

1 Kings 22

Verses 1-4

Three years passed without war between Aram and Israel. ² In the third year Jehoshaphat the king of Judah came down to the king of Israel. 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?” 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.”

Three years passed without war between Aram and Israel.

Ahab had defeated Benhadad twice in one year and the second battle ended with an agreement between Ahab and Benhadad (See 1 Kings 20). It had been 3 years since that time.

² In the third year Jehoshaphat the king of Judah came down to the king of Israel.

See Map 2205



Jezreel is north of Jerusalem; however, Jerusalem is 2500 feet above Sea level while Jezreel is 300 FASL. So Jehoshaphat came down in elevation to meet with Ahab.

It was a mistake for Jehoshaphat to meet with Ahab.

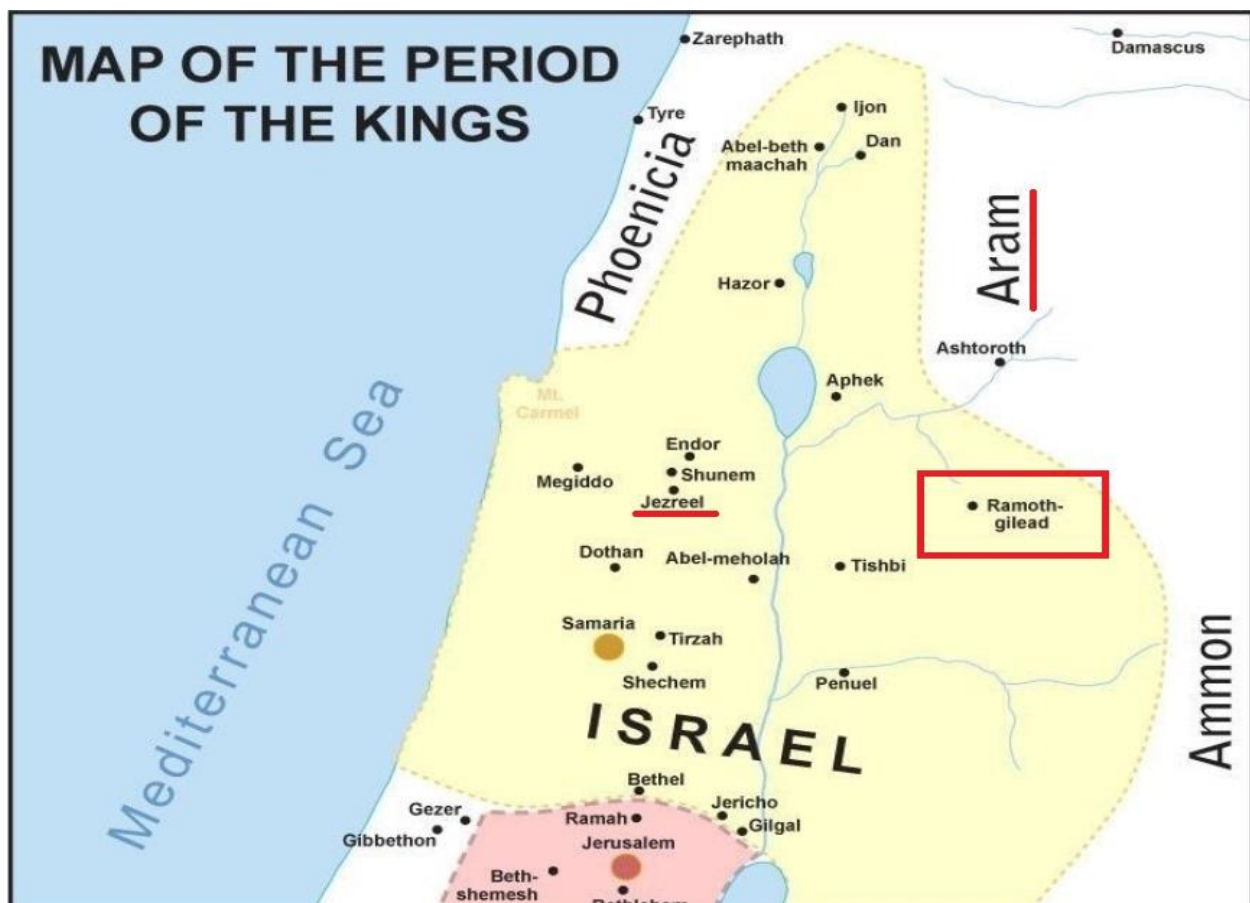
See 2 Chronicles 19:2

² And 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 by doing so bring wrath on yourself from the Lord?”

This same question could and should be asked of the MAGA Party in relation to their love and support of Donald Trump.

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?”

See Map 2210



Ramoth-gilead was one of the cities that Benhadad had promised to restore to Israel but he did not follow thru with their agreement.

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.”

One might wonder why Jehoshaphat would agree to such an alliance since the North and South had been at odds for about 80 years. Perhaps it was because Athaliah, a daughter of Ahab and Jezebel, was married to Jehoram, the son of Jehoshaphat.

See 2 kings 8:

¹⁶ Now in the fifth year of Joram the son of Ahab king of Israel, when Jehoshaphat was the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king. ¹⁷ He was thirty-two years old when he became king, and he reigned for eight years in Jerusalem. ¹⁸ He walked in the way of the kings of Israel, just as the house of Ahab had done, for Ahab’s daughter was his wife; and he did evil in the sight of the Lord.

Verses 5-7

⁵ Moreover, Jehoshaphat said to the king of Israel, “Please inquire first for the word of the Lord.” 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.” ⁷ But Jehoshaphat said, “Is there not yet a prophet of the Lord here that we may inquire of him?”

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.”

These 400 men may be the 400 prophets of Asherah that Jezebel supported. As far as we know they did not go to the showdown at Mount Carmel and therefore they escaped the judgment that fell on the 450 prophets of Baal.

Ahab got the answer that he wanted from these false prophets but they did not know the Lord or speak His word.

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

It doesn't take 400 prophets to tell a king what the Lord has revealed and one prophet that knows the lord is better than 400 false prophets that “divine” a lie.

Verses 8-12

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.” ⁹ Then the king of Israel called an officer and said, “Bring quickly Micaiah son of Imlah.” 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. 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.’” 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.”

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.”

Ahab preferred 400 false prophets that would tell him a lie over one true prophet that would tell him the truth because he wanted to hear “good news”. God had blessed Israel with true prophets but most of them were ignored or treated badly and some were even put to death.

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.

This group of 400 false prophets continued in their efforts to convince Jehoshaphat that they had some divine insight despite the fact that he had told Ahab that he wanted to hear from a prophet of the Lord (a true prophet).

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.’” 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.”

Zedekiah may have been one of the more imaginative members of this group but all of these false prophets were in total agreement about the outcome of this war and spoke as one voice.

Verses 13-18

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.” ¹⁴ But Micaiah said, “As the Lord lives, what the Lord says to me, that I shall speak.” 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.” 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?” 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.’” ¹⁸ Then the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?”

¹⁴ But Micaiah said, “As the Lord lives, what the Lord says to me, that I shall speak.” 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.”

Micaiah promised to speak the truth to Ahab but before he did he told Ahab what he wanted to hear knowing Ahab would not believe him.

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?”

It sounds like Micaiah and Ahab had some history together and this process of telling him what he wanted to hear always came before the true message.

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.’”

This was a clear message that Ahab would die and Israel would be without a leader.

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

Ahab had received good news from two other prophets in his prior battles against Syria.

See 1 Kings 20:13 & 28

13 Now behold, a prophet approached Ahab king of Israel, and said, “This is what the Lord says: ‘Have you seen all this great multitude? Behold, I am going to hand them over to you today, and you shall know that I am the Lord.’”

28 Then a man of God approached and spoke to the king of Israel, and said, “This is what the Lord says: ‘Since the Arameans have said, “The Lord is a god of mountains, but He is not a god of valleys,” therefore I will hand over to you all this great multitude, and you shall know that I am the Lord.’”

Since Ahab was such an evil king the odds that Micaiah would be given a positive message to deliver was very slim but as we have seen even an evil king like Ahab received some good news.

In the two examples above God helped Ahab so he might know that He was the Lord but Ahab refused to accept that fact and there was no more good news to be given.

Verses 19-23

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. **20** The Lord said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one said this while another said that. **21** Then a spirit came forward and stood before the Lord and said, ‘I will entice him.’ **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.’ **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.”

²⁰ The Lord said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one said this while another said that.

