

1st Kings Chapter 22

V: 1 3 years from the time that God had pronounced judgment upon Ahab and his house to the beginning of it.

- Some people take or misunderstand God's patience for some form of approval, or condoning of behavior, or even apathy on God's part - but it's not.

2 Peter 3:3-5a “³Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, ⁴and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. ⁵For this they willingly be ignorant....”

- In His grace and his mercy God allows 3 years to pass, which is plenty of time for Ahab to consider the things that God has spoken to him, plenty of time to consider his own actions and lifestyle - and to repent of that.

2 Peter 3:9 “The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Abraham:

Genesis 15:16 “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

- God is patient, He takes a long view of things - but there comes a time when He says it's time, when He says enough. The jig is pretty much up for Ahab.

V: 2 **Jehoshaphat: King of Judah, the Southern kingdom.**

- Haven't heard much about the Southern kingdom; 1-2 Kings is primarily about the Northern kingdom; later as we study through 1-2 Chronicles we'll see that it is primarily about the Southern Kingdom.

chart:

- **Jehoshaphat:** “*Yahweh Establishes Justice*”. Jehoshaphat is a good king and I question why he's getting mixed up with Ahab.

2 Chronicles 18 tells this story from Jehoshaphat's perspective and how Ahab persuades him to go with him to battle - which almost does him in.

1 Corinthians 15:33 “Be not deceived: evil communications (companionships) corrupt good manners (habits).”

- 2nd Kings will help us understand: Jehoshaphat's son and heir Jehoram marries Athalia, the daughter of Ahab. (2 Kings 8:16-19, 2 Chron.18:1, 21:4-7)

2 Corinthians 6:14-15 “¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with un-righteousness? And what

communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

- Sadly one compromise often leads to another, and another.

V: 3-4 (**Map: Ramoth-Gilead**) After Ahab defeated Ben-Hadad of Syria, he had promised to give back the cities that his father had taken from the Northern Kingdom, but had apparently not done so.

- Ahab is trying to persuade Jehoshaphat to join him in this military venture and Jehoshaphat very graciously, but mistakenly says "I am as thou art, my people as thy people, my horses as thy horses." Really!?

2 Corinthians 6:14-15, 16-17 "¹⁶And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,"

- What fellowship, what communion, what friendship do they have? None
- What should they have? Same answer - none.

V: 5-8 As Ahab makes his request, Jehoshaphat wants to know if the Lord is in it. Notice that Jehoshaphat initiates and wants to inquire of the **LORD**, not Ahab.

- Ahab calls in his "prophets" of which there are still 400 - probably the prophets of Ashtoreth that Elijah didn't finish off.
- After they come in, Jehoshaphat asks aren't there any prophets of the **LORD**? Aren't there any "real" prophets. (I wonder how he could tell the difference?)
- Response: Well we've got this one guy Michiah, but I never like what he says...

2 Timothy 4:3-4 "³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴And they will turn away their ears from the truth, and shall be turned unto fables."

- **Grace testimony**: do you want the truth or a fluffy white lie?
- Jehoshaphat's response: Oh no.... say it's not so... "bless her heart...." He was hard core and at the same time very gracious.

V: 9-12 They called for Micaiah, and gathered at the gates of the city, the place of authority and judgment, dressed in their royal robes. The hired prophets began to extoll the virtue and wisdom of the king.

- Zedekiah was particularly enthusiastic if not devoted, proclaiming “**Thus saith the LORD...**” And “... **the LORD shall deliver it into thy hand...**” The only problem was that the Lord wasn’t saying it!
- As Zedekiah makes this proclamation he seals his own fate:

Deuteronomy 18:20-22 “²⁰But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. ²¹And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? ²²When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Zechariah 10:2 “For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain...”

1 John 4:1 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

V: 13-14 As they retrieve Micaiah they pretty much tell him to tow the party line or the IRS will be after him.

- **Micaiah**: “*Who is Like Unto Jehovah*” - Ours is the God of truth, and that is what Micaiah is committed to.

Psalm 111:7 “The works of His hands are verity / truth and judgment; all his commandments are sure.”

V: 15-18 Ahab asks Micaiah if they should go to battle or not.

- As Micaiah seemingly agree’s with the false prophets, we have to look at it in context - and because he’s sworn to tell the truth, and Ahab sees that he’s not, demanding an honest answer we must assume that Micaiah spoke these words in an obviously sarcastic tone and manner.
- Don’t ask the question if you don’t want to know the answer!
- Micaiah replies that Israel will be scattered about as sheep without a shepherd because they have no master - implying, stating that the shepherd, their leader the king is not with them because he’s dead.
- Ahab replies: see I told you he never says anything good about me!
- All of this had been foretold in the 2 previous chapters.

V: 19-25 Micaiah goes on to explain the complete vision, the inner workings of heaven and how it has impacted Ahab's life.

