempts to bias Micaiah to give a pleasing message to Ahab. "Don't rock the boat!" The messenger must have been aware that Micaiah had previously spoken messages to Ahab which were not pleasing and in fact were messages he hated!

[David Guzik](#) has an interesting comment - This was a dramatic scene. Micaiah was brought out from prison (1 Kings 22:26 indicates that he came from prison). We see a prophet in rags and chains stand before two kings, ready to speak on behalf of the LORD.

Rod Mattoon applies the pressure put on Micaiah's preaching - Great pressure is put upon preachers and Christians today to be politically correct and not to rock any boats or take any stands against sin. Our pulpits have been compromised and gagged and our nation is suffocating. American churches have lost their saltiness and power. We have become so spiritually numb and cold as a nation that being politically correct is to be scripturally incorrect. When tyranny becomes accepted in those who govern us, then anarchy lurks in the shadows. When apathy for wickedness replaces morality, then iniquity festers and grows stronger. That is what is happening in America and will continue to happen unless revival takes place in our churches. To tolerate corruption is to give it liberty to affect areas that are still good. Corruption spreads. That is the nature of corruption. (cf Gal 5:9+).

1 Kings 22:14 But Micaiah said, **“As the LORD lives, what the LORD says to me, that I shall speak.”**

- what the Lord: Nu 22:38 24:13 2Ch 18:12,13 Jer 23:28 26:2,3 42:4 Eze 2:4-8 Eze 3:17-19 Ac 20:26,27 2Co 2:17 4:2 Ga 1:10
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

WHAT THE LORD SAYS I WILL SPEAK

But Micaiah said, “As the LORD lives, what the LORD says to me, that I shall speak- So far so good as they say. Micaiah expresses a firm commitment to speak only what Yahweh speaks to him, no matter the pressure.

Bob Utley - "As the Lord lives" This is a word play on the covenant name for Israel's Deity, YHWH, which is a form of the VERB "to be" (cf. Exod. 3:14-16). He is the ever-living, only-living God.

Rod Mattoon has a good application of How One Can Stand Alone for God...The Bible gives us a formula in Ephesians 6.

Ephesians 6:11—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

Several things are needed to stand for the Lord.

1. Comprehension of the Real Enemy

Ephesians 6:12—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Satan is the real enemy who is trying to destroy our soul. We must be willing to stand for God because of a concern and compassion for the lost. We should be willing to risk their anger and intimidation because their souls are at stake for eternity.

2. A Clear Conscience & Conviction for the Truth

Ephesians 6:13,14—Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

A clear conscience gives boldness in proclaiming the truth. This is why it is important to live a godly life. Being right with God and men gives confidence in ministry because your life is consistent with your message. There is no hypocrisy, hindrances, or stumbling blocks. Conviction of the truth gives security, strength, and confidence. I know I am saved and because of this I can tell others how to be saved. The Bible is truth.

John 17:17—Sanctify them through thy truth: thy word is truth.

John 8:32—And ye shall know the truth, and the truth shall make you free.

We are free to stand for God and be a witness for Christ. We are to know what we believe and be sure what you believe is right.

3. A Commitment to the Cause of Christ

Ephesians 6:15—And your feet shod with the preparation of the gospel of peace;

We are to be prepared to stand up for Christ.

1 Peter 3:15—But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

The time to make up your mind about standing for the Lord is now. Doing the will of God should be a priority in our lives no matter what the cost. Daniel stood for God in Babylon because he made up his mind to do this before he got there.

Daniel 1:8—But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

4. Concrete Faith & Confidence in God's Care

Ephesians 6:16—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

We are to stand because our lives are yielded to the Lord. We know that God knows our circumstances. Whatever happens to us has been cleared by the Lord. We know that all things work together for good. The three Hebrews had this attitude when they stood for God in Babylon and Job had it when he went through his trials.

Daniel 3:16-18—Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. [17] If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. [18] But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Job 13:15—Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

5. A Comprehension of the Scriptures & Salvation

Ephesians 6:17—And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

We don't stand because mentally we have fears which hinder us. The helmet deals with the head. We are to saturate our lives with Scripture. We are to know The Book... the Word of God.

Psalm 119:50—This is my comfort in my affliction: for thy word hath quickened me.

Quicken means "revived."

Romans 10:17—So then faith cometh by hearing, and hearing by the word of God.

Fear is conquered by faith.

6. Communion with God

Ephesians 6:18—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Prayer gives courage and boldness.

Acts 4:31—And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Daniel prayed even though he was threatened with death in the lions' den. His communion with God gave him courage and strength. All of these things will help us stand for God.

1 Kings 22:15 When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?" And he answered him, "Go up and succeed, and the LORD will give it into the hand of the king."

- shall we go: 1Ki 22:6
- Go and prosper: 1Ki 18:27 Jdg 10:14 2Ki 3:13 2Ch 18:14 Ec 11:9 Mt 26:45
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

MICAIAH'S MESSAGE TO SMOOTH TO BE TRUE

When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?" And he answered him, "Go up and succeed, and the LORD will give it into the hand of the king Micaiah gives the same message as the false prophets but does so sarcastically which even Ahab detected.

TSK - This was strong irony; they were the precise words of the false prophets; but were spoken by Micaiah in such a tone and manner as at once shewed Ahab that he did not believe, but ridiculed these words of uncertainty.

1 Kings 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?"

KJV 1 Kings 22:16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

BGT 1 Kings 22:16 κα ε πεν α τ βασιλε ς ποσ κικ γ ρκ ζω σε πως λαλ σ ς πρ ς με λ θειαν ν ν ματι κυρ ου

LXE 1 Kings 22:16 And the king said to him, How often shall I adjure thee, that thou speak to me truth in the name of the Lord?

NET 1 Kings 22:16 The king said to him, "How many times must I make you solemnly promise in the name of the LORD to tell me only the truth?"

CSB 1 Kings 22:16 But the king said to him, "How many times must I make you swear not to tell me anything but the truth in the name of Yahweh?"

ESV 1 Kings 22:16 But the king said to him, "How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?"

NIV 1 Kings 22:16 The king said to him, "How many times must I make you swear to tell me nothing but the truth in the name of the LORD?"

NLT 1 Kings 22:16 But the king replied sharply, "How many times must I demand that you speak only the truth to me when you speak for the LORD?"

NRS 1 Kings 22:16 But the king said to him, "How many times must I make you swear to tell me nothing but the truth in the name of the LORD?"

NJB 1 Kings 22:16 The king then said, 'How often must I put you on oath to tell me nothing but the truth in the name of Yahweh?'

- **I adjure:** Jos 6:26 1Sa 14:24 2Ch 18:15 Mt 26:63 Mk 5:7 Ac 19:13
- **to speak to me** Jer 42:3-6 Mt 22:16,17
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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?"

AHAB DETECTS MESSAGE IS NOT TRUE

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 - This reply by Ahab supports the premise that Ahab must have been accustomed to Micaiah's sarcasm in the past. But there is a more obvious reason Ahab picked up that this was not truly the prophecy Micaiah had for him. Recall in 1Ki 22:8 that Micaiah had always prophesied evil! While this prophecy would turn out to be evil, the truth is that he was agreeing with the 450 prophets and Ahab knew that was not Micaiah's style!

John Schultz: Most Bible scholars believe that Micaiah repeated the false prophets' words in a tone of voice that made them sound unbelievable, thus ridiculing their prediction

Paul Apple - Whether it was Micaiah's tone of voice or facial expression, Ahab knew the truth, which he hadn't wanted to know. And when Micaiah prophesied that the king's campaign would be victorious he knew that it would not be. Ahab didn't need false prophets to deceive him; he deceived himself.

G Campbell Morgan - "Ahab knew in his heart that Micaiah would not fear or flatter him, but only declare the word of Jehovah. This he construed into personal hatred... Hatred of the messenger of God is clear evidence of willful wickedness."

Pulpit Commentary observes: "As Ahab's inquiry is the echo of the question of ver. 6, so is Micaiah's response identical with the answer of the prophets. He simply echoes their words, of which, perhaps, he has been informed by the eunuch. There was an exquisite propriety in this. The question was insincere; the reply was ironical (cf. ... 1 Kings 18:27). Ahab is answered 'according to the multitude of his idols' (... Ezekiel 14:4). He wishes to be deceived, and he is deceived. No doubt Micaiah's mocking tone showed that his words were ironical; but Ahab's hollow tone had already proved to Micaiah that he was insincere; that he did not care to know the will of the Lord, and wanted prophets who would speak to him smooth things and prophesy deceits (... Isaiah 30:10)."

1 Kings 22:17 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.'"

- **I saw:** 1Sa 9:9 Jer 1:11-16 Eze 1:4 Ac 10:11-17

- **as sheep:** 1Ki 22:34-36 Nu 27:17 2Ch 18:16,17 Jer 23:1,2 50:6,17 Eze 34:4-6 Zec 10:2 13:7 Mt 9:36
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.'"

Numbers 27:16-17 "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation, 17 who will go out and come in before them, and who will lead them out and bring them in, so that **the congregation of the LORD will not be like sheep which have no shepherd.**"

SHEEP WITHOUT A SHEPHERD

So - Term of conclusion. Micaiah comes to the conclusion he might as well tell Ahab the truth!

he said, "I saw all Israel Scattered on the mountains, Like sheep which have no shepherd- Recall that Elijah had faced 450 prophets of Baal in 1 Kings 18:22 and now Micaiah faced 400 prophets of Ahab. God's prophets are not always (usually) in the majority and often (usually) are not popular (especially if the hearers are unbelievers)! Now Micaiah counters Zedekiah's dramatic, albeit natural, object lesson with a dramatic, supernatural "object lesson!" This is a picture of military defeat, Israel's forces in disarray. **Sheep** without a **shepherd** is a biblical metaphor for **a people without a leader**, especially a king. In figurative language, Micaiah is prophesying that Ahab will die.

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](#))

And the LORD said, 'These have no master. Let each of them return to his house in peace' This indicates that the soldiers will survive—but the war is lost, and their **master**, their king is gone.

1 Kings 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?"

- Did I not tell: 1Ki 22:8 Pr 10:24 27:22 29:1 Lu 11:45
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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?"

WHEN THE PROPHECY IS NOT WHAT ONE WANTS

Then the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?" This prophecy was one of Ahab's doom, the very truth he did not want to hear.

Rod Mattoon - Ahab said he wanted to know the truth, but he really didn't. His mind was already made up of what he was going to do. The world is filled with people who do not want to know God's truth.

Ahab wanted an ear tickling message which reminds me of many in the modern church in America

For the time will come when they will not endure sound doctrine; but **wanting to have their ears tickled**, they will accumulate for themselves teachers in accordance to their own desires (LIKE AHAB'S 400 "YES MEN!"), 4 and will turn away their ears from the truth and will turn aside to myths. (2Ti 4:3-4+)

1 Kings 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 by Him on His right and on His left.

- **Hear the:** Isa 1:10 28:14 Jer 2:4 29:20 42:15 Eze 13:2 Am 7:16
- **I saw the Lord:** 2Ch 18:18-22 Isa 6:1-3 Eze 1:26-28 Da 7:9,10 Ac 7:55,56 Rev 4:2-3
- **all the host:** Job 1:6 2:1 Ps 103:20,21 Isa 6:2,3 Zec 1:10 Mt 18:10 25:31 Heb 1:7,14 12:22 Rev 5:11
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

Revelation 4:2-3+ Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne. 3 And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance.

Titus 1:2+ in the hope of eternal life, which **God, Who cannot lie**, promised long ages ago,

GOD'S PROPHET IS NON-PROFIT TO AHAB

Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left - Now Micaiah speaks truth relating a vision of heaven God's Spirit had given him. He is explaining why the 400 prophets gave a false prophecy. On the positive side, Micaiah's vision reminds me of John's vision in Revelation 4:2-3+.

[Peter Pett](#) makes a good point about **Micaiah** - Ahab's life has been one of continual contact with prophets of YHWH as YHWH has (REPEATEDLY) sought to win him back to true obedience. Indeed that is the only reason why it has been portrayed in such detail, for the prophetic author's concern has been to demonstrate that the final fall of both Israel and Judah occurred in spite of all YHWH's attempts to prevent it. And now Ahab's life will end with a description of one final conflict with a prophet of YHWH, a conflict which illustrates the fact that Ahab's previous repentance had only been temporary, and that he had soon fallen back into his old ways.

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

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?”

QUESTION - [Can God lie?](#)

ANSWER - God is holy (Isaiah 6:3), and that quality makes it impossible for Him to lie. The holiness of God is His moral and ethical perfection, His absolute integrity that sets Him apart from all His creatures. God’s holiness is thus related to His transcendence. God does not conform to any standard of purity; He is the standard. God is absolutely holy with an infinite purity incapable of being changed. Because of His holiness, when God speaks, He will not and cannot lie. He never deceives; He never distorts or misrepresents what He says or does. Lying is against His nature.

Because God cannot lie, God’s Word, the Bible, is completely trustworthy (1 Kings 8:56; Psalm 119:160). “Every word of God is flawless” (Proverbs 30:5). God’s character and the communications that proceed from His character are purer than anything this world can produce: “The words of the LORD are flawless, like silver purified in a crucible, like gold refined seven times” (Psalm 12:6).

The basis of God’s promise to Abraham in Genesis 12 was God’s own unchanging nature; that is, God’s rock-solid attribute of truth makes everything He says utterly trustworthy: “Since there was no one greater for him to swear by, he swore by himself, saying, ‘I will surely bless you and give you many descendants’” (Hebrews 6:13-14). The text continues with the statement that “it is impossible for God to lie” (Hebrews 6:18).

If God could lie, He would not be transcendent; in fact, He would be just like us—humanity has a reputation for hiding, misrepresenting, and distorting truth. But “God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?” (Numbers 23:19).

From the very beginning, God has rewarded faith in Him (Genesis 15:6; Hebrews 11:6). Faith, or trust, can only be a good thing if its object is worthy of trust. Faith in an unreliable person or thing is a disadvantage. If God could lie, then His words would be suspect, and He would be unworthy of our trust. But, as it is, He is wholly dependable: “The works of his hands are faithful and just; all his precepts are trustworthy” (Psalm 111:7).

Jesus, who is “in very nature God” (Philippians 2:6), is “full of grace and truth” (John 1:14). Everything Jesus said and taught was the absolute truth. Everything He did reflected the truth. People such as Pilate will always be confused by the truth (John 18:38), but Jesus came “to testify to the truth” (verse 37). Jesus is, in fact, the Truth itself (John 14:6). Jesus cannot lie because God cannot lie, “and everyone who belongs to the truth knows [Jesus’] voice” (John 18:37, CEV).

God, who cannot lie, is of transcendent moral purity. He wants moral purity in His children as well. God cannot lie, and the followers of Christ should not lie: “Each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body” (Ephesians 4:25). “With whom does God dwell?” the psalmist asks. The answer, in part, is that God dwells with “the one . . . who speaks the truth from their heart” (Psalm 15:2). May we love the truth as God does.

Related Resources:

- [What does it mean that Satan is the father of lies \(John 8:44\)?](#)

- [What can we learn from the man of God and the lying prophet?](#)

1 Kings 22:20 "The LORD said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that.

NET 1 Kings 22:20 The LORD said, 'Who will deceive Ahab, so he will attack Ramoth Gilead and die there?' One said this and another that.

CSB 1 Kings 22:20 And the LORD said, 'Who will entice Ahab to march up and fall at Ramoth-gilead?' So one was saying this and another was saying that.

ESV 1 Kings 22:20 and the LORD said, 'Who will entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said one thing, and another said another.

NIV 1 Kings 22:20 And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that.

NLT 1 Kings 22:20 And the LORD said, 'Who can entice Ahab to go into battle against Ramoth-gilead so he can be killed?' "There were many suggestions,

- **entice** Job 12:16 Jer 4:10 Eze 14:9
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

PLANNING THE DOOM OF A KING

The LORD said, 'Who will entice ([pathah](#); Lxx - [apatao](#)) Ahab to go up and fall (die) at Ramoth-gilead?' And one said this while another said that - Paraphrased = "Then the Lord said, 'Who will lure Ahab into battle so that he is killed at Ramoth-gilead?' Notice that go up and fall indicates Yahweh has already given the death sentence to Ahab. One spirit proposed one plan, another suggested something else." As discussed in this section, the LORD is not the Author of the lie but as the Sovereign God He is able to use the lie for His purposes. Ahab had rejected God's grace, mercies and Word once too many times. Now God is saying essentially since Ahab did not want or receive the truth, he would now receive a lie.

Gustafson - God, in His sovereignty, can use evil spirits, or even Satan himself, to accomplish His purposes (Job 1:12; 2:5-6; Lk 22:31-32; 2 Cor 12:7). Satan and his agents can only go as far as God allows them. Genesis 50:20 and Psalm 76:10 show that God can even use wrongdoing to fulfill His plans. (Digital - [What the Bible Teaches: 1 and 2 Chronicles](#) or book - [WTBT 1 and 2 Chronicles](#))

Entice (deceive) ([066601](#)) **pathah** means to persuade or entice a person to sin. **Entice** means to attract artfully or adroitly or by arousing hope or desire and suggests drawing by artful or adroit means. The idea is to lead astray from one's true course. The **TWOT** adds that "The basic verb idea is "be open, spacious, wide," and might relate to the immature or simple one who is **open to all kinds of enticement**, not having developed a discriminating judgment as to what is right or wrong." One source adds that pathah is related to the word for "inexperienced." **Pathah** is used with a similar meaning in Delilah's enticement of Samson (Jdg 14:15, 16:5) to which Samson consented, costing him his divinely given supernatural power and ultimately his life.

