



CHAPTER 22

When

- According to the timeline we are using for this study, the kingdom of Israel and Judah divided in 975 B.C. The period that followed, sometimes called the period of the “Divided Kingdom,” lasted the next few centuries. Israel remained a cohesive nation until 721 B.C. (Assyrian captivity), while Judah lasted until 607 B.C. (Babylonian exile).

- King Ahab and King Ahaziah’s reigns over Israel probably fits between 920-890 B.C. Jehoshaphat’s reign in Judah also fits into this timeframe.

Key Characters

- **Ahab** – King of Israel. “There was none who sold himself to do what was evil in the sight of the Lord like Ahab, whom Jezebel his wife incited. He acted very abominably in going after idols” (21:25-26).

- **Jehoshaphat** – King of Judah who made peace with King Ahab of Israel.

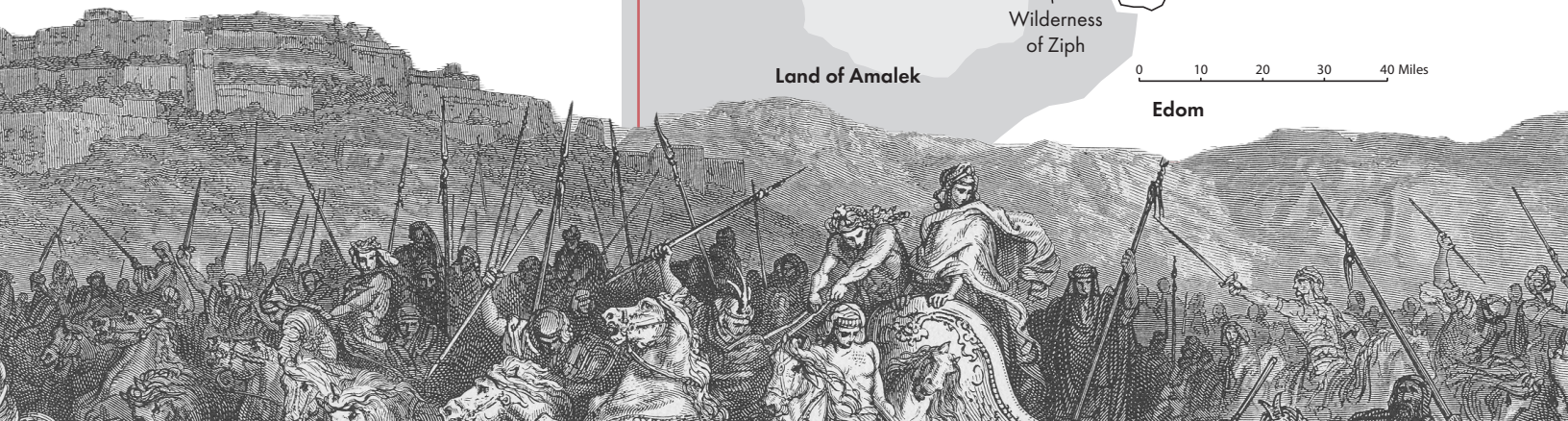
- **Micaiah** – A prophet of God. Ahab hated him because he never prophesied anything good about Ahab.

- **Ahaziah** – The son of Ahab who inherited his throne.

Where

- Ahab and Jehoshaphat made battle plans at Samaria.

- Israel and Judah allied together to attack the Syrians at Ramoth-gilead.



Outline

- MICAIAH PROPHESES AHAB'S DEATH IN BATTLE (22:1-28):

- + After a period of peace between Syria and Israel (see chapter 20), Jehoshaphat asked Ahab to drive the Syrians out of Ramoth-gilead, a city that previously belonged to Israel.
- + Jehoshaphat agreed to help Ahab, but they determined to ask for God's approval before acting.
- + The kings gathered 400 prophets and they all affirmed that the Lord would bless the battle.
- + But Jehoshaphat wasn't convinced. He asked Ahab if there were any other prophets. Ahab told him there was one other, Micaiah, but Ahab hated Micaiah because Micaiah never said anything good about him.
- + Micaiah was summoned and he told Ahab about a vision God had revealed to him.
- + In the vision, God was on His throne asking His heavenly servants which one of them would entice Ahab to go to battle at Ramoth-gilead. One spirit went to God and accepted the job. When God asked the spirit how he proposed to entice Ahab, he responded that it would put a lying spirit in the mouths of the prophets who advised Ahab.
- + God accepted the spirit's proposal and sent him to complete the work.
- + God allowed the 400 prophets to encourage Ahab to go to war because God intended to destroy Ahab for his wickedness.
- + Ahab and the other prophets were mad at Micaiah's words, and they put him in prison.

- AHAB IS KILLED WHILE BATTLING WITH THE SYRIANS (22:29-40):

- + Jehoshaphat and Ahab went to Ramoth-gilead to fight the Syrians.
- + Ahab disguised himself, probably because he feared his fate would be as Micaiah prophesied.
- + The Syrian commanders were specifically instructed to hunt down Ahab, but they couldn't find him in his disguise.
- + But an archer "drew his bow at random and struck the king of Israel between the scale armor and the breastplate" (22:34).
- + The battle lasted all day. Ahab was propped up in his chariot until he eventually died.
- + The army of Israel scattered.
- + Ahab's blood was washed out of the chariot at the pool of Samaria, and the dogs licked it up, just as Elijah had prophesied (21:19).

- JEHOSHAPHAT, KING OF JUDAH (22:41-50):

- + Jehoshaphat reigned over Judah for 25 years.
- + For the most part, he "did what was right in the sight of the Lord."

- AHAZIAH, KING OF ISRAEL (22:51-53):

- + Ahab's son, Ahaziah, took the throne after his father's death. He reigned 2 years.
- + He "did what was evil in the sight of the Lord" like his father.

Application

- Not everything is random that appears random.
- Even as Christians, we often speak of luck and chance, but his chapter reveals many things we would label "lucky" or "random" are actually God directed.
- The angle of the shot, the wind speed, the feathers on the arrow, and the draw weight of the bow used by the archer who struck Ahab were chance variables to a human eye, but they were precisely calculated by God.
- When you understand this one incident, it will open your eyes to the fact that the happenstances of the world may not be happenstance at all.