Ahab had plenty of chances to know the truth but he choose to believe his 400 false prophets. In time this can only lead to bad news.

See Romans 1:18 – 23

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness, ¹⁹ because that which is known about God is evident within them; for God made it evident to them. ²⁰ For since the creation of the world His invisible *attributes, that is*, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse. ²¹ For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their reasonings, and their senseless hearts were darkened. ²² Claiming to be wise, they became fools, ²³ and they exchanged the glory of the incorruptible God for an image in the form of corruptible mankind, of birds, four-footed animals, and crawling creatures.

²¹ Then a spirit came forward and stood before the Lord and said, ‘I will entice him.’

This is somewhat reminiscent of the evil spirit that came from the Lord to torment Saul.

See 1 Samuel 16:14

¹⁴ Now the Spirit of the Lord left Saul, and an evil spirit from the Lord terrified him.

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.’ 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.”

Two things can be true at the same time.

1. These false prophets were saying what Ahab wanted to hear.
2. They were also deceiving the king because they had been deceived.

Verses 24-28

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?”

²⁵ Micaiah said, “Behold, you shall see on that day when you enter an inner room to hide yourself.” 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; ²⁷ and say, ‘Thus says the king, “Put this man in prison and feed him sparingly with bread and water until I return safely. ²⁸ Micaiah said, “If you indeed return safely the Lord has not spoken by me.” And he said, “Listen, all you people.”

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?”

Zedekiah may have believed he was speaking for the Lord so he was insulted when Micaiah contradicted him. Does a deceiver always know that what he is saying is a lie or has he been deceived by his own lies?

Donald Trump said for 4 years that the 2020 election had been stolen. However, those who took this matter up with the courts presented 64 different cases in six swing states and they offered no concrete facts that any widespread fraud existed and the cases were dismissed. Also, Mr. Trump had been told by a number of his officials that the election had not been stolen but he refused to listen.

This will not sit well with many readers and they may very well believe that it is me who has been deceived but this had to be written least I become guilty of withholding the truth to avoid being hated.

See Galatians 4:16

¹⁶ So have I become your enemy by telling you the truth?

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

The fulfillment of this prophesy is not recorded in the bible. However, when the news of the defeat and Ahab's death reached Samaria does anyone doubt that Jezebel took vengeance on the false prophets who were partly responsible for her husband's death?

We don't know the details of what happened to Zedekiah but this prophesy indicates he would have to hide himself because of his false prediction.

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

The punishment of prison wasn't enough for Ahab he also wanted the prophet to suffer from starvation.

²⁸ Micaiah said, “If you indeed return safely the Lord has not spoken by me.” And he said, “Listen, all you people.”

This was a declaration that Ahab would die at Ramoth-gilead.

Verses 29-33

²⁹ So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead. 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. 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.” 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. ³³ When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him.

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.

Ahab tells Jehoshaphat that he will disguise himself but that Jehoshaphat should put on his robes. The fact that Jehoshaphat went along with Ahab's plan makes one wonder if he was sleepwalking.

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.

Yes, this is exactly why Ahab wanted to disguise himself, so the Syrians would see a Jehoshaphat in his robes and think he was the king of Israel.

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

As the Aramean captains got closer they recognized that it was not King Ahab because they were familiar with him from their previous battles. So they turned away because their king had told them to pursue King Ahab alone.

Verses 34-40

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.” 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. ³⁶ Then a cry passed throughout the army close to sunset, saying, “Every man to his city and every man to his country.” ³⁷ So the king died and was brought to Samaria, and they buried the king in Samaria. 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. 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? ⁴⁰ So Ahab slept with his fathers, and Ahaziah his son became king in his place.

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.”

This is the nature of war. Some men die from a well-planned attack and others die from a random act of fate.

³⁷ So the king died and was brought to Samaria, and they buried the king in Samaria.

For a Jew the worst punishment that could befall a man was not to be buried. Ahab, because of his temporary repentance, was allowed an honorable burial. However, with Jezebel that would not be the case. Being eaten by dogs after her death was an act of judgment on her life.

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.

This was the fulfillment of Elijah's prophecy.

See 1 Kings 21:19

¹⁹ And you shall speak to him, saying, ‘This is what the Lord says: “Have you murdered and also taken possession?”’ And you shall speak to him, saying, ‘The Lord says this: “In the place where the dogs licked up the blood of Naboth, the dogs will lick up your blood, yours as well.”’”