Pathah in 1Ki 22:20-22 (2Chr 18:19-20) describes Jehovah using a spirit to entice Ahab. **TWOT** says "Another arresting usage of enticement is what happens when a man refuses to follow God's direction. He is enticed to do wrong to his ultimate hurt, a discipline or judgment for rejecting the Lord."

PATHAH - 24V - **allure(1), became...enticed(1), deceive(2), deceived(5), entice(9), enticed(1), entices(1), persuaded(1), prevailed(2), seduces(1), silly(1), simple(1)**. Exod. 22:16; Deut. 11:16; Jdg. 14:15; Jdg. 16:5; 2 Sam. 3:25; 1 Ki. 22:20; 1 Ki. 22:21; 1 Ki. 22:22; 2 Chr. 18:19; 2 Chr. 18:20; 2 Chr. 18:21; Job 5:2; Job 31:9; Job 31:27; Ps. 78:36; Prov. 1:10; Prov. 16:29; Prov. 24:28; Prov. 25:15; Jer. 20:7; Jer. 20:10; Ezek. 14:9; Hos. 2:14; Hos. 7:11

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.

1 Kings 22:21 “Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’”

- 1Ki 22:23 Job 1:6,7 2:1
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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?’”

TO ENTICE AHAB

Then a spirit came forward and stood before the LORD and said, 'I will entice him- This has to be a unclean spirit or demon (or even the devil - see Utley's remark below).

[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.

1 Kings 22:22 "The LORD said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice him and also prevail. Go and do so.'

- a lying spirit: Job 1:8-11 2:4-6 Joh 8:44 Ac 5:3,4 2Th 2:9,10 1Ti 4:1 1Jn 4:6 Rev 12:9,10 13:14 16:13,14 20:3,7,10
- Thou shalt: 1Ki 22:20 Jdg 9:23 Job 12:16 Ps 109:17 2Th 2:10-12 Rev 17:17
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.'

2 Thessalonians 2:10-12+ and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. 11 For this reason God will send upon them a deluding influence so that they will believe what is false, 12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

GOD'S VERDICT ON AHAB YOU TIME HAS RUN OUT!

The LORD said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice him and also prevail. Go and do so - For the non-lying God this passage seems incongruous with His character. But if we allow the context to aid in the interpretation, we see that while God sovereignly allowed the deceiving spirit to speak through the prophets, He is not the author of their lying but is simply controlling how it is used. And in the context, it is used to speak to Ahab who has repeatedly rejected the truth God has graciously shown him. The result is that he would be judged for his unbelief and part of that judgment was to receive prophecy from deceiving spirits. It is analogous to all who reject God's Word of truth in the end times. They will be given over to their deceived mind and the greatest human deceiver, the Antichrist, will be allowed to feed them lies and deception. The important point to keep in mind is that God is NOT the author of the lies and deception but He can and does use deception (as when He allows deceiving spirits to do their deeds) as a means of judgment.

John MacArthur on the **deceiving spirit** - This must be Satan, whom the Lord allowed to speak through 400 demons who indwelt the 400 false prophets.

Raymond Dillard - This section of the Micaiah narrative gives graphic expression to the claim of the later canonical prophets that the false prophets were speaking lies (Jer 23:14, 25-26, 32; 27:10, 15; Ezek 13:8, 9, 19; Zech 10:2; 13:3). For delusion as a motif of divine punishment, cf. Matt 24:23-24; 2 Thess 2:9-12; Rev 13:13-14; 19:20. (See [2 Chronicles, Volume 15 - Page 142](#))

Warren Wiersbe - That the God of truth should allow a lying spirit to accomplish His work is a puzzle to some people, but it's no different from God permitting Satan to attack Job (Job 1-2) or to motivate Judas to betray Jesus (John 13:21-30+). God deals with people on the basis of their character. "With the pure You will show Yourself pure; and with the devious [crooked, niv] You will show Yourself shrewd" (Ps. 18:26, nkjv). Ahab was fighting against God, and like any good boxer or wrestler, the Lord anticipated his moves and countered with the right response. Ahab was a consummate liar and the Lord dealt with him according to his character. God didn't lie to Ahab; quite the contrary, through the lips of Micaiah He told the truth and gave Ahab fair warning of what lay ahead. ([Bible Exposition Commentary](#))

David Guzik - Some people forget that Satan and his fellow fallen angels have access to heaven (Job 1:6, Revelation 12:10). There is a well-intentioned but mistaken teaching that *God can allow no evil in His presence*, meaning that Satan and other fallen angels could not be in His presence. These passages show that God *can* allow evil in His presence, though He can have no *fellowship* with

evil and one day all evil will be removed from His presence (Revelation 20:14-15).....Apparently, one of the *fallen* angels volunteered for this task. Since Ahab wanted to be deceived, God would give him what He wanted, using a willing fallen angel who worked through willing unfaithful prophets.

Bob Utley - In 2Ch 18:20 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.

Paul Apple points out that "Another view is that Satan initiated and superintended demonic activity, which God permitted (cf. 2 Sam. 24:1; 1 Chron. 21:1; Job 1:13-22; 2:7; Zech. 3:1; Matt. 12:24; John 8:44)."

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

The following excerpt is from **Gregory H Harris'** paper "[Does God Deceive? The "Deluding Influence" Of Second Thessalonians 2:11](#)" (click here for the full article and see the footnotes in that article)

Preliminary Considerations Regarding Deception - From the earliest deception of Eve in Genesis 3 up through Satan's final attempt to deceive the world in Revelation 20, deception has played a significant role in the history of man. It is fitting that Scripture presents Satan at both the first and last efforts to deceive mankind, because ultimately all religious deception is traceable to Satan, "the serpent of old. .. who deceives the whole world" (Rev 12:9).¹ Multiple verses in Scripture bear witness of this, such as John 8:44, which states of Satan, "Whenever he speaks a lie, he speaks from his own nature, for he is a liar, and the father of lies."² Two other verses specifically identify Satan's role as a deceiver, especially in regard to the fall of man. In 2 Cor 11:3 Paul warned, "But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ." In an even more succinct statement, Paul later wrote in 1 Tim 2:14, "[I]t was not Adam who was first deceived, but the woman being quite deceived, fell into transgression." **Deception**, at its core, is a lie in place of the truth. The NT words repeatedly used for deception, **πλανᾶω** (**planaō**) and **πατάω** (**apataō**), bear this out.³ The two words are used interchangeably throughout Scripture and seem to have no major distinction between them.⁴ The verb **planaō** is rendered "to cause to wander, lead astray,"⁵ or "to lead astray, mislead by means of deception."⁶ The passive voice conveys the idea, "to let oneself be misled, deceived."⁷ The noun derivative "deception" (**πλάνη**, **plane**) means, "wandering from the path of truth, error, delusion, deceit, deception to which one is subject."⁸ That satanic deception always stands in contrast to the standard of God's revelatory truth is of utmost importance.⁹ The other Greek verb for deception, **apataō**, does not occur as frequently in the NT as **planaō**, but it likewise conveys the idea of deceiving, cheating, or misleading someone.¹⁰ An intensified derivative (**ἑξαπατάω**, **exapataō**) expresses a strengthened form of deception.¹¹

The Bible repeatedly uses both words for Satan's activities of deception in history past as well as for the deception associated with the future Tribulation. In fact, the Tribulation will be a time of satanic deception unlike any other in history. As bad as Satan's previous deceptions have been, it will pale in comparison to what awaits the world ahead. Every major NT passage that details events and persons operative during the Tribulation (Matthew 24–25/Mark 13; 2 Thessalonians 2; Revelation 4–20) presents statements and warnings about tribulational deception.¹² Both Greek words for deception occur repeatedly, with forms of **planaō** occurring more in Revelation than in any other NT book.¹³ In fact, not only does the Bible predict a greatly intensified deception during the Tribulation, it also discloses the agents of that deception. Specific agents of deception will be false Christs (Matt 24:4–5; Mark 13:5–6), false prophets (Matt 24:11; Mark 13:22), the Antichrist (Dan 8:25; 2 Thess 2:10; 2 John 7), Satan (Rev 12:9; 20:2–3, 7–8, 10), the false prophet (13:14; 19:20), Babylon (18:23), and in a completely different sense to be discussed below, God (2 Thess. 2:11).¹⁴.....

First Kings 22:22

First Kgs 22:22 is the initial biblical account that associates God's use of deception to suit His purpose. Here God instructed a spirit who volunteered to be a deceiving spirit among the false prophets of King Ahab, "You are to entice³⁴ him and also prevail. Go and do so." Wide disagreement exists among scholars concerning the identity of this spirit. Whether the spirit is an angel of God,³⁵ a demonic being,³⁶ or Satan Himself,³⁷ is not the primary focus of this article. God's role in commanding the deception to occur is the

main point. In this episode God commissioned the spirit, either holy or evil, to deceive, something not normally associated with the God who cannot lie (Heb 6:18).

Contextual factors in 1 Kings 22 help to understand this occasion when God employed deception to accomplish His purpose. The chapter records the encounter of Micaiah the prophet as he stood against kings Ahab and Jehoshaphat and their collective prophetic corps. The pending issue was Syria's possession of Ramoth Gilead, a town Ahab felt rightly belonged to Israel. Before going into battle to recapture the city, Jehoshaphat requested that an inquiry be made of the LORD (22:5). Ahab gathered approximately four hundred prophets before him,³⁸ all of whom counseled going into battle, assuring the kings "the Lord [also LORD] will give it into the hand of the king" (22:6, 11–12).

Despite the unanimity of the prophets' decree, Jehoshaphat was not convinced. Instead he asked, "Is there not yet a prophet of the LORD here, that we may inquire of him?" (22:7). Ahab summoned Micaiah, who was asked by the messenger to speak favorably to the king (22:13). Micaiah's response establishes a crucial aspect in understanding the deception that will follow. In 1 Kgs 22:14 Micaiah declared, "As the LORD lives, what the LORD says to me, that I will speak." When asked by the king concerning the pending attack, Micaiah mockingly responded by mimicking the prophets, telling Ahab to go to battle because the LORD will give victory to the king (22:15). Something in the prophet's demeanor must have reflected his sarcasm. Ahab readily recognized Micaiah's insincerity, issuing a second crucial injunction that dramatically changes the course of the conversation. The king chastened Micaiah, saying, "How many times must I adjure you to speak to me nothing but the truth in the name of the LORD" (22:16). Thus, the core issue comes to the forefront: who speaks for God, or, more precisely, what is the truth of God?³⁹ That two distinct sides existed who both made claim to speaking divine truth is foundational in understanding God's upcoming use of deception. Both sources of "truth" could not be correct; neither could both opposing factions speak for God. One or both were false.

After prophesying that the attack would end in certain defeat and destruction, Micaiah revealed the heretofore unknown spiritual realities beyond the present earthly realm in 1 Kgs 22:19–23: "Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the LORD said, 'Who will entice Ahab to go up and fall at Ramoth Gilead?' And one said this while another said that. Then a spirit came forward and stood before the LORD and said, 'I will entice him.' And the LORD said to him, 'How?' And He said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice him and also prevail. Go and do so.' Now therefore, behold, the LORD has put a deceiving spirit in the mouth of all these your prophets, and the LORD has proclaimed disaster against you." Three times in this account a form of פַּתָּה (pātāh) is used (22:20–22). That a means of deception will be employed by God is also seen in the twofold use of "deceiving spirit" (רוּחַ שָׁקֶר, rūah šeqer). The verb שָׁקַר (šāqar), a close synonym of pātāh, is used of breaking a promise or of words or activities which are false because they are without any factual basis.⁴⁰

God's sending of a member from the host of heaven to be a deceiving spirit may surprise some, but other factors are relevant.⁴¹ First, it is difficult to call God a liar or deceiver when He announced before Ahab went to battle that a deceiving spirit had been placed in the mouths of all his prophets and that certain defeat awaited Ahab.⁴² Second, God sent a spirit to counsel Ahab to take the wrong course of action Ahab had already decided to take. God did not lure Ahab into sin, nor did God entice him to change his intentions. Simply put, God did not lead Ahab into sin. Ahab had already determined what he intended to do; he was simply looking for religious permission to pursue his own course of action, and even that permission came only because of the request of Jehoshaphat. Nothing—including God's specific revelation whereby He had proclaimed disaster against Ahab (22:23, 28)—would deter him.

A sequential development occurs in the broader context of 1 Kings 22, especially in reference to divine truth. In addition to the revelatory truth of the OT up to that time, God also set forth His truth by means of Elijah (1 Kings 17), and His other true prophets (19:10, 14), including Micaiah (22:13–28). Ahab rejected God's truth and ultimately became responsible for the deaths of the majority of God's prophets (19:10, 14). Ahab replaced God's revealed truth with "another truth" by erecting an altar to and worshiping Baal (16:31–32), making the Asherah (18:19), as well as giving place to the hundreds of false prophets associated with these false gods. The four hundred false prophets also replaced God's truth when they traced their message to the true God of Israel (22:11–12). Ahab did not believe God's revealed truth but instead readily accepted multiple sources of falsehood. Ironically, God then used "other truth" Ahab had chosen as a means of judgment against him. Despite his disguise and precautions, Ahab died in battle, true to the prophetic word of the LORD through the prophet Micaiah (22:29–38).

Here is an excerpt from an excellent discussion by **Robert Chisholm Jr's** paper **Does God Deceive?** ([Click here for access to the full paper](#) - [there is a nominal cost of \\$5 per month](#) but you can cancel after a month) ---

The Bible repeatedly affirms that God is truthful and does not lie or tempt people to sin. The mercenary prophet Balaam informed Balak, "God is not a man, that he should lie" (Num. 23:19).¹ Samuel said to Saul, "The Glory of Israel does not lie" (1 Sam. 15:29). David called Him "the God of truth" (Ps. 31:5), while the apostle Paul stated without qualification that He cannot lie (Titus 1:2). According to James, "God cannot be tempted by evil, nor does he tempt anyone" (1:13).

Despite these affirmations, the Bible sometimes describes God as deceiving individuals and/or as enticing them to commit self-destructive and even sinful acts. Micaiah's vision of the heavenly assembly pictures God instigating and authorizing the deception of King Ahab (1 Kings 22:19–22). The Lord initiated the heavenly meeting with the question, “Who will entice Ahab into attacking Ramoth-Gilead and going to his death there?” (v. 20). As the scene unfolded, a spirit volunteered to entice Ahab by being “a lying spirit in the mouths of all his prophets” (v. 22). Putting His stamp of approval on the proposal, the Lord commissioned the spirit to carry out the assigned task. In summarizing what he had seen, the prophet stated flatly, “The Lord has put a lying spirit in the mouths of all these prophets of yours” (v. 23).

In a similar vein Jeremiah attributed the false prophets' message to divine deception. He lamented, “Ah, Sovereign Lord, how completely you have deceived this people and Jerusalem by saying, ‘You will have peace,’ when the sword is at our throats” (Jer. 4:10). In Ezekiel 14:9 the Lord made clear that a prophet who compromises the faith and cooperates with idolaters is the object of divine deception. “And if the prophet is enticed to utter a prophecy, I the Lord have enticed that prophet, and I will stretch out my hand against him and destroy him from among my people Israel.” According to 2 Samuel 24:1 the Lord's anger against Israel prompted Him to entice David to take a census of the people, an action David later confessed as sin (vv. 10, 17) and one that brought severe divine judgment down on the nation (vv. 11–16). Paul predicted that God will send unbelievers “a powerful delusion so that they will believe [Satan's] lie” and “be condemned” for their wickedness (2 Thess. 2:11–12).

How does one reconcile the apparent contradiction between verses that affirm God's truthfulness and those that picture Him deceiving individuals? Some interpret the data along dualistic lines, proposing that God has a demonic or dark side.² Others propose that God, rather than causing or actively promoting such deception, only allowed or permitted it,³ as if this indirect involvement somehow absolves God of complicity in the deed and preserves His moral and ethical purity. Through theological sleight of hand, some advocates of this approach even make Satan the culprit.⁴ But these approaches do not reflect sound exegesis.

This article seeks to resolve the tension through an exegetical analysis of passages that describe God deceiving individuals and a survey of passages that affirm His truthfulness.⁵ The article's thesis is this: God is truthful in that He keeps His unconditional promises to His people and fulfills His sovereign decrees and oaths. God's commitment to truthfulness, however, does not mean that He never uses deceit as a method of judgment on sinners. But He does so without compromising His truthful character and commitment to righteousness.

DIVINE DECEPTION AND ENTICEMENT TO EVIL - MICAIAH'S VISION

When Micaiah the prophet was summoned before Ahab, a royal official told the prophet to confirm the message of the court prophets, who were unanimously assuring the king of victory in an upcoming battle (1 Kings 22:13).⁶ Though Micaiah vowed he would relate only what the Lord told him (v. 14), he too assured Ahab of victory (v. 15). Suspecting that Micaiah was being less than sincere (v. 16), the king pressed Micaiah for the truth. The prophet then described Israel as being scattered like sheep without a shepherd, indicating that Israel would be defeated in the upcoming battle and lose its royal leader (v. 17). When Ahab complained to his guest Jehoshaphat about Micaiah's uncooperative attitude (v. 18; cf. v. 8), the prophet proclaimed the word of the Lord to the king. His prophetic message contained a report of a heavenly scene Micaiah had witnessed (vv. 19–22) and a summary statement denouncing Ahab's prophets and pronouncing the king's demise (v. 23).

In his vision Micaiah saw the Lord seated on His throne flanked by His heavenly assembly (v. 19). The Lord initiated matters by asking, “Who will entice Ahab into attacking Ramoth-gilead?” (v. 20). After various suggestions were offered, a spirit approached and volunteered to carry out the Lord's wishes. When the spirit said, “I will entice him” (v. 21), the Lord asked for a more detailed description of the proposal. The spirit explained that he would “be a lying spirit in the mouths of all his prophets” (v. 22a). The Lord then authorized the deception⁷ and sent him on his way (v. 22b). Micaiah concluded that the Lord had put “a lying spirit in the mouths” of the false prophets, and that the Lord had “decreed disaster” against Ahab (v. 23). It is difficult, if not impossible, to deny that the Lord was the source of this deception. His initial question set the agenda as one of deception and He authorized the spirit to carry out the proposed deceit. Verse 23 directly attributes the deceptive plot to the Lord and relates it to His sovereign decree to destroy Ahab.⁸

The verb פָּתָה (the Piel stem of פָּתַח, “to be simple”) is a key word in this account. It appears in the Lord's initial question (v. 20), the spirit's proposal (v. 21), and the Lord's commission (v. 22). Elsewhere the Piel form of this verb appears in a variety of contexts and carries various nuances, including “to deceive, entice, seduce, allure, trick, persuade.” In the human realm it is used of a woman enticing a man (Samson in both cases) to divulge a secret (Judg. 14:15; 16:5), of sinners enticing an individual to join them (Prov. 1:10; 16:29), of someone supposedly tricking another (by pretending to be a friend) so he can spy on him (2 Sam. 3:25), and of a false witness deceiving a court with lies (Prov. 24:28). Israel attempted to deceive the Lord by lying to Him and pretending to be loyal when they were actually disobedient (Ps. 78:36–37). In Hosea 2:14 the Lord, taking the role of a romantic lover, announced He would “allure” or “seduce” Israel after leading her back into the wilderness. (The verb has this same sexual nuance in Exodus 22:16.) The passive Pual is used in Proverbs 25:15 of a king being persuaded by one who is patient. In 1 Kings 22:20–22 the nuance “to

entice” or “to deceive” fits best for פִּתְּה because a lie (the assurance of victory; vv. 6, 11–12) is the means whereby the spirit accomplished his mission.

This account raises at least three pertinent questions. First, after Micaiah vowed he would declare only the Lord’s word (v. 14), why did he give the king a false message of victory (v. 15b)? The most reasonable answer to this question is that the false message of victory was, in a sense, the Lord’s word.⁹ As already noted, the following vision makes it apparent that the Lord, by commissioning the spirit to be a “lying spirit in the mouths of all his [Ahab’s] prophets,” was the ultimate source of the false prophecy. He instigated and authorized the ruse. Therefore it was entirely consistent with God’s program that Micaiah should proclaim this same deceptive message. Only when the king insisted on the truth (אֱמֶת, “truth,” was used by Ahab in v. 16, but not by Micaiah in v. 14), did Micaiah give him an accurate prophecy of how the battle would turn out. Micaiah’s actions support the thesis that the deception was authorized by the Lord, for otherwise this prophet of the Lord, who had consistently spoken the truth in the past (cf. v. 8), would not vow to speak only God’s word and then turn right around and give a false prophecy. The key here is that Micaiah did not necessarily vow to tell the truth, but only the word of the Lord, which in this case was a false oracle of victory!

A second pertinent question concerns the identity of the spirit. Who was this spirit that volunteered for this mission of deception? Verse 21 simply calls him הָרוּחַ, “the spirit.” He seems to be a member of the “host of heaven” (צְבָא הַשָּׁמַיִם, v. 19), a phrase that consistently refers elsewhere to the heavenly luminaries (stars and planets¹⁰) that populate the divine/heavenly assembly in both mythological and prescientific Israelite thinking (see, e.g., Job 38:7; Isa. 14:13). Does the context provide any other clues to his identity? Perhaps. The significance of the article prefixed to רוּחַ is uncertain, but it could contain a clue to this spirit’s identity, especially when interpreted in light of verse 24.¹¹ It is possible and probably even likely that the article is used in a generic or dramatic sense and should be translated, “a spirit.” In the latter case it would show that this spirit was vivid and definite in the mind of Micaiah the storyteller.¹² However, if one insists that the article indicates a well-known or universally known spirit, the following context provides a likely referent. Verse 24 tells how Zedekiah slapped Micaiah in the face and then asked sarcastically, “Which way did the spirit from the Lord רוּחַ־יְהוָה, lit., ‘the spirit of the Lord’] go when he went from me to speak to you?” Elsewhere when the phrase “the spirit of the Lord” refers to the divine spirit (rather than the divine breath or mind; Isa. 40:7, 13), the spirit energizes an individual or group for special tasks¹³ or moves someone to prophesy.¹⁴ This raises the possibility that the deceiving spirit of 1 Kings 22:20–23 is the same as the divine spirit mentioned by Zedekiah in verse 24.¹⁵ This would explain why the article is used on רוּחַ; he can be called “the spirit” because he is the well-known spirit who energizes the prophets. If so, the irony of the passage is profound. God sent His spirit to deceive Ahab by being a lying spirit in the mouths of the king’s prophets. Zedekiah correctly argued that he was an instrument of the divine spirit; what he failed to realize was that the spirit was using him to deceive, not to convey the truth.

Third, did Micaiah’s revelation of the truth negate the deception? After all, it seems God deceived Ahab, but then turned right around and informed him of the deception. In this case can it be said God deceived the king? One could interpret this turn of events as proof that God really wanted to move Ahab to repentance, rather than lead him to his demise.¹⁶ However, it is important to remember that Micaiah did not volunteer the truth; Ahab insisted on it. There is nothing in the passage to indicate God was planning to reveal the truth to Ahab, or that He felt compelled to do so. Ironically Micaiah’s proclamation of the truth, rather than indicating that God was trying to move Ahab to repentance or that He was compelled to be truthful, shows how effective the divine deception had been. Ahab asked for the truth and received it, but he still insisted on believing the oracle of victory. Why? Because his own self-will (cf. vv. 3–4a) was corroborated by the deceiving message of the prophetic majority. Ahab had consistently rejected the prophetic word in the past; he viewed prophets like Elijah and Micaiah as troublemakers rather than instruments of God (18:17; 22:8). When Ahab killed Naboth, God decreed his demise; even when Ahab exhibited genuine sorrow for his sin, God merely changed the chronology, not the certainty, of Ahab’s downfall (21:27–29). Ahab’s downfall was certain because it had been sealed by divine decree (chap. 21). The divine deception recorded in chapter 22 facilitated the decreed judgment.

In conclusion God Himself instigated and authorized the deception of Ahab, as indicated by the Lord’s initial question to the assembly (1Ki 22:20), His commission to the spirit (1Ki 22:22), and Micaiah’s willingness to prophesy a lie after he had vowed to speak only the word of the Lord (1Ki 22:14–15). If the spirit of 1Ki 22:20–23 can be identified with the divine spirit that energizes prophecy (1Ki 22:24), this thesis is further corroborated. The introduction of the truth, rather than ameliorating the deception, shows how effective it was. Even when faced with the truth, Ahab insisted on charging into battle, for the lying spirit working through the prophetic majority had convinced him he would be victorious.

Norman Geisler - [When Critics Ask](#) - 1 KINGS 22:22—How could God use “lying spirits” to do His will since He forbids lying?

PROBLEM: The Scriptures teach that God is truth (Deut. 32:4) and that it is impossible for Him to lie (Heb. 6:18). Furthermore, God commands us not to lie (Ex. 20:16), and He will severely punish those who do (Rev. 21:8). And yet, in spite of all this, God is portrayed in this passage as enlisting lying spirits to entice wicked king Ahab to seal his own doom. The text says, “Now therefore,

look! The Lord has put a lying spirit in the mouth of all these prophets of yours” (v. 23).

SOLUTION: Several factors should be considered in understanding this situation. First, this is a vision. As such, it is a dramatic picture of God’s sovereign authority spelled out in regal imagery. Second, this dramatic vision represents God in all His sweeping authority so that even evil spirits are represented as being subjected to His ultimate control. Third, the God of the Bible, in contrast to gods of pagan religions, is in sovereign control of everything, including the forces of evil which He uses to accomplish His good purposes (cf. Job 1–3). Fourth, the Bible sometimes speaks of God “hardening” people’s hearts (see comments on Ro 9:17) or even sending them strong delusions (2Th 2:11). However, on closer examination of the text, we discover that God did this only on those who freely harden their own hearts (Ex 8:15) and who “did not believe the truth” (2Th 2:12). In short, God is not commending lying here. He is simply utilizing it to accomplish His purposes. God is not promoting lying, but permitting it to bring judgment on evil. That is, God, for His own purposes of justice, allowed Ahab to be deceived by evil spirits whom He knew in His omniscience would be used to accomplish His sovereign and good will.

Gleason Archer in [New International Encyclopedia of Bible Difficulties](#) addresses the similar paradoxical point in 2Th 2:11 - If God condemns all liars to the lake of fire (Rev. 21:8), how was it that He put a lying spirit in the mouths of the prophets of Ahab (1 Kings 22:23) or a deluding influence of men in the last days so that they believe what is false (2 Thess. 2:11+)?

The answer to this question is found in the verses preceding (**CONTEXT IS KING FOR ACCURATE INTERPRETATION**), that is, 2 Thessalonians 2:9–10+, which speak of the coming of the “lawless one” (i.e., Antichrist) “with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of truth so as to be saved” (NASB). In other words, God turns over to the baneful influence of Satan, the Prince of Lies, those who have of their own free will chosen not to listen to the truth but who by preference cleave to error. God furnishes no guarantee that He will disabuse sinners of error if they really prefer error to the truth. There is no reason why He should.

As for the prophets of Ahab who falsely predicted victory for him if he should attempt the recapture of Ramoth-gilead from the Syrians, he fell into this same category. He did not want to know the truth of God; he hated and opposed God’s moral law wherever it went counter to his own will. Therefore he could expect no guidance from God in the matter of besieging Ramoth-gilead. Ahab’s time had run out. His confiscation of the vineyard of Naboth on the basis of a trumped-up charge for which Naboth was stoned to death was a crime for which he had to pay. Therefore the decision of God and His angels in heavenly conference—as Micaiah plainly told Ahab in the presence of Jehoshaphat—was to send a lying spirit to incline the whole pack of court prophets to give Ahab the same encouragement to march into a battle that would cost him his life (1 Kings 22:18–23).

The faith in a lie that God permitted or even encouraged in each of these cases simply represented the outworking of the moral law. If men refuse the true God, they will have to make do with a false idol of their own devising. If they reject the truth, they must be content to feed on falsehood.

1 Kings 22:23 “Now therefore, behold, the LORD has put a deceiving spirit in the mouth of all these your prophets; and the LORD has proclaimed disaster against you.”

- **the LORD:** Ex 4:21 10:20 De 2:30 2Ch 25:16 Isa 6:9,10 44:20 Eze 14:3-5,9 Mt 13:13-15 24:24,25
- **and the Lord:** 1Ki 22:8-11 20:42 21:19 Nu 23:19,20 24:13 Isa 3:11
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.”

Numbers 23:19 God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

GOD'S SOVEREIGNTY AND FINAL JUDGMENT ON AHAB

Now therefore, behold, the LORD has put a deceiving spirit in the mouth of all these your prophets; and the LORD has proclaimed disaster against you - Note the phrase **the LORD has put a deceiving spirit** is not to accuse the LORD of evil, but to show He is sovereign over the deceiving spirit, permitting him to deceive but not Himself causing the deceit. Note also the fact that one deceiving spirit was supernaturally allowed to affect all 400 prophets with the same lying message! Micaiah states flatly that the

400 prophets' prophecy was false because the sovereign God had allowed the deceiving spirit to speak through all 400 so-called. Then he went on to bluntly prophesy Ahab's doom which was from the LORD. This truth did not register with the willful king. He refused to believe the truth and instead believed the lie and paid for it with his life!

*"He who hates truth
will be the dupe of lies"*
-- William Cowper

Robert Chisholm Jr adds that "Even when faced with the truth, Ahab insisted on charging into battle, for the lying spirit working through the prophetic majority had convinced him he would be victorious." I would add that deception can be deadly! ([Does God Deceive?](#))

Ryrie emphasizes that once again we see the juxtaposition of divine sovereignty and human responsibility writing that "The Lord permitted a deceiving spirit to control the prophets and give Ahab the wrong advice. Nonetheless, Ahab made a responsible choice, having been warned of the truth by Micaiah." (Borrow [Ryrie Study Bible](#)).

1 Kings 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?"

KJV 1 Kings 22:24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

BGT 1 Kings 22:24 κα προσ λθεν Σεδεκιου υ ς Χανανα κα π ταξεν τ ν Μιχαιαν π τ ν σιαγ να κα ε πεν πο ον πνε μα κυρ ου τ λαλ σαν ν σο

LXE 1 Kings 22:24 And Sedekias the son of Chanaan came near and smote Michaias on the cheek, and said, What sort of a spirit of the Lord has spoken in thee?

NET 1 Kings 22:24 Zedekiah son of Kenaanah approached, hit Micaiah on the jaw, and said, "Which way did the LORD's spirit go when he went from me to speak to you?"

CSB 1 Kings 22:24 Then Zedekiah son of Chenaanah came up, hit Micaiah in the face, and demanded, "Did the Spirit of the LORD leave me to speak to you?"

ESV 1 Kings 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 go from me to speak to you?"

NIV 1 Kings 22:24 Then Zedekiah son of Kenaanah went up and slapped Micaiah in the face. "Which way did the spirit from the LORD go when he went from me to speak to you?" he asked.

NLT 1 Kings 22:24 Then Zedekiah son of Kenaanah walked up to Micaiah and slapped him across the face. "Since when did the Spirit of the LORD leave me to speak to you?" he demanded.

NRS 1 Kings 22:24 Then Zedekiah son of Chenaanah came up to Micaiah, slapped him on the cheek, and said, "Which way did the spirit of the LORD pass from me to speak to you?"

NJB 1 Kings 22:24 Zedekiah son of Chenaanah then came up, struck Micaiah on the cheek and said, 'Which way did Yahweh's spirit leave me, to speak to you?'

Loose paraphrase - Oh really?" Zedekiah said, hitting Micaiah in the face. "So now you're the prophet? When exactly did God stop speaking through me and start using you?"

- **Zedekiah:** 1Ki 22:11
- **struck Micaiah:** 2Ch 18:23-24 Isa 50:5,6 La 3:30 Mic 5:1 Mk 14:65 15:19,20 Joh 15:18,20 Ac 23:2
- **How did the Spirit** Jer 28:10,11 29:26,27 Mt 26:68 Mt 27:42,43
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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?"

2 Timothy 3:12-13+ Indeed, all (**HOW MANY?**) who desire to live godly in Christ Jesus will be persecuted. 13

But evil men and impostors will proceed from bad to worse, **deceiving and being deceived**.

FALSE PROPHET ZEDEKIAH REBUKES TRUE PROPHET MICAIAH

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 - The true prophet Micaiah was struck physically and verbally for speaking the truth! Zedekiah had a "spirit" but it was surely not the Holy Spirit. He is either deceived and/or simply blatantly lying for dramatic effect. One might paraphrase Zedekiah as ‘So, you think God’s Spirit left me and started talking to you instead?’”

THOUGHT - The true prophet suffered alone for his commitment to the truth. Have you ever had this experience? If you stand for the Word for very long in your walk, you can rest assured persecution is coming! One of the promises you probably won't find in those little collections of "God's Promises" is 2Ti 3:12+ where Paul clearly states "Indeed, all who desire to live godly in Christ Jesus will be persecuted." That's a promise! Persecution is 100% guaranteed if you are living godly in Christ Jesus! (cf the "gift of grace" in Php 1:29+, cf Mt 5:10-12+, John 15:19-21+, Acts 14:22+, etc, etc). Persecution is not a popular pulpit message, but it is very needful. I had been a believer for about 8 years and was continually involved in leading Bible studies and discipling men. Then it came out of the blue! Persecution came from men within the church and it almost made me want to throw in the towel. Why? Because I had never been taught the principle of persecution is coming if you are serious about Jesus! So beloved, do not be surprised like I was when it comes! (See [Is suffering for Christ always going to be a part of being a follower of Christ?](#))

1 Kings 22:25 Micaiah said, “Behold, you shall see on that day when you enter an inner room to hide yourself.”

CSB 1 Kings 22:25 Micaiah replied, "You will soon see when you go to hide yourself in an inner chamber on that day."

ESV 1 Kings 22:25 And Micaiah said, "Behold, you shall see on that day when you go into an inner chamber to hide yourself."

NIV 1 Kings 22:25 Micaiah replied, "You will find out on the day you go to hide in an inner room."

NLT 1 Kings 22:25 And Micaiah replied, "You will find out soon enough when you are trying to hide in some secret room!"

Loose paraphrase - "Talk bold now—but you'll get it when you're cowering behind a door, trying not to be found."

Loose paraphrase - "One day, when you're hiding in a quiet room, terrified for your life, you'll realize I spoke the truth."

- **Behold:** Nu 31:8 Isa 9:14-16 Jer 23:15 28:16,17 29:21,22,32 Am 7:17 2Pe 2:1 Rev 19:20
- into an inner chamber: or, from chamber to chamber, Heb. a chamber in a chamber, 1Ki 20:30
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

MICAIAH'S PROPHETIC WARNING TO ZEDEKIAH

Micaiah said, “Behold, you shall see on that day when you enter an inner room to hide yourself- You will see on that day is a bit of a pun here, for Zedekiah was masquerading as a divine seer, but the fact is that he would not be able to truly **see** until that coming day when he hid himself in an inner room! The true prophet now prophesies against Zedekiah. What day is Micaiah referring to? In context, this is most likely the day the news filters back to Samaria and to all the false prophets that their prophecy was a lie and it cost the life of the king! In fear he will **enter an inner room to hide**. The idea is that Zedekiah would see the truth when he is forced to flee and hide behind closed doors. I am reminded of R G Lee's classic sermon [Pay Day, Some Day!](#)

1 Kings 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;

- carry him back: 1Ki 22:9
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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;

AHAB HAS HEARD ENOUGH FROM MICAIAH

Then the king of Israel said, “Take Micaiah and return him to Amon the governor of the city(in charge of civil or military order), **and to Joash the king’s son** - Jeremiah was similarly imprisoned in the house of the king’s son because he was a possible source of demoralization for the army (Jer 38:1–6). Note the verb **return him** (Hebrew verb [shub/sub](#) describes movement back to the point/place of departure) strongly suggesting that Micaiah had already been in prison. Given that truth this is a bold prophecy by Micaiah because he could have prophesied a lie and may have been released from prison! Micaiah true to his calling determined to be faithful, not popular!

*It costs more to be faithful
than to be popular.*

William Barnes: Both names are otherwise unknown. “Amon” probably means “master workman” (BDB 54c), but it could refer to the famous Egyptian deity of that name. “Joash” (“Yahweh has given” [HALOT 393]) is probably literally a descendant from the royal family (Cogan 2001:492–493), (See [1-2 Kings - Page 187](#))

August Konkel - “Amon the ruler of the city” and “Joash the king’s son” represent civil and regal authority. They are jointly responsible for sustaining Micaiah with sufficient physical provision until the king returns safely from battle. Restraint imposed on the prophet will prevent him from disseminating his pernicious views among the people. Micaiah for his part simply responds according to the prophetic test of truth as found in Deuteronomy 18:21–22. If Zedekiah and Ahab are vindicated, death is his well-deserved fate. (See [The NIV Application Commentary](#))

1 Kings 22:27 and say, ‘Thus says the king, “Put this man in prison and feed him sparingly with bread and water until I return safely.”’”

- **Put this fellow:** 2Ch 16:10 18:25-27 Jer 20:2 29:26 37:15 38:6 La 3:53-55 Mk 6:17-28 Lu 3:20 Ac 5:18 16:23,24 24:25-27 26:10 Eph 3:1 Rev 2:10
- **feed him sparingly:** De 16:3 Ps 80:5 102:9 127:2 Isa 30:20
- **until I return safely:** Lu 12:45,46 1Th 5:2,3 Jas 4:13,14
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.”’”

THE PRICE OF PRISON FOR TRUE PROPHECY

and say, ‘Thus says the king, “Put this man in prison and feed him sparingly with bread and water until I return safely (cf Isa 30:20; Jer 38:9; Matt 25:43) - More literally “Feed him the bread of affliction and the water of affliction” suggesting Ahab sent him back to prison with even worse treatment! This is an amazing verse because Ahab will never return safely. The question arises as to what happened to Micaiah? One might propose he was released because he was there on the order of Ahab and a dead Ahab no

longer had authority. Ultimately Micaiah's fate is left open but we will find out in heaven. It is possible, but by no means certain (given that Jehu was a Baal worshiper) that when Jehu seized control from Ahab, he released Micaiah (read 2Ki 10:17-27).

1 Kings 22:28 Micaiah said, "If you indeed return safely the LORD has not spoken by me." And he said, **Listen, all you people."**

NET 1 Kings 22:28 Micaiah said, "If you really do safely return, then the LORD has not spoken through me." Then he added, "Take note, all you people."

CSB 1 Kings 22:28 But Micaiah said, "If you ever return safely, the LORD has not spoken through me." Then he said, "Listen, all you people!"

ESV 1 Kings 22:28 And Micaiah said, "If you return in peace, the LORD has not spoken by me." And he said, "Hear, all you peoples!"

NIV 1 Kings 22:28 Micaiah declared, "If you ever return safely, the LORD has not spoken through me." Then he added, "Mark my words, all you people!"

NLT 1 Kings 22:28 But Micaiah replied, "If you return safely, it will mean that the LORD has not spoken through me!" Then he added to those standing around, "Everyone mark my words!"

- **If you indeed return** Nu 16:29 De 18:20-22 2Ki 1:10,12 Isa 44:26 Jer 28:8,9 Ac 13:10,11
- **Listen, all you people:** 1Ki 18:21-24,36,37 2Ch 18:27 Am 3:1 Mic 1:2 Mk 7:14-16 12:37
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

HISTORY WOULD VINDICATE MICAIAH!

Micaiah said, "If you indeed return safely the LORD has not spoken by me."- He is saying if Ahab returns alive, then the LORD did not speak a true prophecy through him and he was by definition a false prophet (Dt 18:21,22+).

And he said, "Listen**, all you people** - NLT = "Everyone mark my words!" You can picture Micaiah turning from speaking to Ahab and now addressing all the people, including all the false prophets, warning them to take note of and remember what he had prophesied.

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)

1 Kings 22:29 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.

- 1Ki 22:2-9 2Ch 18:28
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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

EVEN KING JEHOSHAPHAT GOES KNOWING THIS IS A NO WIN SITUATION

So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead- Went up is probably literal because as noted earlier, Ramoth-Gilead is an elevated fortified city. One king disguised, the other king a glaring target for the Arameans, but both with one sovereign God in full control of the playing out of this drama!

[David Guzik](#) - It is easy to understand why King Ahab of Israel went to this battle; he didn't want to believe that Micaiah's prophecy was true and wanted to courageously oppose it. It is less easy to understand why King Jehoshaphat of Judah went to this battle with Ahab. He should have believed the prophecy of Micaiah and known that the battle would end in disaster and the death of at least Ahab.

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.

1 Kings 22:30 The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your robes." So the king of Israel disguised himself and went into the battle.

- **into the battle:** 1Ki 22:10 Ps 12:2
- **disguised himself:** 1Ki 14:2 20:38 1Sa 28:8 2Sa 14:2 2Ch 18:29 35:22 Pr 21:30 Jer 23:24
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

1 Corinthians 15:33 Do not be deceived: "Bad company corrupts good morals."

A DISGUISE ATTEMPTING TO DEFY DIVINE JUDGMENT!

The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your robes." So the king of Israel disguised himself and went into the battle - Why would Ahab **disguise** himself? Clearly he had concern that Micaiah's prophecy might be true so he would "out maneuver" God's proclamation! Some writers feel that secretly in his heart, Ahab truly believed Micaiah's prophecy but in his deluded state he felt he could foil God's Word and God's Will. That's never a winning formula! Since when has that ever worked for anyone? Note that contrast word "**but!**" Jehoshaphat's ears should have perked up at that word, which meant he would be a sitting duck for the Arameans! Jehoshaphat is a bit foolish at this point.

Iain Duguid: Ahab was a picture of delusion. He knew that Micaiah's oracle was probably true, yet he brazenly expected to "return in peace" and sought to avoid the message of death by a stratagem of disguise.

David Guzik has an interesting statement - Going into the battle, Ahab did not want to be identified as a king and therefore be a special target. He thought this would help protect him against Micaiah's prophecy of doom. It is more difficult to explain why Jehoshaphat agreed to go into the battle as the only clearly identified king. Perhaps he was either not very smart or he had very great faith.

Iain Provan: The donning of disguise is no more than a harbinger of disaster; it recalls the actions of Jeroboam and Saul (1 Sam. 28) just before their own deaths (cf. 1 Kgs. 14:1–18). Disguise cannot possibly thwart the purposes of God. Jehoshaphat, though wearing royal robes (v. 30), is saved from death because his Judean shout (in form or content) reveals that he is not the man Ben-Hadad is after (vv. 31–33). Ahab, however—playing the commoner—is struck down. An arrow shot at random flies unerringly to its divinely ordained target (v. 34)—to a single figure in the vast crowd, to one of the few undefended spots on his body. He stays on the battlefield all day long, perhaps to encourage his troops, but at sunset he dies and the army withdraws leaderless (vv. 35–36, cf. v. 17). The Lord's deception of Ahab has succeeded; Ahab's attempted deception of the Lord has failed. It was the only possible outcome. (See [1 & 2 Kings Understanding the Bible Commentary Series - Page 29](#))

1 Kings 22:31 Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not fight with small or great, but with the king of Israel alone."

- **thirty two:** 1Ki 20:24 2Ch 18:30
- **Fight:** 1Ki 20:33-42
- **small nor great:** Ge 19:11 1Sa 30:2 Jer 16:6
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

ARAM PUTS TARGET ON AHAB'S BACK!

Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not fight with small or great, but with the king of Israel alone - We assume this is the same Ben-Hadad described in 1Ki 20:32 who with his men "girded sackcloth on their loins and put ropes on their heads, and came to the king of Israel and said, "Your servant Ben-hadad says, 'Please let me live.'" And he said, "Is he still alive? He is my brother.'" So much for Ahab sparing Ben-Hadad's life! In fact to the contrary now the

pardoned one singles out Ahab for execution! Amazing ingratitude!

[David Guzik](#) - Ahab's previous mercy to Ben-Hadad did not win any lasting favor with the rulers of Syria. This strategy of the Syrian army made Ahab's counter-strategy of disguising himself in battle seem very wise.

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.

- **they turned:** Pr 13:20
- **Jehoshaphat:** Ex 14:10 2Ch 18:31 Ps 50:15 91:15 116:1,2 130:1-4 Jon 2:1,2
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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**.

THE LORD SUPERNATURALLY SAVES JEHOSEPHAT

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 - Jehoshaphat was not in disguise like Ahab and clearly looked like a king, so they just assumed he was Ahab. It looks for a moment like Ahab's ruse will work. The problem is that God had prophesied Ahab would die not Jehoshaphat, so He would supernaturally orchestrate events to bring about His prophecy.

And Jehoshaphat cried out - What was the key? Jehoshaphat humbled himself and cried out to Yahweh! The writer of Chronicles writes that "the LORD helped him, and God diverted them from him." The sovereign hand of the LORD supernaturally caused the withdrawal of the Arameans. This action is specifically attributed to God, a God not even acknowledged as existing by the Syrians. 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."

Here is my comment on 2Ch 18:31+ - This is a beautiful verse. 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!"](#)

[David Guzik](#) - After the close escape at Ramoth Gilead, Jehoshaphat rededicated himself to the spiritual reform of Judah: *he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the LORD God of their fathers* (2 Chronicles 19:4).

1 Kings 22:33 When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

- **they turned back:** 1Ki 22:31 Ps 76:10
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

GOD SUPERVENES AND SAVES JEHOSEPHAT

When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him- One could say they made a decision to pull away, but ultimately God intervened and "Jehoshaphat cried out, and the LORD helped him, and God diverted them from him." (2Ch 18:31+).

This reminds me of Hebrews 2:18 which says "For since He Himself was tempted (tested) in that which He has suffered, He is able to **come to the aid** ([boetheo](#) means *run to the aid of one who cries for help*) of those who are tempted (tested)."

1 Kings 22:34 Now 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 his chariot, "Turn around and take me out of the fight; for I am severely wounded."

- **drew his bow at random** 2Sa 15:11
- **and struck the king of Israel:** 1Sa 17:49 2Ki 9:24
- **in a joint of the armor.**, Rev 9:9
- **I am severely wounded.** 2Ch 18:30 35:23 *margins Mic 6:13
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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."

Job 42:2 "I know that You can do all things, And that no purpose of Yours can be thwarted.

Job 9:12 "Were He to snatch away, who could restrain Him? Who could say to Him, 'What are You doing?'

Isaiah 43:13 "Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?"

Psalms 135:6 Whatever the LORD pleases, He does, In heaven and in earth, in the seas and in all deeps.

THE PROVIDENTIAL ARROW OF JEHOVAH STRIKES AHAB

Now 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 his chariot, "Turn around and take me out of the fight; for I am severely wounded - Clearly this shot was not random (it seemed that way to the bow man), but was divinely directly by the unseen hand of God piercing Ahab's side.

*"The Achilles' heel of Ahab was not the crack in his armor "
but his willful rebellion against God."*
-- Whitcomb

Paul Apple - Ahab tried to dodge the Word of God; but in the end the seemingly random arrow was actually the Word of God hitting its intended target and accomplishing God's decreed will.

Rod Mattoon - That arrow overcame every obstacle to accomplish God's will. It overcame Ahab's camouflage, armor, unbelief, and his defiance. The timing was right and the place was right. Like an orchestra playing in unison, God brought all the factors together to fulfill His Word and will. You cannot foil God's Word or will. He is God....God is sovereign and all powerful. Nothing happens without His clearance. He can overcome the impossible or whatever obstacle men put in His path to thwart His plans.

David Guzik - This seemed to be pure chance. It was **a certain man**, and he pulled his **bow at random** – but it struck as if it were a sin-seeking missile. God orchestrated the unintended actions of man to result in an exercise of His judgment.

Josephus wrote, "But Ahab's fate found him out without his robes ..."

Donald Wiseman: It took a bow-shot at random (av 'at a venture' gives the force of the Heb. 'in his simplicity', i.e. without particular aim) to bring down the prophesied target (nrsv 'unknowingly'). Armour made up of linked small metal plate segments from this period has been found at Lachish and at Nuzi and Nimrud in Iraq, the shot appears to have struck between the chain mail (Heb. dēbāqīm) and the breastplate.

J Vernon McGee applies this passage - "There are those today who think they have escaped the hand of God. But I want to tell you that God has an arrow with your name on it; it will find you one of these days. No matter how much you try to deceive and cover up,

that arrow will find you. That is what happened to Ahab."

F B Meyer - A certain man . . . smote the king of Israel between the joints of the harness.

Every man we meet is clothed in armor; in other words, we all cover ourselves with plates on which to receive the thrust of accusation and reproach. "I only do as others." "I do not see any special harm in it." "My father did it before me." "I cannot help it." Such are some of the plates in the armor of the soul; and our work as Christian workers becomes abortive in so many instances, because we are content to belabor the plates, instead of striking home to the one place where the armor-joints are. Successful soul-winning depends on discovering the vulnerable part of a man, and striking there. But all this demands a very special discernment of spirits, and anointing of the Holy Ghost. Only so can we detect where best to bring about conviction, and make men know their need of the Gospel of God's grace. The great need of the present day is a sharper and more searching analysis of sin. Men need to be shown how they are violating the Laws of God. They assent generally to the Scriptural statements of what God requires, but fail to realize how greatly they have come short. You are almost sure to hit, if you begin to show the various ways in which respectably-living people are coming under the Divine sentence.

But several conditions must be fulfilled. (1) Study well your own heart. (2) Be a deep student of the biographies of Scripture. Because every type of human character is delineated in Holy Writ. (3) Open your heart to the Holy Ghost, through whom alone you can discern spirits. He is a discernor of the thoughts of the heart, and will teach you to cut to the dividing asunder of the soul and spirit, and of the joints and marrow.

1 Kings 22:35 The battle raged that day, and the king was propped up in his chariot in front of the Arameans, and died at evening, and the blood from the wound ran into the bottom of the chariot.

- **died:** 1Ki 22:28 1Ki 20:42
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

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.

1 Kings 21:19 "You shall speak to him, saying, 'Thus says the LORD, "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'Thus says the LORD, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours.'"

Psalms 64:7 But God will shoot at them with an arrow; Suddenly they will be wounded.

THE DEATH OF AHAB LEAVES A BLOODY CHARIOT

The battle raged that day, and the king was propped up in his chariot in front of the Arameans, and died at evening- Apparently as long as he was alive and propped up his soldiers fought the Arameans.

*When the judgment of the Lord comes,
no devices or disguises will protect the sinner.*
-- Warren Wiersbe

and the blood from the wound ran into the bottom of the chariot- This detail is significant because Elijah had prophesied (1Ki 21:19) the dogs would lick up his blood a prophecy fulfilled in 1Ki 22:38.

Note that Ahab refused to hear (heed) God's warning about his death...Ahab was warned three times of his death -- (1) 1Ki 20:42- The unnamed prophet, (2) 1Ki 21:19- Elijah in Naboth's vineyard (3) 1Ki 22:17-23-Micaiah on the eve of the battle. Ahab saw God's mighty power at Mount Carmel and the total impotence of Baal and the 450 prophets. He saw Elijah predict the weather perfectly (the drought and the drenching!) He saw Elijah outrun him on a horse drawn chariot. Miracles did not save him, just as Jesus' 1000's of miracles failed to convince the majority of Jews that He was the long expected Messiah. So if you are a skeptic and say that if you just saw a few miracles you would believe, then you are deceived. If you don't believe the written Words about Jesus, you won't believe if you witnessed a thousand miracles!

THOUGHT - We can warn our relatives, neighbors and friends over and over but it sadly often seems to fall on deaf ears that unless they believe in Jesus as their Savior and Lord they will die in their sins (John 8:24+) and "will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power." (2Th 1:9+) But keep praying for them and loving them like Jesus would. As long as they have breath, there is hope! My father prayed for me for at least 20 years before the Spirit broke through. I prayed for my wayward children for about 20 years before the Spirit opened their eyes to the Light of the world (Jn 8:12). Don't give up just because you have not seen results for many years. It is always too soon to quit if you have breath to pray and they have a heart beat to receive. (For more on how God answered the prayers of my father see My Personal Testimony of God's Grace.)

Peter Pett The prophetic author is not really interested in the details of the battle. His concern is with the failure of the subterfuge which sought to prevent the fulfilment of Micaiah's prophecy, and with the subsequent death of Ahab and his 'ritual' disgracing. For while the king's body was no doubt being buried with all honours, as a hero of the battlefield, YHWH was revealing his true worth by arranging for his blood, his very life source, to be licked up by scavenger dogs and mingled with the dirt washed from common prostitutes. It was a picture of YHWH's view of him.

David Guzik - This was an almost fulfillment of God's word through Elijah in 1 Kings 21:19, where Elijah prophesied that dogs would lick the blood of Ahab. This proved true, but not in the place Elijah said it would happen. God relented from His original judgment against Ahab announced in 1 Kings 21, but because of Ahab's false repentance and continued sin, a very similar judgment came upon him.

1 Kings 22:36 Then a cry passed throughout the army close to sunset, saying, "Every man to his city and every man to his country."

- **Then a cry passed throughout the army** 1Ki 22:17,31 12:16 2Ki 14:12
- **Every man:** 1Ki 12:24 Jdg 7:7,8 21:24 1Sa 4:10 2Sa 19:8 2Ki 14:12
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

EFFECT OF AHAB'S DEATH SHEEP SCATTER

Then a cry passed throughout the army close to sunset, saying, "Every man to his city and every man to his country- Sunset indicates evening and corresponds to Ahab's death in the evening (1Ki 22:35). Thus was fulfilled the word of God's prophet Micaiah "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.'" (1Ki 22:17)

1 Kings 22:37 So the king died and was brought to Samaria, and they buried the king in Samaria.

- **was brought:** 1Ki 22:37
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

MICAHIAH'S PROPHECY OF BLOOD ON CHARIOT FULFILLED

So the king died and was brought to Samaria, and they buried the king in Samaria- Every prophetic promise of Yahweh is perfectly fulfilled! This should comfort the afflicted and afflict the comfortable! This verse presents a potential problem as to how to account for the phrase "in this place where the dogs licked up the blood of Naboth". This question is not easily resolved and is dealt with by Dr Archer in the discussion below.

Adam Clarke - "It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over."

Warren Wiersbe - The prophecy about the dogs licking blood on Naboth's property was actually fulfilled in the death of Joram (1Ki 21:29; 2 Kings 9:25-26).

Gleason Archer - Was Elijah's prediction of the dogs' licking up Ahab's blood at Jezreel really fulfilled by the Pool of Samaria?

1 Kings 21:19 reads:

"Thus says the LORD, 'Have you murdered, and also taken possession?' ... Thus says the LORD, 'In the place where the dogs licked up the blood of Naboth the dogs shall lick up your blood, even yours' " (NASB).

But in the record of the fulfillment of this sentence of doom, which occurs in 1 Kings 22:37–38, we read:

"So the king died and was brought to Samaria, and they buried the king in Samaria. And they washed the chariot by the pool of Samaria [berē-ka-t šōmerón], and the dogs licked up his blood ... according to the word of the LORD which He spoke" (NASB).

The licking up of Ahab's blood by dogs is certainly confirmed by this narration. But what about the detail "in this place where the dogs licked up the blood of Naboth"? The Hebrew text lays stress on the very spot: "where the dogs licked up" (bimeqóm 'ašer lāqeqú hakkelābīm) Naboth's blood (1Ki 21:19). This calls for further investigation.

Where was Naboth stoned to death by the two false witnesses and the mob that accompanied them? Could it have been by a pool located just outside the city of Samaria? This is barely conceivable; but it hardly seems likely, in view of the circumstances surrounding the whole transaction of Ahab's offer to Naboth outside of Jezreel (1Ki 21:2–3), which met with Naboth's refusal. Jezebel sent orders "to the elders and to the nobles who were living with Naboth in his city." In all probability Naboth was tried and convicted on a trumped-up charge of blasphemy in the city square of Jezreel itself, and he was then led to a place just outside the city wall of Jezreel; so it must have been there (rather than in Samaria, which was many miles distant) that his innocent blood was spilled. Yet this is not actually stated in so many words.

If Naboth's accusers had taken Naboth "outside of the city" of Jezreel, they may have carried him all the way to Samaria in order to hold his execution by stoning right outside the capital of the kingdom of Israel, at the pool just outside the city wall. Nevertheless this would have been an exceptional procedure according to Old Testament law. Normally a punishment or execution was inflicted on an offender in the same jurisdiction as his crime was committed. (Yet this was not invariably the case. Joshua 7:24 records that Achan, whose theft of spoil from the accursed city of Jericho took place at Jericho itself, was not stoned to death outside Jericho but rather in the valley of Achor [which seems to have been part of the Wadi Qilt, at some distance from Tell el-Sultan, Old Testament Jericho], a site fairly removed from the scene of the crime.)

There remains one other intriguing possibility, as we study the probable route traveled by Ahab's henchmen during their retreat from the disaster at Ramoth-gilead. They would almost certainly have crossed the Jordan just below Beth-shan and then made their way in a west-northwesterly direction until coming to the summer capital of Jezreel, just beyond which they would have to take the highway leading through the pass through the Esdraelon range. By the time they reached Jezreel, with their melancholy task of interring Ahab's corpse in the cemetery of Samaria after their arrival there, they may well have decided to wash off his chariot before it entered Samaria itself. By that time his dried gore must have been quite malodorous and disfiguring to the appearance of the royal chariot—which presumably would have been part of the later funeral procession. A pool outside Jezreel would have been most convenient for their purpose. But how could a pool at Jezreel have been called "the Pool of Samaria"? Perhaps in the planning of this new summer palace and its adjacent landscaping, Ahab and Jezebel decided that a pool would enhance the beauty of the grounds. They might well have called it "Samaria Pool" in honor of the regular capital city (founded by Ahab's father, Omri), which would serve as the seat of government during the cooler seasons of the year.

Not all pools connected with ancient Near Eastern cities bore the name of the city itself, particularly if there was an older pool already in existence. In Jerusalem, for example there were the Pool of Siloam, the Pool of Bethesda (Beth-zatha), the King's Pool, and the Pool of Shelah. Since the "Pool of Samaria" here mentioned was one at which the city's prostitutes normally bathed (1 Kings 22:38), it was probably not the only pool in use, but only a later pool, constructed by the landscapers connected with the summer palace. It is therefore reasonable to infer that there was another pool known as the Pool of Jezreel, intended for the general public of Jezreel itself. Hence Ahab's palace pool, if such there was, would have to have borne some other name. What, then, would have been more appropriate than the name of the national capital, where Ahab resided in his ivory-inlaid palace for the greater part of the year? (See page 205 [New International Encyclopedia of Bible Difficulties](#))

1 Kings 22:38 They washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots bathed themselves there), according to the word of the LORD which He spoke.

- **the dogs:** 1Ki 21:19 Jos 23:14,15 Isa 44:25,26 48:3-5 Jer 44:21-23 Zec 1:4-6 Mt 24:35
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Kings 21:19 "You shall speak to him, saying, 'Thus says the LORD, "Have you murdered and also taken possession?"' And you shall speak to him, saying, 'Thus says the LORD, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours.'"

They washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots bathed themselves there), according to the word of the LORD which He spoke

[David Guzik](#) on **according to the word of the LORD which He spoke** -There was another prophecy fulfilled in the death of Ahab. It was the word from the anonymous prophet of [1 Kings 20:42](#), that Ahab spared Ben-Hadad's life at the expense of his own.

Now the harlots bathed themselves there These were probably the female worship partners (basically religious prostitutes) at the local *Ba'al/Asherah* shrines and obviously their presence made a pool unclean, as did the presence of the dogs! Ahab has been judged by canines and prostitutes!

Dale Ralph Davis: Our writer stresses the fulfillment of Yahweh's word. What Ahab had tried to avoid, what the king of Aram could not achieve, Yahweh has brought to pass in line with what he had spoken. Actually, verses 37–38 depict the fulfillment of three distinct prophecies: that of 20:42 (via the anonymous prophet), 21:19 (from Elijah), and 22:17, 23 (Micaiah). Hence a triple fulfillment concludes this triad of narratives (chps. 20, 21, 22) about Ahab's failure under the word of Yahweh. Perhaps Micaiah will enjoy supper at home tonight while Zedekiah et al. eat crow. Some puzzle, however, over whether verse 38 really 'fulfills' 21:19. There Elijah had threatened, 'In the place where the dogs have licked the blood of Naboth, the dogs will lick your blood, yes yours.' The writer seems to have 21:19 in mind in 22:38 when he writes, 'And the dogs licked his blood ... in line with the word of Yahweh which he had spoken.' The problem is that Naboth was stoned, most likely, outside of Jezreel (21:10, 13), whereas Ahab's chariot was washed down at the pool of Samaria. If, however, the pool of Samaria was outside that city (or at least outside the wall enclosing the fortified acropolis), we could understand the 'place' of 21:19 as indicating not a precise but a generic location. That is, dogs would also lick Ahab's blood outside of town (not necessarily Jezreel). At any rate, the biblical writer saw no major rubs between 21:19 and 22:38 or he would never have claimed the latter fulfilled the former. And what a moment: dogs feverish for every trace of blood, prostitutes calmly preparing for the night's work. Some things go on, even when kings die. So the writer wants to tell you: that no-name prophet was right (ch. 20); Elijah was right (ch. 21); Micaiah was right (ch. 22). All this came upon Ahab 'in line with the word of Yahweh which he had spoken' (v. 38b). The King's word (cf. vv. 19–23) will come to pass. For the writer of Kings, history is no accident but is directed by the word Yahweh speaks. Both the unwilling and the unknowing only fulfill it. Precisely here a bit of gladness reaches out of this dark narrative and grabs the people of God, for if Yahweh's word is certain (the writer's point), we know that Yahweh's words of hope must be as solid as his words of judgment. His glory word must be as sure as his gory word. The coming of a kingdom (Dan. 2:44) is as sure as the departure of a king (Ahab); 2 Peter 3:13 must be as certain as 1 Kings 21:19. This point will not resolve all your personal problems—but it will pour some concrete into the bottom of your pit. (Book [1 Kings: The Wisdom and the Folly](#) or lecture [Getting Clear About God's Word](#) 1 Kings 22:1-40)

1 Kings 22:39 Now the rest of the acts of Ahab and all that he did and the ivory house which he built and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel?

- the rest: 1Ki 14:19 15:23,31 16:5,20,27
- the ivory house: 1Ki 10:18,22 Ps 45:8 Eze 27:6,15 Am 3:15 6:4
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAB LEAVES HIS IVORY HOUSE FOR A HOT HOUSE IN SHEOL

Now the rest of the acts of Ahab and all that he did and the ivory house which he built and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel

Bob Utley - "the ivory houses" This refers to Ahab's two palaces which had furniture inlaid with ivory carvings. These carvings were of foreign gods, imported by Ahab. This expensive furniture (cf. Amos 3:15) illustrated Israel's compromise of monotheism.

[Peter Pett](#) The ivory house would be built of stone, but with ivory inlaid in the royal furniture and decorations with Phoenician,

Egyptian and local motifs. Such houses are known to have been popular amongst great kings (e.g. Nimrud), and were seen as very prestigious. See Amos 3:15 for his view of them. Ahab is also credited with fortifying many cities. He would no doubt have completed Samaria when his father Omri died, and we also know from excavations of his building work at Megiddo and Hazor. Jericho was also rebuilt in his time (1 Kings 16:34).

Walton on the ivory house which he built - Ivory decor was very popular at this time for inlays in furniture and for wall panels. One of the principal sources of ivory was elephant tusks, which were imported from Aram (where Syrian elephants were not yet extinct). Elephant hides and tusks, as well as live elephants, were at times included in tribute payments. Excavations at Ashurnasirpal's palace at Kalah produced some very fine ivory carvings decorating the walls. Over five hundred ivory fragments have also been found in the excavations at Samaria dating to the ninth and eighth centuries B.C. Many feature Egyptian and Phoenician artistic motifs. ([IVP Background Commentary - OT](#) page 384)

1 Kings 22:40 So Ahab slept with his fathers, and Ahaziah his son became king in his place.

- **slept:** 1Ki 2:10 11:21 14:31 De 31:16 2Sa 7:12
- **Ahaziah:** 1Ki 22:51 2Ki 1:2,17 2Ch 20:35
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAB'S SUCCESSOR AHAZIAH

So Ahab slept with his fathers - **Slept** of course is a Hebrew euphemism of death. I doubt however that it was to be a sleep which brought Ahab rest and peace as he was surely destined for the hot side of Sheol (cf Lk 16:19-31+) **With his fathers** refers to burial in the family tomb (presumably in Samaria).

And Ahaziah his son became king in his place - What would expect would be the rule of this man given that he had two wicked parents, both of whom worshiped Baal. Indeed, he would be like father, like son and like mother, like son, the personification of evil, apostasy and godlessness.

QUESTION - [Who was King Ahaziah in the Bible? | GotQuestions.org](#)

ANSWER - There are two kings named Ahaziah in the Bible; one ruled in the northern kingdom of Israel and the other in the southern kingdom of Judah. In a long line of righteous and unrighteous kings that ruled in the northern and southern kingdoms, these men were both evil kings.

Ahaziah of Israel was king from 853—852 BC. He was the son of [Ahab and Jezebel](#), who were among the most wicked rulers Israel ever had. Ahaziah's parents brought [Baal worship](#) into the land and turned God's people away from Him; although Ahaziah reigned for only two years, he was just as evil as his parents. He "aroused the anger of the LORD" (1 Kings 22:53) due to his own worship of Baal, which continued to lead the people into sin and idolatry. At one point King Ahaziah of Israel tried to ally with King Jehoshaphat of Judah, but, after a warning from one of God's prophets, Jehoshaphat severed ties with the wicked king (verse 49; cf. 2 Chronicles 20:37).

At some point during his reign, King Ahaziah of Israel fell out of a window, injuring himself badly. He was confined to bed, and, rather than inquire of the Lord, Ahaziah sent messengers to inquire of Baal-Zebub, the "god" of Ekron, to see if he would recover (2 Kings 1:2). The Lord sent His prophet, Elijah, to confront the messengers and give them God's message for King Ahaziah: he would never recover from his injuries and would die in his bed.

When the messengers returned to King Ahaziah and relayed what Elijah had told them, Ahaziah was angry and sent his captain and 50 soldiers to fetch Elijah. The captain demanded that Elijah come down from the hill he was sitting on, but the prophet refused; instead, he announced, "May fire come down from heaven and consume you and your fifty men!" (2 Kings 1:10). The Lord allowed this miracle, and all King Ahaziah's men were consumed by fire. Ahaziah sent men to Elijah twice more. In the second instance, the same thing happened as in the first: Elijah called down fire to kill the soldiers. However, the third captain begged for his life, and the Lord spared the company. Elijah came to the king. God's Word had not changed: Elijah repeated God's message of judgment directly to Ahaziah, and soon Ahaziah died. As Ahaziah had no sons, he was succeeded by his brother [Joram](#), who was also a sinful ruler—although not as evil as his brother and parents before him (verse 17).

The other Ahaziah, King Ahaziah of Judah (who is also called "Jehoahaz" in some translations), was the nephew of King Ahaziah of Israel and the son of Jehoram, the evil son of the righteous king Jehoshaphat. Judah's King Ahaziah was related to King Ahaziah of

Israel through his mother, [Athaliah](#), the daughter of Ahab and Jezebel. Ahaziah of Judah walked in the ways of his father, and because of this the Lord allowed him to reign less than one year in 841 BC. He was only 22 years old (2 Kings 8:26–27).

King Ahaziah immediately allied with his other uncle, King Joram, in a war against the king of Aram. King Joram was wounded and went to Jezreel to rest (2 Kings 8:28–29), and Ahaziah of Judah joined him there. During this time, a man named Jehu was anointed by the Lord as king of Israel with the command to destroy the house of Ahab (see 2 Kings 9:1–10). Jehu knew King Joram of Israel and King Ahaziah of Judah were in Jezreel, and so he rode to that city (verse 16). When King Joram and King Ahaziah went down to meet Jehu, Joram guessed Jehu's plan and tried to flee (verse 23). Jehu, however, shot Joram with an arrow and killed him instantly (verse 24). Ahaziah tried to run as well, but Jehu's company pursued him, mortally wounding him. Ahaziah made it to Megiddo but died there (verse 27). Jehu continued his campaign, killing Jezebel and eventually destroying all of Ahab's family.

Not only are the stories of King Ahaziah of Israel and King Ahaziah of Judah a part of the history of the Jewish people, they are also a cautionary tale of the consequences of leading God's people away from the Lord. Both the northern and southern kingdoms were eventually destroyed as a result of God's judgment for their evil ways. While a remnant that spent 70 years in captivity was eventually able to return to Judah, the kingdom was never the same again.

1 Kings 22:41 Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel.

- **Jehoshaphat:** 1Ki 22:2 1Ch 3:10 2Ch 17:1 20:31
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

2 Chronicles 17:1 Jehoshaphat his son then became king in his place, and made his position over Israel firm.

JEHOSHAPHAT'S REIGN BEGINS

Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel- Jehoshaphat like his father Asa for the most part were good, godly kings. For a more complete discussion of the reign of Jehoshaphat see 2 Chronicles 17:1-19. This chapter First Kings 22 (1Ki 22:2ff) and 2 Chronicles 18 pick up where Second Chronicles 17 leaves off (Actually 4 chapters give a fuller account - 2Ch 17-20)

While not stated outright, the biblical data and timelines align with a brief co-regency between Asa and Jehoshaphat (~873-870 BC), apparently due to Asa's failing health. At the end of his 25 year reign Jehoshaphat shared a 5 year co-regency with his son Jehoram (see 2Ki 8:16, 17).

This co-regency model was common in the Kingdom of Judah, often to ensure a smooth succession: David & Solomon (brief co-rule), Uzziah & Jotham, Hezekiah & Manasseh, Josiah's sons (in later turmoil)

Believer's Study Bible - The 25-year reign of Jehoshaphat (v. 42) included a three-year coregency with his father Asa, beginning in 873 B.C. (cf. 2 Chr. 16:12, note). The year of his accession referred to in v. 41, however, was the year he became sole ruler following the death of his father in 870 B.C. This practice of measuring the reign including coregencies, while considering accession as following a coregency is called "dual dating."