- God sends a lying spirit to the false prophets, I'm sure this lying spirit already knew their address.
- They in turn speak to the king convincing him to go against Ramoth Gilead and to his death.

Psalm 18:26 "With the pure thou wilt shew thyself pure; and with the froward / devious thou wilt shew thyself froward."

- Ahab was a consummate liar and God dealt with him according to his character.
- Zedekiah doesn't like being revealed for what he is, a liar and false prophet, so he strikes Micaiah.
- Zedekiah asks mockingly where did the Spirit of the Lord go that told me to speak / strike thee?
- Apparently Zedekiah has a different lord, and a different spirit.

Galatians 5:22-23 "22But the fruit of the Spirit is love; joy, peace, longsuffering, gentleness, goodness, faith, 23meekness, temperance: against such there is no law."

- Micaiah responds to Zedekiah that one day he will see the truth of it.

Jeremiah 14:14-15 "14Then the Lord said unto me, the prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 15Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed."

V: 26-28 The king orders Micaiah "back unto Amon" where he's imprisoned and given the bread of affliction until he comes back in peace.

- Micaiah gets the last word in saying that if Ahab comes back at all then the Lord hasn't spoken indirectly referring back to **Deuteronomy 18:22**.

Deuteronomy 18:22 "2When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

- Micaiah is never mentioned again, we don't know his fate.

V: 29 I can understand, and somewhat expect Ahab to ignore this word from the Lord.

- What is surprising is that Jehoshaphat goes with him; he's in the same boat, being disobedient to the Word of God.
- We'll see both Ahab and Jehoshaphat pass from the scene and their legacy's given.

Taking a peek forward, look at:

1 Kings 22: 43-44 Jehoshaphat is given a good score except that he didn't remove all the high places, meaning the pagan places of worship and he made peace with Ahab the king of Israel. God counts this as a sin, a failure during his reign.

James 4:4 “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”

V: 30-33 Jehoshaphat is described as a good king, but he comes across a little gullible in this situation.

- Naturally the enemy keys on the kingly target that he presents and it is only when he “*cries out*” - presumably to God, that the Syrians turn away from him and he is saved.
- Cause and effect: Jehoshaphat cries out; God hears and he's saved.

Psalm 34:15 “The eyes of the Lord are upon the righteous, and His ears are open unto their cry.”

- God is merciful and full of grace, and Jehoshaphat is saved.

V: 34-35 Whereas Ahab sought to use Jehoshaphat as a military ally and decoy God sees right through all that and His purposes are miraculously fulfilled.

Psalm 33:10-11 “¹⁰The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. ¹¹The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.”

Isaiah 40:8 “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Isaiah 55:11 “So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

V: 36-40 The king died just as Elijah had prophesied, in the exact way spoken of 3 years prior.

1 Kings 21:19 "... Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

V: 41-50 A brief summary of Jehoshaphat's reign, a report card of sorts:

V: 43-44 Walking in the ways of Asa his father, not turning aside from what was right in the eyes of the Lord.

- Except for:
 1. Not taking away the high places of pagan worship.
 2. Allying himself with Ahab.
- Then two more positive points noted by God:

V: 46 He rid the Southern kingdom of Judah of the remaining sodomites.

Leviticus 18:22 "Thou shalt not lie with mankind, as with womankind: it is abomination."

- How did Jehoshaphat accomplish this?

Leviticus 20:13 "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."

- **Romans 1:26-27, 1 Corinthians 6:9-10, Revelation 22:15**

V: 48-49 Jehoshaphat learned his lesson; he would't team up with Ahab's son and successor - he would not be un-equally yoked.

V: 50 Jehoshaphat slept with his fathers and was given an honorable burial.

V: 51-53 Ahaziah reigned two years until his demise, walking in the evil ways of his father Ahab, and all the kings of Israel the Northern kingdom - serving Baal and causing Israel to sin.

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- Ahab squandered his opportunities to get right with the Lord.
 - Ahab lived his life without any real concern for God, there were times when God's blessings were more obvious than at other times, momentary times of remorse and even of humbling himself before God - but not a lasting commitment.

- Sometimes the greatest judgment God can inflict upon a people is to let them have their way:

Psalm 106:15 “And He gave them their request; but sent leanness into their soul.”

- God woo'd Ahab, God sought to be gracious and merciful to Ahab, but he foolishly slapped God's hand of blessing away.
- If you're living your life apart from a real awareness of God, where God isn't the center of your life; take heed to Ahab. Don't push God away, yield to Him.

Jeremiah 8:20 “The harvest is past, the summer is ended, and we are not saved.”

Psalm 116:12 “¹²What shall I render unto the Lord for all His benefits toward me? ¹³I will take the cup of salvation, and call upon the name of the Lord.”