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?

Archaeologists have found Ahab's ivory palace and there were numerous plaques, panels, and pieces of furniture decorated with ivory.

See pic 2213



The following quote can be found in “From Strata in *Biblical Archaeology Review*, September/October 2017”. “The ivories depict scenes of exotic wildlife and flora, mythological creatures, foreign deities and much more. Some of these ivories are on permanent display at the Israel Museum, Jerusalem, and at museums throughout the world.”

Verses 41-44

⁴¹ Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel. 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. 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. ⁴⁴ Jehoshaphat also made peace with the king of Israel.

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. ⁴⁴ Jehoshaphat also made peace with the king of Israel.

Jehoshaphat was a righteous king, but he fell short in two important areas.

1. He failed to close down the high places.
2. He made an alliance with Ahab.

Concerning his first failure it should be said that he did not completely fail.

See 2 Chron. 17:6

³ And the Lord was with Jehoshaphat because he followed the example of his father David’s earlier days and did not seek the Baals, ⁴ but sought the God of his father, followed His commandments, and did not *act* as Israel did. ⁵ So the Lord established the kingdom in his control, and all Judah gave tribute to Jehoshaphat, and he had great riches and honor. ⁶ He took great pride in the ways of the Lord, and again removed the high places and the Asherim from Judah.

However, it seems that the King had lost a step or two toward the end of his reign.

See 2 Chron. 20:33

³¹ Now Jehoshaphat reigned over Judah. He was thirty-five years old when he became king, and he reigned in Jerusalem for twenty-five years. And his mother's name was Azubah the daughter of Shilhi. ³² He walked in the way of his father Asa and did not deviate from it, doing right in the sight of the Lord. ³³ The high places, however, were not removed; the people had not yet directed their hearts to the God of their fathers.

From these two scriptures we can deduce that Jehoshaphat removed the high places in the beginning of his reign (872 BC – Ch. 17) but as time passed they were rebuilt by the people and he failed to remove them a second time before the end of his reign (848 BC – Ch. 20).

Verses 45-50

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? ⁴⁶ The remnant of the sodomites who remained in the days of his father Asa, he expelled from the land. ⁴⁷ Now there was no king in Edom; a deputy was king. 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. 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. 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.

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

We don't know for sure why Jehoshaphat expelled the sodomites, but if their behavior was anything like that of their ancestors then it was for good cause.

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.

See Map 2215



The ships would have sailed from Ezion-geber to Ophir but they were destroyed before they got out of the port.

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.

From this verse it seems that Jehoshaphat made the ships and Ahaziah wanted to take part in the venture, however, a much different picture is implied from a few verses in 2 Chronicles.

See 2 Chronicles 20:35 - 37

³⁵ 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 wrecked and could not go to Tarshish.

The account in 2 Chronicles has two major differences than the one here in 1Kings.

1. The ships were going to Tarshish rather than Ophir
2. The two kings were working together to accomplish this goal.

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.**

See Chart 2220

	King	Began	Ended	Years	Co-reign
1	Rehoboam	930	913	17	
2	Abijam (aka Abijah)	913	911	3	
3	Asa	911	870	41	
4	Jehoshaphat	873/870	848	25	3 years
5	Jehoram	853/848	841	8	5 years
6	Ahaziah (aka Jehoahaz)	841	841	1	
	Athaliah	841-835	835	6	
7	Joash (aka Jehoash)	835-796	796	40	
8	Amaziah	796-767	767	29	
9	Uzziah (aka Azariah)	791/767	740	52	24 years
10	Jotham	750/740	731	16	10 years

Verses 51-53

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. 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. 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.**

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

See Chart 2225

North					
	King	Began	Ended	Years	Co-reign
1	Jeroboam I	930	909	22	
2	Nadab	909	908	2	
3	Baasha	908	886	24	
4	Elah	886	885	2	
5	Zimri	885	885	7 days	
6	Omri	885	874	12	
7	Ahab	874	853	22	
8	Ahaziah	853	852	2	
9	Jehoram (aka Joram)	852	841	12	
10	Jehu	841	814	28	

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.**

This is the only place in the Bible where we find the expression “in the way of his mother”. Jezebel had an extremely choleric personality and her influence over Ahab was not good and from this we can see that she had a major influence over their son.