J. A. Macdonald: The blessing of pious parents is inestimable. It works beneficially in example, in precept, in solicitude. This last is most effectual in prayer to God. Those who are favoured with godly parents should praise God evermore. Wicked children of pious parents are doubly culpable.

1 Kings 22:42 Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

- **thirty and five:** 2Ki 1:17 8:16
- **And his mother's:** 1Ki 14:21 15:2,10
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

JEHOSHAPHAT'S REIGN SUMMARIZED

Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem- This summary leaves out his becoming unequally yoked with Ahab's daughter a product of Jezebel an avowed Baal worshiper! This may have opened the door for his son Jehoram (aka Joram) becoming wedded to Athaliah, another daughter of Ahab and Jezebel (2 Kings 8:16-18), and this marriage alliance definitely opened the door to Baal worship in Judah as Jehoram began to walk in the way of the kings of Israel just as the house of Ahab had done (Are we surprised? Once again we see the effect of ungodly wives!) (see 2Ki 8:16-18).

And his mother's name was Azubah the daughter of Shilhi- The mother's name was frequently mentioned with the kings of Judah (but rare in kings of Israel) as it aids identifying the king as a "son of David."

Here is a list of kings of Judah whose mother's names were mentioned...

- Rehoboam - 1Ki 14:21,
- Abijah/Abijam - 1Ki 15:2,
- Asa - 1Ki 15:10,
- Jehoram - 2 Chronicles 20:31,
- Ahaziah - 2Ki 8:26,
- Joash/Jehoash - 2Ki 12:1,
- Amaziah - 2Ki 14:2,
- Azariah/Uzziah - 2Ki 15:2,
- Jotham - 2Ki 15:33,
- Hezekiah - 2Ki 18:2,
- Manasseh - 2Ki 21:1,
- Amon - 2Ki 21:19,
- Josiah - 2Ki 22:1)

1 Kings 22:43 He walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the LORD. However, the high places were not taken away; the people still sacrificed and burnt incense on the high places.

- **he walked:** 1Ki 15:11,14 2Ch 14:2-5,11 15:8,17 17:3
- **he did not turn aside from it** 1Ki 15:5 Ex 32:8 1Sa 12:20,21 2Ch 16:7-12 Ps 40:4 101:3 125:5 Pr 4:27
- **doing right in the sight of the LORD** 2Ch 17:3-6 19:3,4 20:3-30
- **the high:** 1Ki 14:23, 15:14 2Ki 12:3, 14:3,4, 15:3,4, 18:22
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

2 Chronicles 17:6 (JEHOSHAPHAT) He took great pride in the ways of the LORD and again removed the high places and the Asherim from Judah.

1 Kings 3:2-4 The people were still sacrificing on the high places, because there was no house built for the name of the LORD until those days. 3 Now Solomon loved the LORD, walking in the statutes of his father David, except he sacrificed and burned incense on the high places. 4 The king went to Gibeon to sacrifice there, for that was the great high place; Solomon offered a thousand burnt offerings on that altar.

Numbers 33:52 then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places

Jeremiah 2:20 "For long ago I broke your yoke And tore off your bonds (OF SLAVERY); But you said, 'I will not serve!' For on every high hill And under every green tree You have lain down as a harlot (PLAYED THE HARLOT, PROSTITUTED YOURSELVES).

JEHOSHAPHAT'S GOOD WALK EXCEPT THE HIGH PLACES

He walked (generally conducted himself) **in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the LORD** - Jehoshaphat gets the description of a godly king **did not turn aside from it** from general obedience to God's covenant.

However - Serves as a term of contrast. What is the writer contrasting?

The high places ([bamah](#)) were not taken away; the people still sacrificed and burnt incense on the high places ([bamah](#)) - While 2 Chronicles 17:6 says he "removed the high places and the Asherim from Judah," the passage says they **were not taken away**.

What was the problem with the high places? This sad phrase is repeated again and again -- **"the high places were not taken away"** (1Ki 15:14, 2Chr 15:17 = King Asa but notice he did remove some of them - 2Chr 14:3, 5, 1Ki 22:43, 2Chr 20:33 = King Jehoshaphat, 2Ki 12:3 = King Jehoash, 2Ki 14:4 = King Amaziah, 2Ki 15:4 = King Azariah, 2Ki 15:35 = King Jotham son of Uzziah and look what his son did in 2Ki 16:1-4!, 2Chr 20:33). In many of these passages the context was of a king doing "spiritual house cleaning" so to speak and yet still failing to remove the high places.

THOUGHT - Isn't sin that way? We confess one or two sins but we have a little pet sin (better a "venomous viper" - see story about pet boa constrictor) that we just don't have the heart to kill! God grant us spiritual eyes and hearts to learn from Israel's mistakes and then Spirit enabled boldness to kill the sin that so easily entangles us (Heb 12:1+). Amen!

Adam Clarke - "In 2 Chronicles 17:6, it is expressly said, that he did take away the high places. Allowing that the text is right in 2 Chronicles the two places may be easily recognized. There were two kinds of **high places** in the land: 1. Those used for idolatrous purposes. 2. Those that were consecrated to God, and were used before the temple was built. The former he did take away, the latter he did not."

Peter Pett discusses the problematic **high places** - There was now the Temple and there were legitimate high places (such as formerly on Mount Carmel - 1 Kings 18:32) where the worship was kept pure by the priests and prophets, but along with these there were many syncretised high places, which were ancient local sanctuaries, often also containing a Baal pillar and an Asherah pole/image, where the worship became a mixture of Yahwism and Baalism. These did not retain the purity of worship of the Temple and the legitimate high places, and would in fact later lead the people of Judah into grosser sin. But Jehoshaphat's position was complicated, as we might have expected when considering such a complicated situation. And it would appear from 2 Chronicles 17:6; 2 Chronicles 19:3-4 that he did make an effort to remove those which had become too obviously syncretistic, and came to his attention. What was lacking was a full-scale purge.

High places ([01116](#)) [bamah](#) Six activities seem to be related to high places -- burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. bama in the valley, Je7:31). The first use in Lev 26:30 is God's declaration to Israel "I will destroy your high places." In Dt 32:13 speaking of Jacob (Israel) He declared "He made him ride on the **high places** of the earth," so clearly some uses of bamah are not negative. In a similar use God says Israel "you will tread upon their (Israel's enemies') **high places**." Another positive use is Psalm 18:33 where David declared Jehovah "makes my feet like hinds' feet, And sets me upon my **high places**." (cp Hab 3:19 - [NET Note](#) = David "compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.", cp Isa 58:14) We see the effect of Israel's high places on Jehovah in Ps 78:58 = "For they provoked Him with their high places and aroused His jealousy with their graven images." Some kings like **Hezekiah** (1Ki 18:4, 2Chr 31:1, Isa 36:7) and **Josiah** (2Ki 23:4,8, 13, 15, 19-20, 2Chr 34:3 cp prophecy about **Josiah** 300 years earlier = 1Ki 13:2) did destroy the high places, but in Hezekiah's case his own son **Manasseh** rebuilt them (2Ki 21:1-2, 3, 2Chr 33:3) and in Josiah's case the people rebuilt them!

BAMAH - HIGH PLACES IN KINGS AND CHRONICLES - 1 Ki. 3:2; 1 Ki. 3:3; 1 Ki. 3:4; 1 Ki. 11:7; 1 Ki. 12:31; 1 Ki. 12:32; 1 Ki. 13:2; 1 Ki. 13:32; 1 Ki. 13:33; 1 Ki. 14:23; 1 Ki. 15:14; 1 Ki. 22:43; 2 Ki. 12:3; 2 Ki. 14:4; 2 Ki. 15:4; 2 Ki. 15:35; 2 Ki. 16:4; 2 Ki. 17:9; 2 Ki. 17:11; 2 Ki. 17:29; 2 Ki. 17:32; 2 Ki. 18:4; 2 Ki. 18:22; 2 Ki. 21:3; 2 Ki. 23:5; 2 Ki. 23:8; 2 Ki. 23:9; 2 Ki. 23:13; 2 Ki. 23:15; 2 Ki. 23:19; 2 Ki. 23:20; 1 Chr. 16:39; 1 Chr. 21:29; 2 Chr. 1:3; 2 Chr. 1:13; 2 Chr. 11:15; 2 Chr. 14:3; 2 Chr. 14:5; 2 Chr. 15:17; 2 Chr. 17:6; 2 Chr. 20:33; 2 Chr. 21:11; 2 Chr. 28:4; 2 Chr. 28:25; 2 Chr. 31:1; 2 Chr. 32:12; 2 Chr. 33:3; 2 Chr. 33:17; 2 Chr. 33:19; 2 Chr. 34:3;

ALL OTHER USES OF BAMAH - Lev. 26:30; Num. 22:41; Num. 33:52; Deut. 32:13; Deut. 33:29; 1 Sam. 9:12; 1 Sam. 9:13; 1 Sam. 9:14; 1 Sam. 9:19; 1 Sam. 9:25; 1 Sam. 10:5; 1 Sam. 10:13; 2 Sam. 1:19; 2 Sam. 1:25; 2 Sam. 22:34; Job 9:8; Ps. 18:33; Ps. 78:58; Isa. 14:14; Isa. 15:2; Isa. 16:12; Isa. 36:7; Isa. 58:14; Jer. 7:31; Jer. 17:3; Jer. 19:5; Jer. 26:18; Jer. 32:35; Jer. 48:35; Ezek. 6:3; Ezek. 6:6; Ezek. 16:16; Ezek. 20:29; Ezek. 36:2; Hos. 10:8; Amos 4:13; Amos 7:9; Mic. 1:3; Mic. 1:5; Mic. 3:12; Hab. 3:19

1 Kings 22:44 Jehoshaphat also made peace with the king of Israel.

- **made peace:** 1Ki 22:2 2Ki 8:18 2Ch 19:1-2 21:6 2Co 6:14
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

2 Corinthians 6:14 **Do not be bound together** ([present imperative with a negative](#)) **with unbelievers**; for (TERM OF EXPLANATION!) what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

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

2 Chronicles 19:1-2 Then Jehoshaphat the king of Judah returned in safety to his house in Jerusalem. 2 Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, "Should you help the wicked and love those who hate the LORD and so bring wrath on yourself from the LORD?"

1 Kings 22:4 (DECLARATION OF TOTAL LOYALTY) And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "**I am as you are, my people as your people, my horses as your horses.**"

JEHOSHAPHAT'S BAD ALLIANCE WITH AHAB

Jehoshaphat also made peace with the king of Israel - Made peace is rendered by other translations a "was at peace." In other words, there does not seem to be a formal covenant of peace. There was however clearly a close alliance between the two kings. While on the surface this sounds like a good thing, Ahab was a Baal worshiper and Jehoshaphat was a Yahweh worshiper. One could subtitle this "When Good Kings Make Bad Friends." Jehoshaphat should not have bound himself to Ahab by marriage to Ahab's daughter (who was raised to worship Baal!) Ahab would not bring Jehoshaphat up but down beginning with the Aramean defeat at Ramoth-Gilead. Ahab would also indirectly bring down Jehoshaphat's son Jehoram (2Ki 8:16–18, 26–27)

What partnership have righteousness and lawlessness, or what fellowship has light with darkness?

[Peter Pett](#) Jehoshaphat was also the first king to officially establish peace with Israel (ED: BUT NO TREATY MENTIONED IN SCRIPTURE - LIKELY MORE RELATED TO THE MARRIAGE ALLIANCE WITH AHAB'S DAUGHTER). This was mentioned because it was always YHWH's desire that His people be one in spirit. That had been the reason for the Central Sanctuary among diverse tribes from the beginning. But the author makes no mention here of his marrying of his son Jehoram to the daughter of Ahab and Jezebel as a 'treaty wife' (see 1 Kings 8:18; 2 Chronicles 18:1; 2 Chronicles 21:6). The prophetic author appears to have approved of the idea of peace, but like the Chronicler he did not approve of the marriage, especially in view of its results (1 Kings 8:18).

Dale Ralph Davis: The cooperative commercial venture was a product of Jehoshaphat's statecraft (v. 44). He had made peace with the king of Israel, certainly with Ahab (22:1–40) but also with Ahaziah his son. I think the writer of Kings views that alliance negatively, as a perilous precedent. Certainly Chronicles does; there prophets read the riot act to Jehoshaphat for teaming up with such apostate kings (2 Chron. 19:2–3; 20:37). But Kings is critical as well, if not so directly. The previous narrative had already rehearsed Jehoshaphat's insane naivete (22:29–33) when he had locked arms with Ahab. A few chapters later Kings will inform us that nuptials provided the cement for the alliance: Ahab's daughter became the wife of Jehoram, Jehoshaphat's son (2 Kings 8:18). Hence Jehoram aped Ahab rather than Jehoshaphat, as did Jehoram's son Ahaziah (8:18a, 25–27). In 2 Kings 11 our writer(s) will show that redemptive history almost ended in 841 bc. Why? Because Ahab's daughter remained very much alive after the deaths of Jehoram and Ahaziah, and, as queen mother of Judah, nearly wiped out the whole divinely-chosen Davidic line of kings. How did such a tragedy ever get afoot? Because godly king Jehoshaphat imagined one could practice ecumenism with apostates (1 Kings 22:44). 'Now Jehoshaphat made peace with the house of Israel.' It was not astute but asinine. Look how it nearly decimated Yahweh's redemptive plan. (Book [1 Kings: The Wisdom and the Folly](#) or lecture [Getting Clear About God's Word](#) 1 Kings 22:1-40)

1 Kings 22:45 Now the rest of the acts of Jehoshaphat, and his might which he showed and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah?

KJV 1 Kings 22:45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

BGT 1 Kings 22:46 κα τ λοιπ τ ν λ γων Ιωσαφατ κα α δυναστει α το σα πο ησεν ο κ δο τα τα γεγραμμ να ν βιβλ λ γων τ ν μερ ν τ ν βασιλ ων Ιουδα

LXE 1 Kings 22:45 And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, are not these things written in the book of the chronicles of the kings of Juda?

NET 1 Kings 22:45 The rest of the events of Jehoshaphat's reign, including his successes and military exploits, are recorded in the scroll called the Annals of the Kings of Judah.

CSB 1 Kings 22:45 The rest of the events of Jehoshaphat's reign, along with the might he exercised and how he waged war, are written in the Historical Record of Judah's Kings.

ESV 1 Kings 22:45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah?

NIV 1 Kings 22:45 As for the other events of Jehoshaphat's reign, the things he achieved and his military exploits, are they not written in the book of the annals of the kings of Judah?

NLT 1 Kings 22:45 The rest of the events in Jehoshaphat's reign, the extent of his power, and the wars he waged are recorded in The Book of the History of the Kings of Judah.

NRS 1 Kings 22:45 Now the rest of the acts of Jehoshaphat, and his power that he showed, and how he waged war, are they not written in the Book of the Annals of the Kings of Judah?

- **Now:** 1Ki 22:39
- **are they:** 1Ki 11:41 14:29
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Now the rest of the acts of Jehoshaphat, and his might which he showed and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah

1 Kings 22:46 The remnant of the sodomites who remained in the days of his father Asa, he expelled from the land.

NET 1 Kings 22:46 He removed from the land any male cultic prostitutes who had managed to survive the reign of his father Asa.

CSB 1 Kings 22:46 He removed from the land the rest of the male cult prostitutes who were left from the days of his father Asa.

ESV 1 Kings 22:46 And from the land he exterminated the remnant of the male cult prostitutes who remained in the days of his father Asa.

NIV 1 Kings 22:46 He rid the land of the rest of the male shrine prostitutes who remained there even after the reign of his father Asa.

NLT 1 Kings 22:46 He banished from the land the rest of the male and female shrine prostitutes, who still continued their practices from the days of his father, Asa.

NRS 1 Kings 22:46 The remnant of the male temple prostitutes who were still in the land in the days of his father Asa, he exterminated.

NJB 1 Kings 22:47 The few male sacred prostitutes left over from the days of his father Asa, he expelled from the country.

NAB 1 Kings 22:47 He removed from the land the rest of the cult prostitutes who had remained in the reign of his father Asa.

YLT 1 Kings 22:46 And the remnant of the whoremongers who were left in the days of Asa his father he took away out of the land;

GWN 1 Kings 22:46 He rid the land of the male temple prostitutes who were left there from the time of his father Asa.

BBE 1 Kings 22:46 He put an end to the rest of those who were used for sex purposes in the worship of the gods, all those who were still in the land in the time of his father Asa.

RSV 1 Kings 22:46 And the remnant of the male cult prostitutes who remained in the days of his father Asa, he exterminated from the land.

NKJ 1 Kings 22:46 And the rest of the perverted persons, who remained in the days of his father Asa, he banished from the land.

- the remnant: 1Ki 14:24 15:12 Ge 19:5 De 23:17 Jdg 19:22 Ro 1:26,27 1Co 6:9 1Ti 1:10 Jude 1:7
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Deuteronomy 23:17+ "None of the daughters of Israel shall be a cult prostitute, nor shall any of the sons of Israel be a cult prostitute.

1 Kings 14:24+ There were also male cult prostitutes in the land. They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel.

1 Kings 15:12+ He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made.

EXPULSION OF MALE TEMPLE PROSTITUTES

The remnant of the sodomites ([qadesh](#)) who remained in the days of his father Asa, he expelled from the land The irony of this word **sodomites** is that it has the root meaning of set apart or consecrated ones, but in this case they were "set apart" to unholy activities! The sodomites were men and women who engaged in sexual acts related to worship of the pagan gods. Despite Asa's opposition to these male cultic prostitutes (see 1 Kgs 15:12) some of them had managed to remain in the land. Isn't that typical of the nature of sin? We confess and repent but our fallen flesh always presents us with some residual elements of that sin! Jehoshaphat finished what his father had started. Believers will not finish eradicating sin until we are glorified and praise God forever free of the effects of sin.

