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Telephone: 503 292 4352

• Internet: [www.askelm.com](http://www.askelm.com) •

E-Mail: [askoffice@askelm.com](mailto:askoffice@askelm.com)

## Israel and Judah: 24. Jehoshaphat and Ahab's Death

by David Sielaff, June 2017

Read first the accompanying [Newsletter for June 2017](#)

Israel and Judah: 24

Jehosaphat  
and  
Ahab's Death

**THE SITUATION:** Ahab is still King of Israel, proceeding with his evil pagan religious agenda in spite of many prophets giving warnings of judgment to him, his family, and the people of Israel, while YHWH continues to show His power and love for His people. Jehoshaphat was one of the “good” Kings of Judah who instituted great religious reforms, and had the Word of God taught to the people by high court officials. We should contrast the two rulers: the end of an evil ruler and the reign of a good one. This month’s article takes us through the death of Ahab and beyond.

We begin with a dual narrative from 1 Kings 15:24 and 2 Chronicles 16:13–17:1, repeating the beginning of Jehoshaphat’s rule. The story then continues in the rest of Second Chronicles chapter 17.

**TEXT:** *King Jehoshaphat, a Good King, Ascends the Throne of Judah*

**Review:** 1 Kings 15:24

<sup>24</sup> Then Asa lay down with his fathers and was entombed with his fathers

in the city of his father David;

and his son Jehoshaphat reigned in his stead.

**Review:** 2 Chronicles 16:13–17:1

<sup>13</sup> Then Asa lay down with his fathers; he died in the forty-first year of his reign, <sup>14</sup> and they entombed him in his grand tomb that he had dug out for himself in the city of David. They laid him in the bed that was filled with aromatics, all sorts of ointments elaborately compounded. And they burned for him an exceedingly great funeral fire.

<sup>1</sup> His son Jehoshaphat reigned in his stead and showed himself steadfast against Israel. **[end text]**

**New:** 2 Chronicles 17:2–19

<sup>2</sup> He posted armed units in all fortified cities of Judah and put garrisons in the land of Judah and in the cities of Ephraim that his father Asa had seized. <sup>3</sup> And Yahweh was with Jehoshaphat because he walked in

the former ways of his father and did not inquire of the Baalim,<sup>4</sup> but sought after the Elohim of his father and walked in His instructions and not according to the practice of Israel.

<sup>5</sup> So Yahweh established the kingdom under his hand, while all Judah gave presents to Jehoshaphat. He came to have riches and glory in abundance. <sup>6</sup> His heart was elevated in the ways of Yahweh; furthermore he took away the high-places and the Asherah poles from Judah.

<sup>7</sup> In the third year of his reign he sent for his chief officials and sons of valor, namely Obadiah and Zechariah and Nethanel and Micaiah to teach in the cities of Judah.<sup>8</sup> With them were the Levites Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tob-adonijah the Levites; and with them were Elishama and Jehoram the priests.

<sup>9</sup> They taught in Judah, and they had the scroll of the law of Yahweh with them. They went around through all the cities of Judah and taught the people.

<sup>10</sup> The awe of Yahweh came to be upon all the kingdoms of the lands surrounding Judah, and they did not make war with Jehoshaphat. <sup>11</sup> Some of the Philistines were bringing presents and a load of silver to Jehoshaphat; the Arabians also were bringing flocks to him, 7,700 rams and 7,700 buck goats.

<sup>12</sup> Jehoshaphat continued advancing and growing surpassingly great; he built fortified-places and provision cities in Judah<sup>13</sup> and engaged himself in numerous works in the cities of Judah.

He had men of war, valorous masters, in Jerusalem,<sup>14</sup> and these were their rosters according to their fathers' houses: **From Judah:** chiefs of thousands, Adnah the chief, with him 300,000 valorous masters;<sup>15</sup> and alongside him Jehohanan the chief, with him 280,000;<sup>16</sup> and alongside him Amasiah son of Zichri who volunteered for Yahweh, with him 200,000 valorous masters.

<sup>17</sup> **From Benjamin:** the valorous master Eliada, with him 200,000 weaponed with bow and shield;<sup>18</sup> and alongside him Jehozabad, with him 180,000 troops outfitted for war.

<sup>19</sup> These were the ones ministering to the king besides those whom the king had posted in the fortress cities throughout all Judah. [end text]

**1 Kings 15:24 and 2 Chronicles 16:13–14.** Asa was a good king who taught Jehoshaphat how to rule faithfully toward YHWH. Judah had great prosperity during the lengthy time of obedience to God during the reign of both kings: Asa ruled 41 years while Jehoshaphat ruled 25 years, a total period of some 66 years of good rule and prosperity. Jehoshaphat was only the 4<sup>th</sup> king of Judah to reign since Solomon died.<sup>a</sup>

**2 Chronicles 17:1.** “**Steadfast against Israel**” means that Jehoshaphat was firm in his resolve to resist encroachment by Israel’s religious apostasy and the political and military threat by King Ahab of Israel. Jehoshaphat later became friends with Ahab, cooperating in a war against Syria.

**Verse 2.** Posting troops in cities and garrisons can only be done by wealthy and prosperous kingdoms. The cities of Ephraim were seized by Judah when Asa defeated Ahab’s army of Israel (2 Chronicles 11:2, 15:8).

**Verses 3–4.** These verses explain why Jehoshaphat was successful as King of Judah. “**The Baalim**” were pagan gods, Baal being the chief Canaanite god. The plural “**Baals**” or “**Baalim**” have to do with his various attributes treated as separate deities, although it is likely that other spirits represented themselves as Baal. Ahab’s wife, Jezebel, was the daughter of Ethbaal, who was a priest of Baal as well as King of Sidon (1 Kings 16:31–33).

**Verse 5.** Jehoshaphat’s faithfulness resulted in God giving him (and the kingdom) a blessing of riches and glory. “Presents” from the people encouraged Jehoshaphat to take more pro-YHWH, anti-pagan actions.

<sup>a</sup> The Judean Kings in order after Solomon were: Rehoboam, Abijah, Asa, and Jehoshaphat, all are direct descendants of King David. During that same period, the northern Kingdom of Israel had 8 rulers, Ahab being the 8<sup>th</sup>. Some chronologists believe Jehoshaphat had a 3-year co-regency with his father during Asa’s end of life illness affecting the feet with great pain (1 Kings 15:23; 2 Chronicles 16:12). Some speculate this disease may have been gout or gangrene. If true, such an illness might have prevented Asa from making sacrifices and appearing to the people from the outer sanctuary of the Temple, actions expected of vigorous rulers.

**Verse 6.** The statement **“His heart was elevated in the ways of Yahweh”** is a marvelous sentiment that encourages imitation. Jehoshaphat studied, meditated upon **“the ways of YHWH.”** Then he made an effort to teach his people (God’s people) what he had learned.

**Verses 7–9.** Jehoshaphat commanded that a great teaching ministry about **“the scroll of the law of Yahweh”** be taught in **“all the cities of Judah”** by major officials in Jehoshaphat’s court. These were the most literate scholars in Judah. It had an important and beneficial effect as the people began to respond positively. Teaching the people about YHWH and His laws is a primary act of an ideal king as a father to his subjects (Deuteronomy 11:18–21, 17:18–20).

**Verse 10.** As a result of Jehoshaphat’s initiatives, the actions of the officials, and the response of the people, God caused the surrounding kingdoms to be in **“awe of Yahweh”** and conduct themselves peacefully toward Judah. The neighboring kingdoms were all superstitious, but their awe was based on reality, not the fantasy of pagan gods, who as *elohim*, were only a bit stronger than human beings at their most powerful (Psalm 8:5; Hebrews 2:7, 9). YHWH is the God of gods (Deuteronomy 10:17; Joshua 22:22; Psalm 136:2; Daniel 2:47, 11:36).

**Verse 11.** The Philistines honored YHWH by bringing tribute to Jehoshaphat even though they were not formally vassals to their powerful neighboring Judean king.

**Verses 12–13.** In ancient times great rulers were expected to be prodigious builders and organizers. Jehoshaphat followed that pattern. Prosperity, power, and greatness enhanced Jehoshaphat’s reputation.

**Verses 14–18.** Jehoshaphat’s military organization and leadership is described.

**Verse 19.** This verse has elements of a signature line summarizing Jehoshaphat’s reign (verses 12-19), at the end of a tablet. Such summaries and signature lines listed the officials of the court, with short titles and descriptions of their offices.

### ***Ahab of Israel and Ben-hadad of Syria***

During the reigns of Ahab, Jehoshaphat, and Ben-hadad of Syria, a great battle took place between a coalition of kings and the expansive Assyrian Empire. Let me present some background.

Earlier in the Book of Kings Ben-hadad (actually Ben-hadad II) gathered a coalition of 32 subordinate kings with the Syrian army to join in a sneak attack of the Kingdom of Israel (1 Kings 20:1, 16). Israel’s cities were surrounded by Syrian forces and Israel’s capital city of Samaria was besieged.

That was the first invasion. God gave the victory to Israel, the siege of the capital was broken and the other cities of Israel freed from attack. The Syrian army went home.

Later, Ben-hadad invaded Israel a second time without other kings, but Syrian captains commanded their troops. This attack did not surprise Ahab. A prophet of God warned Ahab and told him how to position his troops. The Israelite army met the much larger Syrian army on the battlefield and again God gave Israel the victory, with great slaughter of the Syrians.<sup>b</sup>

Ahab then did something surprising. He showed mercy and pardoned Ben-hadad, allowing him to return to Damascus with the remainder of his army (1 Kings 20:23–34). Ahab was severely criticized for that action by an unnamed prophet of God for letting Ben-hadad go (1 Kings 20:35–43). An unnamed prophet tells Ahab, because he let Ben-hadad live, Ahab was to die before Ben-hadad:

**“Then the prophet said to him, ‘Thus speaks Yahweh: Because you let go out of your hand the man under My doom, your soul will be for his soul, and your people for his people.’”**

**• 1 Kings 20:42**

More bad news came to Ahab. Because he murdered Naboth, the prophet Elijah announced that all Ahab’s

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<sup>b</sup> Details of Ahab’s interactions with Ben-hadad are in [“Israel and Judah: 23. King Ahab’s Decline.”](#) Apparently a slow learner, in spite of receiving God-given victories predicted by YHWH’s prophets, Ahab never came to trust or obey YHWH. He never seemed to take Him seriously. Instead, Ahab continued to worship foreign gods and ignored YHWH, His prophets, and the miraculous events that rescued Ahab’s reign over God’s people.

heirs would die and the dynasty destroyed. This statement of doom finally got to Ahab and caused him to repent. Ahab's contrition persuaded YHWH to postpone the destruction of Ahab's family until after Ahab's death (1 Kings 21:27–29). Ahab would not see his children and heirs killed, but it would happen. To sum up:

- (1) Ahab was not sentenced to death by YHWH for his pagan practices, nor for his murder of Naboth, but for not killing Ben-hadad.<sup>c</sup>
- (2) Ahab's complicity in Naboth's murder led YHWH to sentence Ahab's family to death — all of them — wiping out the dynasty of Omri, Ahab's father.

All the above information leads up to an interesting historical event not mentioned in the Bible, but surprisingly mentioned in secular history.

### *Middle East Kings Unite in War Against Assyrian Expansion*

After Ahab's second victory over Syria, there was a period of peace between Ahab and Ben-hadad: **"They dwelt for three years without war between Syria and Israel"** (1 Kings 22:1). In fact, more than peace and commerce (1 Kings 20:34) passed between Ahab and Ben-hadad. Ahab's army helped Ben-hadad's fight, along with other armies, against an attack by the expanding Assyrian empire.

Ahab showed mercy so Ben-hadad could continue to rule Syria. James Smith gave a clear and probable explanation for Ahab's reasoning. It was something that all peoples in the Middle East knew. The Kingdom of Assyria was ascending in power and territory. They were exceedingly vicious enemies and harsh masters over their vassal kings. Ahab thought Ben-hadad's survival would serve Israel's interests best by strengthening his territory as a strong buffer kingdom between Israel and Assyria.<sup>d</sup>

Within the 3 years of peace Ben-hadad persuaded Ahab to ally with him and 10 other kings to fight an Assyrian army that gathered to invade the territory in the north of Syria.

### *The Battle of Qarqar*

This Battle of Qarqar is known only because it is mentioned in Assyrian court records. It is not mentioned in Scripture.<sup>e</sup> The Kingdom of Judah under Jehoshaphat was not involved in the battle.

The mention of the Battle of Qarqar is tantalizingly brief in one Assyrian account of the glories of the reign of Shalmaneser III, King of Assyria who ruled from 858 to 824 BC. The written record is somewhat problematic because it has uncharacteristic misspellings and other errors unusual for Assyrian monumental inscriptions, mistakes that are obvious to technical scholars. Nevertheless, it gives us an account of the gathering of the allied forces and the battle itself. K. Lawson Younger, Jr. tells us:

**"Inscribed on a large stone stela discovered at Kurkh, this version of the annals of Shalmaneser III is identified by Schramm as Recension A ... Since the text ends abruptly with the last narrated event being the battle of Qarqar (853 bce), the inscription seems to date from 853–852 bce. The monument was apparently carved in great haste resulting in numerous scribal errors ... This is quite unfortunate since the stela contains the most detailed extant account of the battle of Qarqar in which Ahab, king of Israel, participated in an alliance with other kings of the west in opposition to Shalmaneser III."**

#### **• Neo-Assyrian Inscriptions of Shalmaneser III in the Kurkh Monolith<sup>f</sup>**

<sup>c</sup> God was merciful with Ahab, and always seemed to give him and the people of Israel more and more chances to repent and change their behavior toward YHWH. God intended to give Ahab glory by killing the great Syrian king. Ahab consistently failed.

<sup>d</sup> See the full quote in my article "[Israel and Judah: 23. King Ahab's Decline](#)" where I quote a relevant passage from James E. Smith, *The Books of History*, Old Testament Survey Series (Joplin, MO: College Press, 1995), 1 Ki 20:30–34.

<sup>e</sup> Why is this Battle of Qarqar not mentioned in the histories of Kings or Chronicles? It is because events in the lands around Palestine are important only when they impact people of the Kingdom of Israel or the Kingdom of Judah in their relationship to YHWH. Events of the Assyrian Empire and its expansion are ignored until Assyria is used as a tool by YHWH to punish Israel.

<sup>f</sup> From William W. Hallo and K. Lawson Younger, *Context of Scripture* (Leiden; Boston: Brill, 2000), 261–264.



Shalmaneser III went to war each year of his 31-year reign, expanding the borders of the Neo-Assyrian Empire primarily to the north, south and the west. In the west, toward the land of Syria, he met resistance from coalitions of great and small kingdoms such as Syria ruled by Ben-hadad and Israel ruled by Ahab. In addition to this aggression, the Assyrian people conducted an energetic and wide ranging commercial trade.

Below is a portion of the last campaign from writing inscribed on a monument called the Kurkh Monolith. I quote it in full to give background and to show the traditional manner that Assyrian rulers recorded military events in their court records, similar to the records mentioned in Kings and Chronicles. King Shalmaneser III was no different from other rulers of his day, minimizing anything less than total victory. It also shows the kind of people the ancient Assyrians were as warriors and why they were feared. Yet their trade and commercial exchanges were desired because they had money to spend from their conquests.

### Text of the Kurkh Monolith

[Lines ii.78b–81a] **In the eponymy of Dayān-Aššur, in the month of Iyyar, the fourteenth day, I departed from Nineveh. I crossed the Tigris. I approached the cities of Giammu on the River Baliḥ. They were afraid of my lordly fearfulness (and) the splendor of my fierce weapons; and with their own weapons they killed Giammu, their master. I entered the cities of Saḥlala and Tīl-ša-turaḥi. I took my gods into his palaces; (and) celebrated the tašiltu-festival in his palaces. I opened his treasury (and) saw his stored-away wealth. I carried off his possessions (and) property. I brought (them) to my city, Aššur.**

[Lines ii.81b–86a] **I departed from the city of Saḥlala. I approached the city of Kār-Shalmaneser. I crossed the Euphrates in its flood, for a second time in rafts (made of inflated) goatskins. In the city of Ana-Aššur-utēr-ašbat, which is by the opposite bank of the Euphrates on the River Sagura (and) which the people of the land of Ḥatti call the city of Pitru, in (this city) I received the tribute of the kings on the opposite bank of the Euphrates — Sangara, the Carchemishite, Kundašpu, the Kummuḥite, Arame, (the man) of Bīt-Agūsi, Lalla, the Melidite, Ḥayāni, (the man) of Bīt-Gabbari, Qalparuda, the Patinaean, (and) Qalparuda, the Gurgumite: silver, gold, tin, bronze, (and) bronze bowls.**

[Lines ii.86b–102] **I departed from the Euphrates. I approached the city of Aleppo (Ḥalman). They were afraid to fight. They seized my feet. I received their tribute of silver (and) gold. I made sacrifices before Hadad of Aleppo (Ḥalman).**

**I departed from the city of Aleppo (Ḥalman). I approached the cities of Irḥulēni, the Hamathite. I captured Adennu, Pargâ, (and) Arganâ, his royal cities. I carried off captives, his valuables, (and) his palace possessions. I set fire to his palaces.**

**I departed from the city of Arganâ. I approached the city of Qarqar. I razed, destroyed and burned the city of Qarqar, his royal city. 1,200 chariots, 1,200 cavalry, (and) 20,000 troops of Hadad-ezer (Adad-idri) of Damascus; 700**

### Commentary

This sentence is a date indicator that scholars identify as 853 BC. The ancient site of Nineveh today is on the outskirts of the modern Iraqi city of Mosul.

The route of the Assyrian army from city to city can be followed on a map. Some cities surrendered, some fought, and some cities were abandoned when the Assyrians approached.

It is difficult today to understand how small most cities were in ancient times, and not all cities had walls. Crossing the Euphrates was done with machine like efficiency. Rafts were floated by many watertight goatskins [and intestines and bladders] — ingenious! The cities on the banks of the Euphrates were already under Assyrian rule. They gave their annual tribute as vassals of Assyria.

The city of Aleppo surrendered. Shalmaneser sacrificed to “Hadad of Aleppo” meant the god Hadad. Hence, Ben-hadad, means “Son of [the god] Hadad.”

Irḥulēni, the Hamathite, fought the Assyrians. He likely raised the armies from the coalition of kingdoms to fight the Assyrians. His cities were taken, pillaged, and burnt.

The battle was fought outside the city of Qarqar, a city of Irḥulēni the Hamathite. The armies that opposed the Assyrian army are listed. “Hadad-ezer of Damascus” is

chariots, 700 cavalry, (and) 10,000 troops of Irhulēni, the Hamathite; 2,000 chariots, (and) 10,000 troops of Ahab, the Israelite (*Sir'alāia*); 500 troops of Byblos; 1,000 troops of Egypt; 10 chariots (and) 10,000 troops of the land of Irqanatu (Irqata); 200 troops of Matinu-ba'al of the city of Arvad; 200 troops of the land of Usanatu (Usnu); 30 chariots (and) [?],000 troops of Adon-ba'al of the land of Šianu (Siyannu); 1,000 camels of Gindibu' of Arabia; [?] hundred troops of Ba'asa, (the man) of Bīt-Ruḥubi, the Ammonite — these 12 kings he took as his allies.

recognized by scholars as being Ben-hadad. He brought the largest number of troops. Irhulēni brought a large contingent as did "Ahab, the Israelite." The Egyptian troops probably supported their Phoenician vassal of Byblos. It was unusual for Phoenicians to participate in battles.

The text says "these 12 kings" but the count adds up to only 11.

### *Forces Allied Against Assyria:*

<u>Allied Kings and Their Land</u>	<u>Chariots</u>	<u>Infantry</u>	<u>Cavalry</u>
Hadad-ezer (Ben-hadad) of Damascus	1,200	20,000	1,200
Irhulēni, the Hamathite	700	10,000	700
Ahab, the Israelite	2,000	10,000	
the land of Byblos		500	
the land of Egypt		1,000	
the land of Irqanatu	10	10,000	
Matinu-ba'al of the city of Arvad		200	
the land of Usanatu		200	
Adon-baal of the land of Šianu	30	[?],000	
Gindibu' of Arabia		[camels]	1,000
Baasa, of Bīt-Ruḥubi, the Ammonite		[?]00	
<b>Totals</b>	<b>3,940</b>	<b>51,900</b>	<b>2,900</b>

(+ an unknown number of infantry of Adon-baal and Baasa)

So we cannot really tell how many troops faced Shalmanezar and the Assyrian army and it is doubtful that ancient armies kept such exact numbers. However, low numbers such as 10 chariots and 30 chariots give an impression of reality to the numbers.

The map shows that the armies gathered from a wide area, all to fight against the Assyrian military invasion.

Note that Jehoshaphat and the large army of the Kingdom of Judah did not join the fight against Assyria.

The description of the battle follows below ...

### *Armies Gather to Fight Assyria*



[www.vislardica.com/vb-scenario-qar-qar/](http://www.vislardica.com/vb-scenario-qar-qar/)

**They marched against me [to do] war and battle. With the supreme forces which AŠšur, my lord, had given me (and) with the mighty weapons which the divine standard, which goes before me, had granted me, I fought with them. I decisively defeated them from the city of Qarqar to the city of Gilzau. I felled with the sword 14,000 troops, their fighting men. Like Adad, I rained down upon them a**

The description of the battle. Although we cannot be sure, numbers on each side were probably about equal, otherwise the text would have bragged that Shalmaneser defeated massive hordes.

The description reads as if a running battle

devastating flood. I spread out their corpses (and) I filled the plain. <l felled> with the sword their extensive troops. I made their blood flow in the *wadis*(?) [ ]. The field was too small for laying flat their bodies (lit. “their lives”); the broad countryside had been consumed in burying them. I blocked the Orontes River with their corpses as with a causeway. In the midst of this battle I took away from them chariots, cavalry, (and) teams of horses.”

was fought from city to city. Victory is claimed by Shalmaneser, but without the usual bombastic triumphal verbiage.

Most scholars think the battle was a draw.

The Assyrian army was probably victorious because they remained in the field of battle to count the dead, while the opposing army is not mentioned. The Assyrian army was also badly blooded. They went home without further battles in the campaign season of 853 BC, within the three years of the 3-years peace between Syria and Israel (1 Kings 22:1, below). Therefore, though the coalition may have lost the battle and left the battlefield, apparently they successfully halted Assyrian expansion. That was the primary goal. Shalmaneser did not come west for another four years. More coalition battles defending against the Assyrians were fought later. In spite of this reprieve from attack, decades later the Assyrian Empire dominated the entire region and even conquered Egypt for a time.

After the Battle of Qarqar Ahab decided to attack Syria. YHWH’s prophesy and fulfillment of Ahab’s doom give us an interesting glimpse into God’s divine process as He interacts with human kingdoms and leaders. The path to Ahab’s death has a supernatural component to it, with YHWH on His throne giving orders to a spirit. The spirit’s task was to lie to Ahab by communicating to pagan false prophets. God is in total control throughout this discharge of His punishment upon Ahab.

[ **Note:** The text of 1 Kings chapters 19–21 are covered in “[Israel and Judah: 23. King Ahab’s Decline](#)” ]

### ***TEXT: Human Kings Consult Each Other, Then Seek Out Divine Sanction***

#### **1 Kings 22:1–12**

<sup>1</sup> They dwelt for three years without war between Syria and Israel. <sup>2</sup> It came to pass in the third year that Jehoshaphat king of Judah went down to the king of Israel.

<sup>3</sup> Now the king of Israel said to his officials,  
“**Do you know that Ramoth-gilead is ours? Yet we are inactive and refrain from taking it out of the hand of the king of Syria.**”

<sup>4</sup> So he said to Jehoshaphat,  
“**Are you going with me to the battle at Ramoth-gilead?**”

Jehoshaphat replied to the king of Israel, “**I likewise, such as you; my people likewise, such as your people; my horses likewise, such as your horses.**”

<sup>5</sup> Jehoshaphat also said to the king of Israel, “**I pray, inquire today for the word of Yahweh.**”

<sup>6</sup> So the king of Israel convened the prophets, about 400 men, and he said to them, “**Shall I go against Ramoth-gilead for battle, or should I forbear?**”

#### **2 Chronicles 18:1–11**

<sup>1</sup> Jehoshaphat came to have riches and glory in abundance, and he intermarried with the house of Ahab. <sup>2</sup> So years later he went down to Ahab in Samaria. Ahab slaughtered sheep of the flock and cattle of the herd in abundance for him and for the people with him; and he allured him to march up with him against Ramoth-gilead.

<sup>3</sup> Ahab king of Israel said to Jehoshaphat king of Judah, “**Are you going with me to Ramoth-gilead?**”

And he replied to him, “**I likewise, such as you; my people likewise, such as your people, with you in the war.**”

<sup>4</sup> Jehoshaphat also said to the king of Israel, “**I pray, inquire today for the word of Yahweh.**”

<sup>5</sup> So the king of Israel convened the prophets, 400 men, and he said to them, “**Shall we go to war against Ramoth-gilead, or should I forbear?**”

They replied, **“Go up; Yahweh shall give it into the king’s hand.”**

<sup>7</sup> Yet Jehoshaphat said, **“Is there no other prophet of Yahweh here that we may inquire through him?”**

<sup>8</sup> The king of Israel replied to Jehoshaphat,

**“There is one more man through whom to inquire of Yahweh; yet I hate him, for at no time has he prophesied good for me, but rather evil: Micaiah son of Imlah.”**

Jehoshaphat answered, **“The king must not speak thus.”**

<sup>9</sup> Then the king of Israel called a certain court official and said, **“Do bring Micaiah son of Imlah quickly.”**

<sup>10</sup> The king of Israel and Jehoshaphat king of Judah, being clothed in their royal-robcs, were sitting each one on his throne, at **the threshing site by the portal of the gate of Samaria**; and all the prophets before them feigned themselves prophets.

<sup>11</sup> Zedekiah son of Chenaanah made for himself horns of iron and said, **“Thus speaks Yahweh: ‘With these you shall gore Syria unto their finish.’”**

<sup>12</sup> All the prophets were prophesying so, saying, **“March up to Ramoth-gilead and prosper. Yahweh will give it into the king’s hand.”**

They replied, **“Go up; the One, Elohim, shall give it into the king’s hand.”**

<sup>6</sup> Yet Jehoshaphat said, **“Is there no other prophet of Yahweh here that we may inquire through him?”**

<sup>7</sup> The king of Israel replied to Jehoshaphat,

**“There is one more man through whom to inquire of Yahweh; yet I hate him, for he is not prophesying good for me, but evil, all his days; he is Micaiah son of Imlah.”**

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<sup>10</sup> Zedekiah son of Chenaanah made for himself horns of iron and said, **“Thus speaks Yahweh: ‘With these you shall gore Syria unto their finish.’”**

<sup>11</sup> All the prophets were prophesying so, saying, **“March up to Ramoth-gilead and prosper. Yahweh will give it into the king’s hand.”** [end text]

**1 Kings 22 and 2 Chronicles 18, verses 1–2.** We are not told Jehoshaphat’s reasons for visiting King Ahab, but it was three years after the last war **“between Syria and Israel.”** Three things are said about Jehoshaphat: (1) he acquired riches and glory (repeating the same statement in 2 Chronicles 17:5), (2) his son Jehoram married the daughter of Ahab and Jezebel, and (3) he and Ahab plotted against the King of Syria.

In numbers (2) and (3), Jehoshaphat associated himself with those who were wicked and hated YHWH (see 2 Chronicles 19:2 below). Note that in our reckoning Jehoshaphat went “up” to meet Ahab, not “down.”

**Verses 3–4 and 2–3.** The issue was about the city of Ramoth-gilead, a fortress city east of the Jordan River, allotted to the Israelite tribe of Gad by YHWH. It was seized by the Syrians during the reign of Ahab’s father Omri. Ahab wants the city back for strategic reasons and to protect trade routes. He invited Jehoshaphat to come along. After all, the two were now relatives by marriage and should help each other. Jehoshaphat agreed to go along.

**Verses 5 and 4.** Jehoshaphat, being a king faithful to YHWH, requested He be asked whether the result will be favorable. Ahab agreed to do so, but he asked the 400 pagan prophets to convey YHWH’s will.

**Verses 6 and 5.** The 400 prophets must have replaced those killed at Mount Carmel when the prophet Elijah challenged them to see whose God was greater. The false prophets were killed by the people of Israel when YHWH responded on Elijah’s behalf. These prophets supposedly asked YHWH, and said the YHWH approved. They lied.

**Verses 7 and 6.** Jehoshaphat recognized that Ahab’s prophets were not God’s prophets, so he asked for a prophet devoted to YHWH be consulted.

**Verses 8 and 7.** Ahab spoke of a prophet named Micaiah, but disparaged him for always bearing bad news. Jehoshaphat rebuked Ahab.

**Verses 9 and 8.** Ahab sent an official to bring Micaiah.



**Verses 10 and 9. “The threshing site”** was a flat place accessible by wind so the chaff could blow away from the grain. In the city of Samaria **“the portal of the gate”** probably was a door within a stone gate structure.

These verses support the idea that the threshing floor purchased by King David as the site of the future Temple was within the City of David (2 Chronicles 3:1, 5:2).

**Verses 11–12 and 10–11.** Zedekiah was the leader and spokesman for the false prophets. His iron “bull-horn dance” (an ancient version of the “antler dance”) supposedly portrayed what Ahab’s army would do to Ben-hadad’s Syrian army. The other 399 false prophets validated their leader by giving their prophecy of lies, perhaps singing in chorus. Their behavior seems reckless. Zedekiah even said, **“Thus speaks YHWH,”** publicly identifying the imagery of a Baal bull image with YHWH. Not a good idea to publicly taunt YHWH.

Like the false prophets of Baal at Mount Carmel who accepted Elijah’s challenge (and subsequently died), these prophets believed what spirits told them. They prophesied that the army of Syria would be so damaged, **“unto their finish,”** that Israel would occupy Ramoth-gilead **“and prosper.”** Then they made their grievous public mistake. By claiming that the prophecy came from YHWH, and that they spoke for Him, they disparaged YHWH’s name. This is a textbook violation of God’s clear command:

**“... the prophet who shall act arrogantly by speaking a word in My Name which I did not instruct him to speak, or who shall speak in the name of other elohim, that prophet must die.”**

• *Deuteronomy 18:20*

### ***TEXT: The Prophet Micaiah Reveals a Divine Consultation in Heaven***

#### **1 Kings 22:13–36**

<sup>13</sup> The messenger who had gone to call Micaiah spoke to him, saying,

**“Behold, I pray, the words of the prophets, with one mouth, are well pleasing to the king. I pray, let your word become like one word with them, and you will speak good things.”**

<sup>14</sup> Yet Micaiah replied, **“As Yahweh lives, what Yahweh should say to me, this is it that I shall speak.”**

<sup>15</sup> When he came to the king then the king said to him, **“Micaiah, shall we go to war against Ramoth-gilead, or should we forbear?”**

He [Micaiah] replied to him, **“March up and prosper. Yahweh will give it into the king’s hand.”**

<sup>16</sup> Now the king said to him, **“How many times have I been adjuring you, that you should speak to me nothing but the truth in the Name of Yahweh?”**

<sup>17</sup> Then he [Micaiah] replied,

**“I saw all Israel scattered over the mountains, like a flock of sheep that have no shepherd; and Yahweh said: ‘These have no lord. Let each man return to his home in peace.’”**

<sup>18</sup> At this the king of Israel said to Jehoshaphat, **“Did I not tell you that at no time he prophesied good for me, but rather evil?”**

<sup>19</sup> Micaiah replied,

**“Not so! Hear the word of Yahweh: I saw**

#### **2 Chronicles 18:12–34**

<sup>12</sup> The messenger who had gone to call Micaiah spoke to him, saying,

**“Behold, the words of the prophets, with one mouth, are well pleasing to the king. I pray, let your word become like one word with them, and you will speak good things.”**

<sup>13</sup> Yet Micaiah replied, **“As Yahweh lives, what my Elohim should say to me, this is it that I shall speak.”**

<sup>14</sup> When he came to the king then the king said to him, **“Micaiah, shall we go to war against Ramoth-gilead, or should I forbear?”**

He [Micaiah] replied, **“March up and prosper. They shall be given into your hand.”**

<sup>15</sup> Now the king said to him, **“How many times have I been adjuring you, that you should speak to me nothing but the truth in the Name of Yahweh?”**

<sup>16</sup> Then he [Micaiah] replied,

**“I saw all Israel scattered over the mountains, like a flock of sheep that have no shepherd; and Yahweh said: ‘These have no lord. Let each man return to his home in peace.’”**

<sup>17</sup> At this the king of Israel said to Jehoshaphat, **“Did I not tell you that at no time he prophesied good for me, but rather evil?”**

<sup>18</sup> Micaiah replied,

**“Not so! Hear the word of Yahweh: I saw**

Yahweh sitting on His throne and all the host of the heavens standing by Him, to His right and to His left.

<sup>20</sup> Yahweh said, 'Who shall entice Ahab, so that he may march up and fall at Ramoth-gilead?'

Now this one said thus, and another was saying thus. <sup>21</sup> Then a spirit came forth, stood before Yahweh and said, 'I myself shall entice him.'

Yahweh asked him, 'By what means?' <sup>22</sup> He replied, 'I shall go forth, and I will become a false spirit in the mouth of all his prophets.'

Then He [Yahweh] said, 'You shall entice, and, moreover, you shall prevail. Go forth and do so.'

<sup>23</sup> And now behold, Yahweh has bestowed a false spirit into the mouth of all these prophets, for Yahweh Himself has decreed evil concerning you."

<sup>24</sup> Now Zedekiah son of Chenaanah came close, smote Micaiah on the cheek and said, "Just where is the way that the spirit of Yahweh passed from me to speak with you?"

<sup>25</sup> Micaiah replied, "Behold, you shall be seeing it on that day when you come to hide in the chamber inside a chamber."

<sup>26</sup> Then the king of Israel [Ahab] said,

"Take Micaiah and turn him back to Amon chief of the city and to Joash son of the king.

<sup>27</sup> And you will say, 'Thus said the king: Put this one in the house of detention, and feed him with bread of oppression and water of oppression until I come back in peace.'

<sup>28</sup> Micaiah replied, "Should you return, yea return in peace, then Yahweh has not spoken through me." And he added, "Hear, you peoples, all of them!"

<sup>29</sup> The king of Israel and Jehoshaphat king of Judah marched up to Ramoth-gilead. <sup>30</sup> And the king of Israel said to Jehoshaphat, "I will disguise myself and enter into the battle; yet you, put on my garments." So the king of Israel disguised himself and entered into the battle.

<sup>31</sup> As for the king of Syria, he instructed the thirty-two chief chariot officers that he had, saying, "You shall not fight with the small or the great, but rather with the king of Israel, with him alone."

<sup>32</sup> Then it came to be as the chief chariot officers saw Jehoshaphat, that they said, "Surely, he is the

Yahweh sitting on His throne and all the host of the heavens standing to His right and His left.

<sup>19</sup> Yahweh said, 'Who shall entice Ahab king of Israel, so that he may march up and fall at Ramoth-gilead?'

Now this speaker said thus, and another was saying thus. <sup>20</sup> Then a spirit came forth, stood before Yahweh and said, 'I Myself shall entice him.'

Yahweh asked him, 'By what means?' <sup>21</sup> He replied, 'I shall go forth, and I will become a false spirit in the mouth of all his prophets.'

Then He [Yahweh] said, 'You shall entice, and, moreover, you shall prevail. Go forth and do so.'

<sup>22</sup> And now behold, Yahweh has bestowed a false spirit into the mouth of these prophets of yours, for Yahweh Himself has decreed evil concerning you."

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<sup>30</sup> As for the king of Syria, he instructed the chief chariot officers that he had, saying, "You shall not fight with the small or the great, but rather with the king of Israel, with him alone."

<sup>31</sup> Then it came to be, as the chief chariot officers saw Jehoshaphat, that they said, "He is the

**king of Israel.”** When they turned around to fight against him, Jehoshaphat cried out.

<sup>33</sup> Now it came to be as the chief chariot officers saw he was not the king of Israel, that they turned back from following him.

<sup>34</sup> Someone drew his bow at random and smote the king of Israel between the scale-armor and the body-armor, so that he said to his charioteer, **“Turn your hand around and bring me forth from the fighting force, for I have been wounded.”**

<sup>35</sup> While the battle ascended in violence on that day, the king himself remained standing in the chariot over against the Syrians, until he died in the evening, and the blood from the blow poured out into the interior of the chariot. <sup>36</sup> At sunset a ringing cry passed through the fighting force, saying, **“Each man to his city and each man to his land.”**

**king of Israel.”** When they turned around to fight against him, Jehoshaphat cried out, and Yahweh, He helped him. Elohim allured them away from him; <sup>32</sup> so it came to be as the chief chariot officers saw he was not the king of Israel, that they turned back from following him.

<sup>33</sup> Someone drew his bow at random and smote the king of Israel between the scale-armor and the body-armor, so that he said to his charioteer, **“Turn your hands around and bring me forth from the fighting force, for I have been wounded.”**

<sup>34</sup> While the battle ascended in violence on that day, the king of Israel himself remained standing in the chariot over against the Syrians until the evening; then he died at sunset time.

### 1 Kings 22:37–40

<sup>37</sup> So the king died. When they came to Samaria, they entombed the king in Samaria. <sup>38</sup> Then they flushed out the chariot at the reservoir of Samaria; and the dogs lapped his blood; and the prostitutes, they bathed in it; according to the word of Yahweh that He had spoken.

<sup>39</sup> The rest of the affairs of Ahab, and all that he did, the house of ivory that he built, and all the cities that he built, are they not written on the scroll of the annals of the days of the kings of Israel?

<sup>40</sup> Ahab lay down with his fathers; and Ahaziah his son reigned in his stead.

[end text]

**Verses 13–14 and 12–13.** The messenger encourages Micaiah to speak good things, for the sake of a unified message with the other prophets. The messenger obviously knew little about YHWH or the perils of rejecting Him. Micaiah refuses and says he will speak what YHWH tells him to say.

**Verses 15 and 14.** Contrary to what he told the messenger, Micaiah lies to Ahab ... or did he? Note the different responses by Micaiah in the two accounts. 1 Kings 22:15 says, **“YHWH will give it [Ramoth-gilead?] into the king’s hand.”** 2 Chronicles 18:14 says, **“They shall be given into your hand,”** indicating the Syrian army and perhaps Ben-hadad as well. Perhaps are both correct and the 400 prophets gave both prophecies.

**Verses 16 and 15.** Ahab accuses Micaiah of lying to him. Had Micaiah lied to Ahab before? **“You should speak nothing but the truth ...”** seems to indicate that may have happened at least once. More likely Ahab is referring to Micaiah’s cryptic statement in the prior verse.

**Verses 17 and 16.** Micaiah tells Ahab (1) that he **“saw all Israel scattered,”** which meant the army fled in defeat, and (2) what **“YHWH said, ‘These have no lord’,”** indicating that king [Ahab] will die.

**Verses 18 and 17.** It is funny, Ahab complains when Micaiah lies and tells Ahab what he wants to hear. Then he complains when Micaiah tells Ahab the truth because it is bad news.

**Verses 19 and 18.** Micaiah tells of a vision of a gathering in heaven of God and the host of the heavens (all 3 heavens). Compare that gathering to the insignificant meeting of two human kings and the 400 prophets.

**Verses 20 and 19.** This heavenly council gathering is not for a trial, but to sentence Ahab to death. Micaiah says YHWH wants Ahab dead, and He plans to make that happen.

**Verses 21 and 20.** There is no indication this spirit was evil. He volunteered to fulfill YHWH’s will.

**Verses 22 and 21.** **“... all his prophets”** means all of Ahab’s false prophets, not Micaiah. YHWH orders the spirit to lie to Ahab. The false prophets are lying, not Micaiah. God tells the spirit that he will be successful.

**Verses 23 and 22.** “**Yahweh has bestowed a false spirit**” to cause all the prophets to lie. Then came terrifying words: “**YHWH Himself has decreed evil concerning you.**” All your prophets are lying, and you will die.

**Verses 24 and 23.** Zedekiah hits Micaiah (probably as hard as he could) on the cheek. Zedekiah implies that there is a pathway for the spirit to travel through himself as a prophet, and Micaiah is lying. He may be referring to the state of spirit possession that false prophets may have exhibited in that time period.

**Verses 25 and 24.** Micaiah says to Zedekiah, in effect, you will see what God does to Ahab, and you will hide in fear of YHWH’s justice.

**Verses 26–27 and 25–26.** Ahab orders Micaiah taken to a prison. If Ahab returned, Micaiah would die. “**Joash son of the king**” is unknown elsewhere in Scripture.

**Verses 28 and 27.** Micaiah admits that if Ahab returns, then he has spoken falsely.

**Verses 29 and 28.** One must admire Ahab’s courage. He went to fight anyway! Perhaps he was fatalistic and thought he was dead no matter what he did.

**Verses 30 and 29.** Are you as amazed as I am that Jehoshaphat agreed to wear Ahab’s garments, making himself a target? I can understand Ahab’s motivation, but why would Jehoshaphat do such a thing? It would serve no purpose. Perhaps Jehoshaphat was wise enough to know God would fulfill His will for Ahab would die, but that would not protect Jehoshaphat. Personally, if I were Jehoshaphat, I would take no chances. I would wear my own armor and identifiers in battle.

**Verses 31 and 30.** Ben-hadad was crafty as always. He wanted to kill Ahab, his adversary in the past (lost two times to Ahab), then his ally against the Assyrians, and now Ben-hadad wants to finish off Ahab by telling his chariot officers to go for King Ahab. After all, the Syrians knew what Ahab looked like up close. Chariots were the fastest weapons platforms on the battlefield.

**Verses 32 and 31.** “**Jehoshaphat cried out,**” and the Chronicler added “**and Yahweh, He helped him.**” Jehoshaphat was initially identified as Ahab, so Ben-hadad’s chariots sought to kill him. Then the chariot officers’ attentions were distracted from Jehoshaphat to a more crucial part of the battle..

**Verses 33 and 32.** The chief chariot officers must have gotten close enough to recognize that he was not Ahab and went on to a more crucial part of the battlefield.

**Verses 34 and 33.** An arrow shot “**at random**” struck Ahab at a vulnerable place between two pieces of armor and the arrow severely injured him.

**Verses 35 and 34.** Though wounded and losing much blood that flowed on his chariot, Ahab stood in his chariot as the battle intensity increased. