

5/26/19

The Compromise of Jehoshaphat
2Chron. 18:1-34

We come to the second revival through King Jehoshaphat, three more will follow, these five outstanding kings failed as we saw in Asa and now in Jehoshaphat, therefore the “revivals” were a sovereign work of God, not due to the king, resulting in reforms.

1. Man cannot bring about revival, God does.
2. True revivals have always been marked by repentance, prayer and the study of God’s word.
3. Biblical revival is for the people of God who have gotten involved in sin, become complacent and compromising. Ezra 9:9; Hos. 6:2; Hab. 3:2
4. The resulting overflow of revival of the people of God is a desire to preach the word to the lost!

The revival of Jehoshaphat covers four chapters in Second Chronicles with reforms. 2Chron. 17:1-20:37

1. He had a godly character up to this point, prepared the land against his enemies, rejected the false worship of Israel and sought the God of his father, therefore God secured his kingdom and his heart took delight in the ways of the LORD. 2Chron. 17:1-6
2. He commissioned men to teach the word of God to the people with assistants throughout all the cities of Judah during the period of revival. 2Chron.. 17:7-9

3. He had a powerful reign, as God put His fear in all the surrounding nations, enriched him and provided a powerful military of capable men. 2Chron. 17:10-19

Then Jehoshaphat made an alliance with evil Ahab that is characterized by three things . 2Chron. 18:1-34

- I. The political affiliation to insure victory in battle. vs. 1-11
- II. The prophetic proclamation that insured defeat in battle. vs. 12-27
- III. The tactical operations thwarted in battle. vs. 28-34

I. The political affiliation to insure victory in battle. vs. 1-11

A. The ungodly alliance of Jehoshaphat with Ahab. vs. 1-3

* The parallel passage. 1Kings 22:1-4

1. The costly compromise of Jehoshaphat. vs. 1
 - a. The condition of his reign is stated, “Jehoshaphat had riches and honor in abundance;” vs. 1a
 - 1) The wealth of Jehoshaphat was due to God for seeking God and teaching the word of God to the people.
 - 2) The problem with having money is that a person can do whatever they want without asking God for his will.
 - b. The condition of Jehoshaphat’s family changed, not for good, “and by marriage he allied himself with Ahab.” vs. 1b

- 1) He agreed to the marriage of his son Jehoram to Athaliah, the daughter of the most wicked Ahab and Jezebel. 2Chron. 21:6
 - 2) He related the two kingdoms now by blood-line, becoming in-laws with the wicked king of Israel.
 - 3) A contradiction of light and darkness, the worship of Yahweh with Baal.
 - 4) The Davidic line would nearly be destroyed by Athaliah, but one Joash. 2Kings 11:1-2
2. The natural progressive compromises by unequally yoked relations. vs. 2-3
- a. The two families gathered for a festivity, “After some years he went down to visit Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him.” vs. 2a-b
 - 1) The marriage must have taken place in the eighth year of Jehoshaphat. 1Kings 22:2, 4; 2Kings 8:26
 - 2) Ahab died on the seventeenth year of Jehoshaphat, therefore the visit falls no less than eight years after the marriage. 1Kings 22:3
 - b. The problem with family ties with unbelievers without boundaries is that it will cause us to yield to more

- compromise, “and persuaded him to go up with him to Ramoth Gilead.” vs. 2c
 * “Can a man take fire to his bosom, And his clothes not be burned?” Prov. 6:27
- c. The unguarded family ties will always use pressure and emotional persuasion to compromise our witness for God. vs. 3
- 1) The smooth sales pitch of family commitment, “So Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me against Ramoth Gilead?” vs. 3a-b
 * Amos asked, “Can two walk together, unless they are agreed?” The rhetorical question has only one answer, no! Amos 3:3
 - 2) The unwise commitment, “And he answered him, “I am as you are, and my people as your people; we will be with you in the war.” vs. 3c-f
 - 3) Jehoshaphat had made a treaty with Ben-Hadad and there had been three years of no war between Syria and Israel when Jehoshaphat visited Ahab. 1Kings 20:24; 22:1-2
- B. The false prophet of Ahab prophecy victory in the war. vs. 4-11
 * The parallel passage. 1Kings 22:5-12
1. The foolish request of Jehoshaphat, “And Jehoshaphat said to the king of Israel,

“Please inquire for the word of the LORD today.” vs. 4

- a. He knew the prophets of Israel were false.
 - b. He knew they were idolaters.
2. The false prophets were brought together by Ahab. vs. 5
- a. The number was great, “Then the king of Israel gathered the prophets together, four hundred men.” vs. 5a-b
 - b. The question Ahab asked regarded the outcome of the battle, “and said to them, “Shall we go to war against Ramoth Gilead, or shall I refrain?” vs. 5c-d
 - c. The false prophets answered in the affirmative, “And they said, “Go up, for God will deliver it into the king’s hand.” vs. 5e-f
3. The uneasiness of Jehoshaphat wanted confirmation, “But Jehoshaphat said, “Is there not still a prophet of the LORD here, that we may inquire of Him?” vs. 6
- a. He knew they were not prophets of God.
 - b. He had no business being there.
4. The reluctant response of Ahab to the request of Jehoshaphat for a prophet of God. vs. 7
- a. The uneasy words of Ahab should have been a warning to Jehoshaphat, “So the king of Israel said to Jehoshaphat, “There is still one man by whom we may inquire

of the LORD; but I hate him, because he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla.” vs. 7a-d

* The word LORD is Yahweh!

- b. The persuasive words of Jehoshaphat, “And Jehoshaphat said, “Let not the king say such things!” vs. 7e-f
5. The summoning of Micaiah by Ahab, “Then the king of Israel called one of his officers and said, “Bring Micaiah the son of Imla quickly!” vs. 8
- a. We know nothing else about this prophet, he is only mentioned in Kings and Chronicles this one time. 1Kings. 22
 - b. Micaiah probably was being held in prison.
6. The scene was of royal display, “The king of Israel and Jehoshaphat king of Judah, clothed in their robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.” vs. 9
- a. Both kings dressed in their royal splendor enthroned at the threshing floor at the gate of Samaria, the capital of the northern kingdom.
 - b. The city was beautifully luxurious, but evil and wicked with sensual idolatry.
 - c. The false prophet cheered them on with their lies.

7. The false prophet were emboldened as they went to get Micaiah. vs. 10-11
 - a. The main prophet took center stage to affirm victory in the battle, “Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, “Thus says the LORD: ‘With these you shall gore the Syrians until they are destroyed.’” vs. 10
 - b. The other 399 false prophets joined in, “And all the prophets prophesied so, saying, “Go up to Ramoth Gilead and prosper, for the LORD will deliver it into the king’s hand.” vs. 11

Illustration

Many Christians have brought such misery to their lives by getting involve with false cults, Jim Jones!

Application

1. The greatest test for teens and young believers is to not compromise the faith.
 - a. To not date unbelievers.
 - b. To not get engaged to unbelievers.
 - c. To not marry an unbeliever.

* “Do not be **unequally yoked** together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” 2Cor. 6:14

2. The putting up of certain boundaries to maintain our Christian witness to family and friends is vital and we must not give in to pressured or intimidation.
 - a. When people might be intoxicated and are conducting themselves in an ungodly manner.
 - b. When the conversations are not wholesome.
 - c. When a movie is inappropriate or bad language.

* “And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and **my house**, we will serve the LORD.” Josh. 24:15
3. The seeking of mediums is completely prohibited by God.
 - a. The world excepts belief in astrology.
 - b. The New age mediums of spirit, etc.
 - c. This is even in the church with Yoga and the book “Jesus Calling” by Sara Young of supposed direct dictation by Jesus, but are contray to the word of God.

* “There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the

LORD, and because of these abominations the LORD your God drives them out from before you.” Deut. 18:10-12

The political affiliation to ensure victory in battle was not the will of God!

II. The prophetic proclamation that insured defeat in battle. vs. 12-27

A. The prophet of God prophesied defeat in the war. vs. 12-17

* The parallel passage. 1Kings 22:13-16

1. The attempt to pressure Micaiah to agree the false prophets, “Then the messenger who had gone to call Micaiah spoke to him, saying, “Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like the word of one of them, and speak encouragement.” vs. 12

a. Again he was probably in prison in Samaria.

b. The pressure to compromise your integrity and character will test your faithfulness to God.

c. To be “Politically Correct” to go along with the lies, immorality and propaganda of the extreme leftist liberals.

2. The prophet of God would only speak the truth, “And Micaiah said, “As the LORD lives, whatever my God says, that I will speak.” vs. 13
 - a. His oath is based on God.
 - b. He would be the true mouthpiece of God.
3. The question was posed to Micaiah by Ahab, “Then he came to the king; and the king said to him, “Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?” vs. 14a-e
 - * Ahab without any doubt was reluctant and costive in his demeanor and tone of voice.
4. The response of Micaiah was in mocking irony, “And he said, “Go and prosper, and they shall be delivered into your hand!” vs. 14f-h
 - a. The tone of voice and facial expression were without any doubt clear to Ahab.
 - b. He told them what they wanted to hear by his words, but not his tone!
5. The anger response of King Ahab, “So the king said to him, “How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?” vs. 15
 - a. Ahab came unglued.
 - b. Ahab used the name of the LORD in spite of all his evil.
6. The prophet Micaiah prophesied disaster, “Then he said, “I saw all Israel scattered on the mountains, as sheep that have no

shepherd. And the LORD said, ‘These have no master. Let each return to his house in peace.’” vs. 16

- a. The defeat of Israel was sure, “all Israel scattered on the mountains”, “Let each return to his own house in peace.”
- b. The death of Ahab was sure also, “as sheep that have no shepherd”, These have no master”.
- c. This is called parallelism.

7. The justification of Ahab for not wanting to call Micaiah is stated, “And the king of Israel said to Jehoshaphat, “Did I not tell you he would not prophesy good concerning me, but evil?” vs. 17
* Jehoshaphat should have left!

B. The prophet of God revealed the council of God at the throne in heaven. vs. 18-22

* The parallel passage. 1Kings 22:17-23

1. The throne of God was unveiled, “Then 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 hand and His left.” vs. 18
 - a. The authority of the message is straight from God, “Therefore hear the word of the LORD.”
 - b. The prophet had a vision of God seated on His throne and angels all around Him.

2. The words of God were quoted, “And the LORD said, ‘Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner.” vs. 19
 - a. God solicited a volunteer to convince Ahab to go and be killed.
 - b. There were various responses.
3. The response to the solicitation by God, “Then a spirit came forward and stood before the LORD, and said, ‘I will persuade him.’ The LORD said to him, ‘In what way?’ vs. 20
 - a. The spirit has to be an evil one for God would not have a good angel to lie.
 - b. The question, “In what way” is for the purpose of the dialogue to be understood, not that God did not know!
4. The explanation of the demon spirit, “So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the LORD said, ‘You shall persuade him and also prevail; go out and do so.’” vs. 21
 - a. God is the One Who is in control of all things, He sets the boundaries of what He allows or disallows, even as Satan has access to heaven to accomplish His purposes. Job 1-2
 - b. If you look at the book of Revelation, during the great tribulation, you will realize that the Antichrist is and will do

only what God allows him to do, he can do no more.

5. The interpretation by Micaiah, “Therefore look! The LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has declared disaster against you.” vs. 22
 - a. Micaiah tells Ahab God has place a lying spirit in all “his prophets”.
 - b. Yahweh declared destruction over him.

C. The message of the prophet of God was rejected. vs. 23-27

* The parallel passage. 1Kings 22:24-28

1. The head false prophet was offended so he tried to intimidate Micaiah. vs. 23
 - a. By physically hitting Micaiah, “Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek.” vs. 23a
 - b. By verbally abusing Micaiah, “and said, “Which way did the spirit from the LORD go from me to speak to you?”” vs. 23b-c
 - * Paul says because people will reject the truth of God, He sends them strong delusions that they should believe the lie, the Anti-Chirst. 2Thess. 2:11
2. The word of personal judgment spoken by Micaiah, “And Micaiah said, “Indeed you

shall see on that day when you go into an inner chamber to hide!” vs. 24

- a. The false prophet Micaiah would hide in fear of his life after the defeat.
 - b. And proven to be a false prophet.
 - * The false priest and prophet Pashhur struck Jeremiah and put him in the stocks the next day Jeremiah was brought out and he prophesied his death in the Babylonian captivity. Jer. 20:1-6
3. The rejection of Ahab to Micaiah. vs. 25-27
 - a. The command was to return him to prison, “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.” vs. 25
 - 1) Under the authority of Amon the governor and his son Joash.
 - 2) The city was Samaria, the capital of the northern kingdom.
 - b. The command was to punish him, “and say, ‘Thus says the king: “Put this fellow in prison, and feed him with bread of affliction and water of affliction until I return in peace.”’” vs. 26
 - 1) Ahab was giving his last orders.
 - 2) Micaiah was to be confined to prison again and be restricted to bread and water to punish him.

- c. The unhesitated fearless true words of Macaiah were declared, “Then Micaiah said, “If you ever return in peace, the LORD has not spoken by me.” And he said, “Take heed, all you people!” vs. 27
 - 1) The confidence of Macaiah was not shaken, if Ahab come back in peace, God had not spoken by him. he was a false prophet.
 - 2) The last warning to all present was stated, “Take heed, all you people”.

Illustration

Prophecy is one of the unique distinctives of the Bible, no other book has it nor claims it, God alone know the future. 1/5 or 20% of the Bible is prophecy, like “The Time of the Gentiles” revealed to Daniel.

Application

1. There are people like Ahab who attempt to use the world and God for their own advantage, but the only deceive themselves.
 - a. God knows their hearts and motives.
 - b. God will attempt to reveal himself to them all along.
 - c. God will draw the line somewhere in life and judgment come.
 - * “For the **wrath** of God is **revealed** from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.” Rom. 1:18

2. No person can win against God or thwart his purposes.
 - a. Not by their wealth.
 - b. Not by their high position.
 - c. Not by seeking occultic mediums.
 - * “And at the end of the time I, **Nebuchadnezzar**, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, “What have You done?” Dan. 4:34-35
3. The word of God will always be opposed and rejected by the world.
 - a. The educators mock the word of God.
 - b. The politicians often reject the word of God.
 - c. The average person has no need of the word of God.
 - * The parable of the rich man planning to enjoy his riches, “But God said to him, ‘**Fool!** This night your **soul** will be required of you; then whose will those things be which you have provided?’” Lk. 12:20

The prophetic proclamation that insured defeat in battle was the word of God!

III. The tactical operations thwarted in battle. vs. 28-34

A. The strategic plans for the battle. vs. 28-30

* The parallel passage. 1Kings 22:29-31

1. The march to battle, “So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.” vs. 28
 - a. Compromising Jehoshaphat should have feared and refused to go out to battle having heard Micaiah.
 - b. Compromising Jehoshaphat was at greater fault knowing Micaiah was a true prophet of God.
2. The treacherous plan of Ahab, “And 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.” vs. 29
 - a. Ahab was only looking out for himself to blend in with the other men of war, while Jehoshaphat would stand out with his royal robes and targeted.
 - b. Though Ahab did not believe Micaiah he took precautions just in case Micaiah was right thinking he could alter the prophecy.

3. The strict orders of the king of Syria, “Now the king of Syria had commanded the captains of the chariots who were with him, saying, “Fight with no one small or great, but only with the king of Israel.” vs. 30
 - a. The order was clear, find the king of Israel, Ahab, and kill him!
 - b. Exactly what Micaiah had prophesied.