Bob Utley on sodomites ([qadesh](#)) - The name comes from the term "Kodosh" (BDB 873 II), which means "holy" or "sacred." This was the male counterpart of the "harlots" of v. 38. Together they were part of the sexual ritual to insure the fertility of the land and herds. See [FERTILITY WORSHIP OF THE ANE](#)

Bob Utley on expelled - The MT has the VERB (BDB 128, KB 145, *Piel* PERFECT) which means "to burn" and thereby "consume." It denotes the total removal of something or someone but does not necessarily state how.

Walton on the sodomites - For more information concerning cultic prostitution, see the comment on Deuteronomy 23:17-18. The term used here occurs in both feminine and masculine forms and refers, perhaps euphemistically, to ones who have been set apart for particular functions. This same term is used in Akkadian literature to refer to those who have been consecrated as functionaries serving at the shrines or temples. The prostitute was among those functionaries, as was the wet nurse and the midwife. ([IVP Background Commentary - OT](#) page 384)

[David Guzik](#) gives a good summary of Jehoshaphat's accomplishments described in 2 Chronicles 17-19---

- He sent teachers of God's Word out to his entire kingdom (2 Chronicles 17:7-10). "By this little band of princes, Levites and priests, sixteen in all, Jehoshaphat did more toward impressing the surrounding nations with a sense of his power than the largest and best-equipped standing army could have secured to him" (Knapp).
- He established a permanent military garrison along the northern frontier (2 Chronicles 17:1-2, 12).
- He trained and equipped a sizeable army (2 Chronicles 17:14-19) that was able to quell a Transjordan

invasion (2 Chronicles 20:1-30).

- He placed Edom under Judean control, controlling an important caravan route to the south (2 Kings 3:8-27; 2 Chronicles 20:36).
- God blessed his reign so much that the fear of the LORD came upon neighboring nations so that they did not make war against Jehoshaphat (2 Chronicles 17:10).
- Jehoshaphat was also an able administrator, implementing judicial reforms (2 Chronicles 19:5-11) and religious reforms (2 Chronicles 17:3-9).
- Jehoshaphat was also the king connected to the famous incident when the army of Judah saw a great victory won as the Levites led the battle with praise (2 Chronicles 20:15-23).

Sodomites (male cult prostitutes) ([06945](#)) [qadesh](#) from [qodesh](#) = holy, apartness, sacredness) refers to a male temple prostitute. The sad irony is that the root word signifies "holy" or "sacred" and in context of the pagan idolatrous temples the word signifies a man who has been set apart for male prostitution, likely reflecting homosexual and bisexual activities. The name **qadesh** is a sad commentary on the licentiousness of Canaanite worship which infiltrated and destroyed the true worship of Yahweh!

[Complete Biblical Library](#) A masculine noun, qādhfish indicates a "cult prostitute" dedicated to cultic prostitution, usually at a shrine or temple. The term in the OT comes from a Hebrew root, qādhash (HED #7227), meaning "to set aside" or "to make holy." These persons were formally set aside for cultic prostitution, a feature of many near eastern religions, especially Canaanite and Babylonian, but prohibited in Israel. Such men and women became devotees to their gods and goddesses for the purpose of having sexual relations with the worshipers of their religion. The use of female and male cult prostitutes seems to have been a feature of the religions of the nations that the Lord drove out of the land of Canaan as He gave it to Israel. Israel was not to become embroiled in these abominations.

The contextual usage of these words in the OT gives some insight into their significance. It is clear from the texts available that the male or female prostitutes were tied closely to pagan concepts of fertility religion, which included imitative or sympathetic magic. Through intercourse with the devotees of the gods, the worshipers believed that they influenced the gods to grant them fertility and increase in their families, lands and crops. The female prostitutes may have had other menial tasks to perform around the temple.

When Asa, king in Judah (910-869 b.c.), purged the land of male prostitutes in his day, he also removed his own grandmother, Maacah, who had set up an Asherah pole (1 Ki. 15:12f). Asherah poles were symbols of this fertility goddess (1 Ki. 14:15; 15:12). Asherah was a consort of the Canaanite god Baal, a ubiquitous representative of male fertility symbolized often as a bull. It is, however, possible to interpret some occurrences of "Asherah" in the OT as referring to a place, not a goddess.

In Asa's time, an entire complex of fertility religion had been established. Asa's son, Jehoshaphat (872-848 b.c.), completed his father's removal of male prostitutes (1 Ki. 22:46). Late in Judah's history, Josiah (640-609 b.c.) destroyed the living quarters of the male shrine prostitutes who had moved into the temple area in Jerusalem. In this case, women were producing various items for Asherah (2 Ki. 23:7). In the earlier reign of Rehoboam (930-913 b.c.), high places, sacred stones, Asherah poles and spreading trees, another symbol of fertility, were part of the system (1 Ki. 14:23).

Male and female prostitutes were only one feature of Canaanite fertility religion, but they were a central feature, one that violated the morality and ethics of the Covenant that the Lord had made with Israel at Sinai. The veneration of other Canaanite goddesses, such as Astarte and Anath, helped foster cultic prostitution.

Male or female cult prostitutes were explicitly outlawed in Israel (with good cause) by the Sinai Covenant (Deut. 23:17). In the time of the patriarchs, Judah, a leading patriarch, was not surprised to encounter a shrine prostitute (his disguised daughter-in-law) on the way to Timnah, since prostitutes were a regular feature of that religious culture and milieu (Gen. 38:21f). Judah's sin haunted him and his descendants for generations.

The religion of Yahweh did not permit the Israelites, male or female, to be set aside for sacred prostitution. Job asserted that the godless died young from frequenting the male prostitutes at the shrines (Job 36:14). As an example of poetic justice, the Lord refused to punish the immoral and irreligious daughters of certain Israelite men who were committing cultic prostitution with female prostitutes (Hos. 4:14).

QADESH - 11X/9V - cult prostitute(2), cult prostitutes(2), male cult prostitutes(2), sodomites(1), temple prostitute(3), temple prostitutes(1). Gen. 38:21; Gen. 38:22; Deut. 23:17; 1 Ki. 14:24; 1 Ki. 15:12; 1 Ki. 22:46; 2 Ki. 23:7; Job 36:14; Hos. 4:14

See [FERTILITY WORSHIP OF THE ANE](#)

1 Kings 22:47 Now there was no king in Edom; a deputy was king.

- **no king:** Ge 25:23 27:40 36:31-43 2Sa 8:14 2Ki 3:9 8:20 Ps 108:9,10
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Kings 9:26 King Solomon also built a fleet of ships in Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom.

NO KING IN EDOM OPENS EZION-GEBER

Now there was no king in Edom; a deputy was king - The result of this fact was that it gave Jehoshaphat control of Edom which gave him access to Ezion-geber. Solomon in a joint venture with Hiram of Tyre had used Ezion-geber to launch his famous gold-importing fleets (1Ki 10:22). Ezion-geber was located at the northern tip of the Gulf of Aqaba, which is part of the Red Sea and was near Elath (Elat), in the region of Edom and gave access to Africa, Arabia and India. The writer of Chronicles explains that Jehoshaphat "allied himself with him (KING AHAZIAH OF ISRAEL) to make ships to go to Tarshish, and they made the ships in Ezion-geber." (2Ch 20:36+) This alliance would doom the shipping joint venture to failure as explained in the next verse.

Dale Ralph Davis: But why three verses about ships? Verse 47 explains how it was that Jehoshaphat could aspire to shipping entrepreneur: Edom's power was in eclipse just then. Edomite politics boasted no king, only a deputy acting as such. Edom was subservient, probably to Jehoshaphat and Judah (cf. 2 Kings 3 and 2 Chron. 20). Hence Jehoshaphat had unhindered access to ply his maritime pursuits from Ezion-geber on the Gulf of Aqaba. Shipbuilders found full employment, and the government, it was hoped, would enjoy lucrative commerce (v. 48a). But the latter was not to be; the ships were smashed up while still in port (v. 48b). Perhaps the writer wants to portray Jehoshaphat as aspiring to Solomon-level ventures (1Ki 9:26-28) while falling far short of Solomon-like success. In this way he could imply that the days of glory have given way to an era of decline. But I doubt it. I think the writer mentions the naval fiasco because Ahaziah of Israel was mixed up in it (1Ki 22:49). It may be that when the fleet was bashed to bits Ahaziah had suggested they try again with a greater Israelite contribution. But Jehoshaphat had had enough (1Ki 22: 49). This understanding would mesh with the parallel in 2 Chronicles 20:35-37. (Book [1 Kings: The Wisdom and the Folly](#) or lecture [Getting Clear About God's Word](#) 1 Kings 22:1-40)

1 Kings 22:48 Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go for the ships were broken at Ezion-geber.

NET 1 Kings 22:48 Jehoshaphat built a fleet of large merchant ships to travel to Ophir for gold, but they never made the voyage because they were shipwrecked in Ezion Geber.

CSB 1 Kings 22:48 Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go because the ships were wrecked at Ezion-geber.

ESV 1 Kings 22:48 Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go, for the ships were wrecked at Ezion-geber.

NIV 1 Kings 22:48 Now Jehoshaphat built a fleet of trading ships to go to Ophir for gold, but they never set sail--they were wrecked at Ezion Geber.

NLT 1 Kings 22:48 Jehoshaphat also built a fleet of trading ships to sail to Ophir for gold. But the ships never set sail, for they met with disaster in their home port of Ezion-geber.

- **Jehoshaphat:** 2Ch 20:35,36-21:1
- **made ships** 1Ki 10:22 2Ch 9:21 Ps 48:7 Isa 2:16 60:9 Jon 1:3
- **Ophir:** 1Ki 9:28 Ps 45:9
- **they did not go** 2Ch 20:37 25:7
- **the ships were broken at Ezion-geber.** 1Ki 9:26 Nu 33:35,36
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

2 Chronicles 20:35-37+ After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel. He acted wickedly in so doing. 36 So he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion-geber. 37 Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat saying, "Because you have allied yourself with Ahaziah, **the LORD has destroyed your works.**" So the ships were broken and could not go to Tarshish.

ABORTED ATTEMPT AT MARINE COMMERCE

Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go for the ships were broken at Ezion-geber
The **ships were broken at Ezion-geber** because the Lord destroyed his fleet because of Jehoshaphat's alliance with Ahaziah, king of Israel (cf 2Ch 20:37+)

[David Guzik](#) - 2 Chronicles 20:35-37 tells us more about this shipping venture with Israel. It tells us that Jehoshaphat did make an alliance with Ahaziah and it ended in disaster. The LORD told Jehoshaphat why: Because you have allied yourself with Ahaziah, the LORD has destroyed your works (2 Chronicles 20:37). It was after this word of the LORD that Jehoshaphat turned down the offer of a continued alliance with King Ahaziah of Israel.

Walton on made ships of Tarshish - Trade by means of seagoing vessels was already taking place in the first half of the third millennium B.C. By mid-second millennium a fleet of ships from Ugarit numbered 150. Excavations of a sunken merchant ship (off the coast of Uluburun, Turkey) from the period give a good idea of the variety of items being shipped. Trading ships of the first millennium were single-masted with a crow's nest and could feature either one or two banks of oars. Typical length would be about fifty feet, though larger ones are known ([IVP Background Commentary - OT](#) page 384)

C H Spurgeon - Morning and Evening - Solomon's ships had returned in safety, but Jehoshaphat's vessels never reached the land of gold. Providence prospers one, and frustrates the desires of another, in the same business and at the same spot, yet the Great Ruler is as good and wise at one time as another. May we have grace to-day, in the remembrance of this text, to bless the Lord for ships broken at Ezion-geber, as well as for vessels freighted with temporal blessings; let us not envy the more successful, nor murmur at our losses as though we were singularly and specially tried. Like Jehoshaphat, we may be precious in the Lord's sight, although our schemes end in disappointment.

The secret cause of Jehoshaphat's loss is well worthy of notice, for it is the root of very much of the suffering of the Lord's people; it was his alliance with a sinful family, his fellowship with sinners. In 2 Ch. 20:37, we are told that the Lord sent a prophet to declare, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." This was a fatherly chastisement, which appears to have been blest to him; for in the verse which succeeds our morning's text we find him refusing to allow his servants to sail in the same vessels with those of the wicked king. Would to God that Jehoshaphat's experience might be a warning to the rest of the Lord's people, to avoid being unequally yoked together with unbelievers! A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world. O for such love to Jesus that, like him, we may be holy, harmless, undefiled, and separate from sinners; for if it be not so with us, we may expect to hear it often said, "The Lord hath broken thy works."

Gleason Archer - See page 205 [New International Encyclopedia of Bible Difficulties](#) - **Is there not a contradiction between 1 Kings 22 and 2 Chronicles 20, as to Jehoshaphat's ill-fated fleet at Ezion-geber?**

1 Kings 22:48 agrees with 2 Chronicles 20:35–36 that a fleet of ocean-going merchantmen (“ships of Tarshish”) was constructed at the Red Sea port of Ezion-geber, for the purpose of engaging in trade with Ophir—a trade that Solomon had found very profitable back in the previous century (1 Kings 9:28). They also agree that Ahaziah the son of Ahab, king of Israel, was somehow involved in this venture. Apparently the plan originally agreed on by both rulers (2 Chron. 20:35–36) was that this would be a joint commercial venture, with both the costs and the profits to be shared by both governments. 1 Kings 22:49 says: “Then Ahaziah the son of Ahab said to Jehoshaphat, ‘Let my servants go with your servants in the ships.’ But Jehoshaphat was not willing” (NASB). But 2 Chronicles 20:35–36 contributes the interesting information that Jehoshaphat actually was at first quite willing for Ahaziah to join with him in this undertaking, even though it was wrong for him to act in partnership with a degenerate Baal-worshiper like the son of Ahab and Jezebel. It was only under the pressure of the prophet Eliezer son of Dodavahu, who denounced the alliance as highly displeasing to God, that Jehoshaphat finally backed away from the agreement. 2 Chronicles 20:37 tells us that Eliezer predicted that Yahweh would destroy all the ships that Jehoshaphat had built, and then the Lord apparently proceeded to do so by sending a violent storm on the harbor of Ezion-geber. There is really no basic contradiction between the two accounts, even though there is perhaps a difference in emphasis. But we still cannot be quite certain whether Jehoshaphat notified Ahaziah that the deal was off at some time before the storm struck or whether it was after it had smashed up the ships. In the latter case, the only thing that Jehoshaphat could have vetoed, so far as Ahaziah was concerned, was a project to attempt a rebuilding of the ruined fleet as a joint venture for a second time.

1 Kings 22:49 Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat was not willing.

- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAZIAH'S ATTEMPT TO REVIVE JOINT VENTURE

Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat was not willing - This request would be rejected by King Jehoshaphat, most likely because he knew the LORD was displeased with the first joint venture. Jehoshaphat had learned from his mistake and was not about to repeat the blunder and go against Yahweh's words!

*Let no money consideration, no gold of Ophir, induce godly young men
to enter into trade partnerships with the ungodly.*

-- J A Macdonald

Warren Wiersbe notes that "Jehoshaphat compromised three times, and each one proved costly for him: (1) his "bride compromise," when he married his son to Ahab and Jezebel's daughter (2 Kings 8:16-19; 2Ch 18:1; 21:4-7), (2) his "battle compromise," when he went into war with Ahab (2Ch 18:2-19:3), and (3) his "boat compromise," when he joined with Ahab's son Ahaziah in a commercial venture (1Ki 22:48-49; 2Ch 20:31-37).

Norman Geisler - [When Critics Ask](#) - **1 KINGS 22:49—How can this verse say that Jehoshaphat refused Ahaziah's request when 2 Chronicles says they worked together?**

PROBLEM: According to 1 Kings 22:48, Jehoshaphat built several merchant ships. When Ahaziah requested that Jehoshaphat take some of his servants, Jehoshaphat refused. However, according to 2 Chronicles 20:35, Jehoshaphat allied himself with Ahaziah to build these merchant ships. How can one passage state that Jehoshaphat refused to let Ahaziah's servants sail on the ships when the other verse claims that they worked together on building these ships?

SOLUTION: Although Jehoshaphat did join together with Ahaziah to build the merchant ships, Jehoshaphat changed his mind once Eliezer prophesied that God was displeased with Jehoshaphat's alliance with Ahaziah. The passage in 1 Kings records the fact that Jehoshaphat refused an alliance with Ahaziah, while the passage in 2 Chronicles points out that although the alliance was the original arrangement, God used His prophet to change Jehoshaphat's mind.

1 Kings 22:50 And Jehoshaphat slept with his fathers and was buried with his fathers in the city of his father David, and Jehoram his son became king in his place.

- **slept with his fathers:** 1Ki 22:40 2:10 2Ch 21:1
- **in the city:** 1Ki 11:43 14:31 15:24
- **Jehoram:** 2Ki 8:16-18 2Ch 21:5-7
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

FINAL SUMMARY OF JEHOSEPHAT

And Jehoshaphat slept with his fathers and was buried with his fathers in the city of his father David - Contrast Jehoshaphat's legacy with the legacy of Ahaziah in 1Ki 22:52-53 "He did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin. So he served Baal and worshiped him and provoked the LORD God of Israel to anger, according to all that his father had done." The first king is in the line of the throne of David and the other was not. Therein lies the great divide. One may ask why? Ultimately the answer (that is not always popular) is that God is sovereign. Yes men have will to make choices but God's sovereignty always supervenes. As **William Barnes** aptly sums it up "we need to realize that we cannot control either our parental legacies or our birthright, but we can control our theological responses to whatever setting they may place us in (cf. 2 Kgs 3:2 about Ahab's other son, Joram). And we are indeed responsible for those responses. This very biblical message is something we can and must take away from the present short passages about Jehoshaphat of Judah and Ahaziah of Israel."

and Jehoram his son became king in his place - As noted earlier they apparently had a co-regency for about 4 years. Sadly Jehoram would repeat his father's mistake of making a marriage alliance with Ahab by marrying his daughter [Athaliah](#). This would prove to be a costly mistake.

[Peter Pett](#) The Chronicler gives us a great deal of further information about Jehoshaphat, which the prophetic author of Kings was not interested in, for Jehoshaphat was a capable and vigorous ruler as well as being a godly one.

- 1). He established garrisons, both throughout Judah (2 Chronicles 17:2; 2 Chronicles 17:14-19), and in the parts of Israel that his father had retaken (2 Chronicles 17:2).
- 2). He totally reorganized the judicial system in the land seeking to make it fair for all (2 Chronicles 19:5-7).
- 3). He dispatched teachers throughout Judah to teach the Law of YHWH to the people (2 Chronicles 17:7-9).
- 4). He built up the wealth of Judah (2 Chronicles 17:12-13).
- 5). He was successful beyond the borders of Judah, and received tribute from some of the Philistines and from some Arabians (2 Chronicles 17:11).
- 6). And all this as well as assisting Ahab in his venture at Ramoth-gilead (1 Kings 22:1-38; 2 Chronicles 18), and Jehoram of Israel against Moab (2 Kings 3:1-27).

Iain Provan: A description of Jehoshaphat's and Solomon's similarities is followed by a description of their striking differences. At first we read of peace and think we may soon be seeing the recovery of the empire. Jehoshaphat apparently rules over Edom, just like Solomon; he is therefore able, like Solomon, to build ships at Ezion Geber (near Elath in Edom; cf. 1 Kgs. 9:26-28). Being "ships of Tarshish," they recall the Solomonic expeditions to Ophir and other, far-flung places (1 Kgs. 10:22). They remind us, then, of Solomon in all his glory, of the days when the whole world contributed to the king of Israel's wealth. But these are days of humbling (1 Kgs. 11:39), not glory. And having built up our expectations through comparison, our authors immediately bring them crashing down. These ships never went to Ophir (contrast 1 Kgs. 9:28; 10:11-12); they were wrecked as they lay in port (1Ki 22:48). This peace was sometimes simply absence of hostility, rather than real unity within the Solomonic empire. He is like the early Solomon then, but this is not the Solomonic empire, whatever the achievements (and pretensions) of the Judean kings who are Solomon's successors. (See [1 & 2 Kings Understanding the Bible Commentary Series - Page 32](#))

[Caleb Nelson](#) - Here, in 1 Kings 22, we see a glimpse of what God thinks of sin. God wrecked Jehoshaphat's ships because Jehoshaphat was planning to use them to profit from an evil relationship. God was provoked against Ahaziah because Ahaziah worshipped and served Baal, to his own destruction. And do you know what? God is so enraged about your sin, He takes it so seriously, that He punished His own Son in your place. That's how much God hates sin — and how much He loves sinners. So when you read this passage and consider what it says, remember this: that God is holy, and thus a hater of all moral impurity. That fact is one of the bedrock realities of the gospel proclamation that Jesus Christ died for sinners. A. Honor Christ the Lord as Holy B. Recognize God's Wrath against Sin C. Don't Compromise with Evil D. Don't Provoke God E. Do Engage in Proper Worship!

ANSWER - There are two kings in the Bible referred to as King Jehoram/Joram. The first was the son of King Jehoshaphat, and he ruled in the southern kingdom of Judah from 853 to 841 BC. The other King Jehoram was the son of the wicked King Ahab, and he ruled in the northern kingdom of Israel from 852 to 841 BC. The name *Joram* is a shortened form of *Jehoram*. Complicating matters is the fact that both Jehorams were brothers-in-law to each other.

Jehoram son of Jehoshaphat was 32 years old when he began to reign, and he reigned for four years with his father and another eight years on his own in Judah (2 Kings 8:16–17)—a total of twelve years. Although Jehoshaphat had been a good and godly king, Jehoram did not follow in his father's footsteps. He married [Athaliah](#), daughter of King Ahab (and sister of Ahab's son Joram), and he became an evil ruler. But, in spite of King Jehoram's wickedness, God kept his covenant with David and refrained from destroying Judah (2 Kings 8:19).

Sadly, God's mercy had no effect on Jehoram's behavior. He led his kingdom into idolatry and lewdness, and he caused both Edom and Libnah to revolt against Judah (2 Chronicles 21:8, 11). So God sent word through the prophet Elijah that, because Jehoram had led the people into sin, there would be a devastating attack on Jehoram's house and Jehoram himself would be struck with an incurable bowel disease (2Ch 21:14–15). As part of God's judgment, the Philistines and Arabs "attacked Judah, invaded it and carried off all the goods found in the king's palace, together with his sons and wives. Not a son was left to him except Ahaziah, the youngest" (2Ch 21:17). The disease killed Jehoram in a gruesome and agonizing manner at the age of 40. The people did not mourn this wicked king (2Ch 21:18–20).

The other Jehoram (or Joram), son of [Ahab](#), took the throne of Israel in the second year of his brother-in-law's reign in Judah, and he was just as corrupt. He certainly had a poor example in his father. Ahab had turned the people to idolatry, leading them away from the true God of their fathers to the worship of his wife Jezebel's god, Baal. Ahab had famously clashed with the Elijah on many occasions, and his wicked rule had led to God's punishment over the whole land in the form of a years-long drought. The consequences of Ahab's choices carried into his son's reign. Ahab had previously taken control of Moab and forced the people to pay tribute, but, when Joram took the throne, Moab rebelled, forcing Joram into war (2 Kings 3:4–5).

King Joram called for help in the battle from King Jehoshaphat of Judah and the king of Edom, and the combined armies set out on a march through the wilderness toward Moab (2 Kings 3:8). Along the way, they ran out of water. Jehoshaphat made inquiries and discovered that [Elisha](#), a prophet of God and Elijah's successor, was nearby. Elisha was brought before the kings, and Joram asked for help from God. Elisha wanted to refuse Joram, but he agreed to help for Jehoshaphat's sake (2Ki 3:14). Through God's power, Elisha filled a dry stream bed with water for the troops, and he also promised that God would deliver Moab into their hands (2Ki 3:15–18). The prophecy came true, and Moab fled before Israel (2Ki 3:20–27).

In spite of this miracle and the victories in subsequent battles God granted, King Joram continued in his evil ways. Although he had brought Baal worship to an end in Israel, "he clung to the sins of Jeroboam" (2 Kings 3:3), and his demise was sure. Joram was injured in a battle with the Arameans (2 Kings 9:15). God charged Jehoshaphat's son [Jehu](#) to destroy the entire house of Ahab (2 Kings 9:6–10). Jehu obeyed, and, after confronting Joram, he shot Joram between the shoulders with an arrow (2Ki 9:24). Unfortunately, Jehu stopped obeying God after he had wiped out Ahab's family. King Jehu became yet another deficient ruler who continued leading the people of Israel into sin (2Ki 9:31).

1 Kings 22:51 Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.

- **two years:** 1Ki 15:25 2Ki 1:17
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAZIAH SHORT REIGN OVER ISRAEL

Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel -

[David Guzik](#) - Ahab reigned 22 years, but his son only reigned two years. Though his repentance was shallow, when Ahab repented after an announcement of judgment in 1 Kings 21, God relented from the immediate judgment and promised to bring judgment in the days of Ahab's son. Ahaziah's short reign was a fulfillment of this prophecy in 1 Kings 21:29. . . With this, the Book of 1 Kings ends on a low note. It began with the promise of the twilight of Israel's greatest king, David. It ends with the sad reign of one of the most wicked kings over one of the kingdoms coming from the divided tribes of Israel.

QUESTION - [Who was King Ahaziah in the Bible?](#) | [GotQuestions.org](#)

ANSWER - There are two kings named Ahaziah in the Bible; one ruled in the northern kingdom of Israel and the other in the southern kingdom of Judah. In a long line of righteous and unrighteous kings that ruled in the northern and southern kingdoms, these men were both evil kings.

Ahaziah of Israel was king from 853—852 BC. He was the son of [Ahab and Jezebel](#), who were among the most wicked rulers Israel ever had. Ahaziah's parents brought [Baal worship](#) into the land and turned God's people away from Him; although Ahaziah reigned for only two years, he was just as evil as his parents. He "aroused the anger of the LORD" (1 Kings 22:53) due to his own worship of Baal, which continued to lead the people into sin and idolatry. At one point King Ahaziah of Israel tried to ally with King Jehoshaphat of Judah, but, after a warning from one of God's prophets, Jehoshaphat severed ties with the wicked king (verse 49; cf. 2 Chronicles 20:37).

At some point during his reign, King Ahaziah of Israel fell out of a window, injuring himself badly. He was confined to bed, and, rather than inquire of the Lord, Ahaziah sent messengers to inquire of Baal-Zebub, the "god" of Ekron, to see if he would recover (2 Kings 1:2). The Lord sent His prophet, Elijah, to confront the messengers and give them God's message for King Ahaziah: he would never recover from his injuries and would die in his bed.

When the messengers returned to King Ahaziah and relayed what Elijah had told them, Ahaziah was angry and sent his captain and 50 soldiers to fetch Elijah. The captain demanded that Elijah come down from the hill he was sitting on, but the prophet refused; instead, he announced, "May fire come down from heaven and consume you and your fifty men!" (2 Kings 1:10). The Lord allowed this miracle, and all King Ahaziah's men were consumed by fire. Ahaziah sent men to Elijah twice more. In the second instance, the same thing happened as in the first: Elijah called down fire to kill the soldiers. However, the third captain begged for his life, and the Lord spared the company. Elijah came to the king. God's Word had not changed: Elijah repeated God's message of judgment directly to Ahaziah, and soon Ahaziah died. As Ahaziah had no sons, he was succeeded by his brother [Joram](#), who was also a sinful ruler—although not as evil as his brother and parents before him (verse 17).

The other Ahaziah, King Ahaziah of Judah (who is also called "Jehoahaz" in some translations), was the nephew of King Ahaziah of Israel and the son of Jehoram, the evil son of the righteous king Jehoshaphat. Judah's King Ahaziah was related to King Ahaziah of Israel through his mother, [Athaliah](#), the daughter of Ahab and Jezebel. Ahaziah of Judah walked in the ways of his father, and because of this the Lord allowed him to reign less than one year in 841 BC. He was only 22 years old (2 Kings 8:26–27).

King Ahaziah immediately allied with his other uncle, King Joram, in a war against the king of Aram. King Joram was wounded and went to Jezreel to rest (2 Kings 8:28–29), and Ahaziah of Judah joined him there. During this time, a man named Jehu was anointed by the Lord as king of Israel with the command to destroy the house of Ahab (see 2 Kings 9:1–10). Jehu knew King Joram of Israel and King Ahaziah of Judah were in Jezreel, and so he rode to that city (verse 16). When King Joram and King Ahaziah went down to meet Jehu, Joram guessed Jehu's plan and tried to flee (verse 23). Jehu, however, shot Joram with an arrow and killed him instantly (verse 24). Ahaziah tried to run as well, but Jehu's company pursued him, mortally wounding him. Ahaziah made it to Megiddo but died there (verse 27). Jehu continued his campaign, killing Jezebel and eventually destroying all of Ahab's family.

Not only are the stories of King Ahaziah of Israel and King Ahaziah of Judah a part of the history of the Jewish people, they are also a cautionary tale of the consequences of leading God's people away from the Lord. Both the northern and southern kingdoms were eventually destroyed as a result of God's judgment for their evil ways. While a remnant that spent 70 years in captivity was eventually able to return to Judah, the kingdom was never the same again.

1 Kings 22:52 He did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin.

- **he did evil:** 1Ki 15:26 16:30-33 2Ki 1:2-7
- **in the way:** 1Ki 21:25 2Ki 8:27 9:22 2Ch 22:3 Mk 6:24 Rev 3:20
- **and in the way:** 1Ki 12:28-33 14:9-16 15:34 2Ki 3:3
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAZIAH FOLLOWS IN EVIL WAY OF EVIL PARENTS

He did evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin - Note three reasons Ahaziah did evil - his father Ahab, his mother Jezebel

and his predecessor Jeroboam.

1 Kings 22:53 So he served Baal and worshiped him and provoked the LORD God of Israel to anger, according to all that his father had done.

- **he served Baal:** 1Ki 16:31 Jdg 2:1-11 2Ki 1:2 3:2
- **provoked:** 1Ki 16:7 Ps 106:29 Isa 65:3 Eze 8:3
- **according to all:** 1Ki 21:29 Eze 18:14-18
- [1 Kings 22 Resources](#) - Multiple Sermons and Commentaries

AHAZIAH'S BAAL WORSHIP PROVOKES YAHWEH'S WRATH

So he served Baal and worshiped him - The writer explains how he **did evil in the sight of the LORD**. Ahaziah followed in the footsteps of his parents, serving and worshiping something that was not a god, but a figment of his depraved imagination.

Dale Ralph Davis: Ahaziah embraced all the perversion and paganism that had accumulated in Israel to date, both the syncretism of Jeroboam and the Baalism of his parents. Lest we pass over the latter the writer specifically underscores it in verse 53a: 'So he served Baal and bowed down to him.' This is sheer rebellion; there can be no doubt about the destiny of such a kingdom. (Book [1 Kings: The Wisdom and the Folly](#) or lecture [Getting Clear About God's Word](#) 1 Kings 22:1-40)

And provoked (*kāas*; Lxx - [parorgizo](#) - exasperate, make angry) **the LORD God of Israel to anger, according to all that his father had done** - Notice the phrase **according to all that his father had done** indicates the son is repeating the sins of the previous generation — specifically his father Ahab, who also provoked God. Instead of repenting, Ahaziah followed the same path, and so incurred the same judgment.

THOUGHT - Notice how the sins of one generation can ripple down to the next generation. Do you follow the paths of those who came before you and if they were godless have you broken the cycle and sought the Lord? We each to examine who it is that we imitate and whether our lives please or provoke the Lord. There is no neutral ground.

David Guzik - With this, the Book of 1 Kings ends on a low note. It began with the promise of the twilight of Israel's greatest king, David. It ends with the sad reign of one of the most wicked kings over one of the kingdoms coming from the divided tribes of Israel.

Provoked ([03707](#)) *kāas* is a verb meaning to vex, agitate, stir up, provoke the heart to a "heated" condition which results in actions. To be angry, vexed, be incensed, to be in a state of strong displeasure, to provoke to anger. The causative sense of the verb occurs most often and frequently signifies **idolatry provoking God to anger** (cf. 1 Kgs. 14:9; Ps. 106:29; Ezek. 8:17). The result of provocation may be expressed as 'ap, anger (Deut. 9:18; 2 Kgs. 23:26; Jer. 7:20). In a non-causative sense, the verb means to be angry; people were warned not to become angry hastily (Eccl. 7:9); God says that after He punishes, He will not be angry (Ezek. 16:42). Three times it refers to the people's anger directed toward righteousness (2 Chr. 16:10; Neh. 4:1; Ps. 112:10).

Deuteronomy 32:16 says that God was "provoked to jealousy with strange gods, with abominations they provoked him to anger." In the same chapter (vv. 18ff), the Lord says that He will hide his face from Israel because they have provoked Him to anger by forgetting that He is their Maker. Lastly, in this same chapter, God declares that "a fire was kindled in his anger" and that He has been provoked to wrath because Israel is a perverse and unfaithful generation (Dt 32:20ff.). His response to such provocation is recorded in Dt 32:23-26: He would heap calamities upon them, send wasting famine, consuming pestilence and deadly plagues. Wild beasts, vipers and the swords of enemies would make them childless.

The theology presented in these verses helps define and confirm the holy essence of the Lord. He is provoked to great anger when his people commit apostasy. He responds by sending a variety of plagues and enemies. All of these responses of God in turn "provoke" Israel to humble themselves, repent and return to the Lord (Dt 32:27-39).

KAAS - PROVOKED IN KINGS AND CHRONICLES- 1 Ki. 14:9; 1 Ki. 14:15; 1 Ki. 15:30; 1 Ki. 16:2; 1 Ki. 16:7; 1 Ki. 16:13; 1 Ki. 16:26; 1 Ki. 16:33; 1 Ki. 21:22; 1 Ki. 22:53; 2 Ki. 17:11; 2 Ki. 17:17; 2 Ki. 21:6; 2 Ki. 21:15; 2 Ki. 22:17; 2 Ki. 23:19; 2 Ki. 23:26; 2 Chr. 16:10; 2 Chr. 28:25; 2 Chr. 33:6; 2 Chr. 34:25;

ALL OTHER USES - Deut. 4:25; Deut. 9:18; Deut. 31:29; Deut. 32:16; Deut. 32:21; Jdg. 2:12; 1 Sam. 1:6; 1

Sam. 1:7; Neh. 4:1; Neh. 4:5; Ps. 78:58; Ps. 106:29; Ps. 112:10; Eccl. 5:17; Eccl. 7:9; Isa. 65:3; Jer. 7:18; Jer. 7:19; Jer. 8:19; Jer. 11:17; Jer. 25:6; Jer. 25:7; Jer. 32:29; Jer. 32:30; Jer. 32:32; Jer. 44:3; Jer. 44:8; Ezek. 8:17; Ezek. 16:26; Ezek. 16:42; Ezek. 32:9; Hos. 12:14