B. The majestic hand of God in the battle. vs. 31-34

* The parallel passage. 1Kings 22:32-35, 36-41

1. The plan of Ahab was thwarted by God, “So it was, when the captains of the chariots saw Jehoshaphat, that they said, “It is the king of Israel!” Therefore they surrounded him to attack; but Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.” vs. 31
 - a. The Syrians rushed to kill who they thought was Ahab, but it was king Jehoshaphat, so they surrounded him and were going to kill him. vs. 31a-e

* God at time overrides out stupidity, but we should not tempt God in believing it happens every time!
 - b. Jehoshaphat cried out to God and He diverted them away from him. vs. 31f-h

* The word diverted “cuwth” means to incite, allure or instigated

- miraculously being very patient and merciful towards Jehoshaphat!
2. The soldiers refocused their attention to find Ahab, “For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.” vs. 32
 - a. The plan of Ahab had failed.
 - b. Ahab was now the target of their search.
 3. The word of God is true and reliable regardless of man’s attempt to stop it or contradict it. “Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.” vs. 33
 - a. No coincidence or accident that the arrow found its way to strick Ahab “between the joints of his armor.”
 - b. The random arrow was guided by the hand of God, so he ordered to be taken out of the battlefield, due to his wound.
 4. The summary statement, “The battle increased that day, and the king of Israel propped himself up in his chariot facing the Syrians until evening; and about the time of sunset he died.” vs. 34
 - a. Macaiah proved to be a true prophet of God, Abab died. vs. 16, 27

- b. The prophecy of Elijah gave to Ahab after Jezebell had Naboth stoned to death falsely to steal his vinyard was fulfilled.
 - 1) God told Elijah, “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 dogs licked the blood of Naboth, dogs shall lick your blood, even yours.”’” 1Kings 21:19
 - 2) The fulfillment is recorded, “Then someone washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed, according to the word of the LORD which He had spoken.” 1Kings 22:38
 - 3) When Jehoshaphat returned to Jerusalem the prophet of God accused him of his sin, “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? Therefore the wrath of the LORD is upon you.”” 2Chron. 19:2

Illustration

Balaam was sought out by the king of Moab to curse Israel but he could not, Balaam declared, “For there is no sorcery **against** Jacob, Nor any divination **against**

Israel. It now must be said of Jacob And of Israel,
‘Oh, what **God** has done!’ Num. 23:23

* There are accounts in our nation’s history of God’s
divine intervention in the war of independence from
England, many not just one!

Application

1. Each of us as believers must not think we can be in
close and ongoing fellowship with those of the world
and believe we please God and won’t pay a price.

- a. We live in the world, but are not of this world.
- b. We make our living in this world, but not in the
manner of the world.

1) “Then Jesus spoke to them again, saying, “I
am the light of the **world**. He who follows
Me shall **not** walk in darkness, but have the
light of life.” Jn. 8:12

2) “If we say that we have fellowship with Him,
and walk in darkness, we lie and do not
practice the truth. But if we **walk** in the **light**
as He is in the **light**, we have fellowship
with one another, and the blood of Jesus
Christ His Son cleanses us from all sin.”
1Jn. 1:6-7

2. The most important thing for every person to
consider is where will you spend eternity at death?

- a. Jesus said every person that dies without Christ
is eternally lost and is instantly present in hell
or hades. Lk. 16

b. Jesus said every person that dies as a believer is
instantly present with Christ in heaven. 2Cor
5:1-8

3. Every attempt to alter, contradict or add to the word
of God will not stand against God.

- a. “There are many **plans** in a **man**’s heart,
Nevertheless the LORD’S counsel--that will
stand.” Prov. 19:21
- b. “There is a **way** that seems right to a man, But
its end is the **way** of **death**.” Prov. 14:12

*The tactical operations thwarted in battle was the
work of God!*

Conclusion

The alliance of Jehoshaphat with evil Ahab was
characterized by these three things.

- I.** The political affiliation to ensure victory in
battle was not the will of God!
- II.** The prophetic proclamation that insured
defeat in battle was the word of God!
- III.** The tactical operations thwarted in battle
was the work of God!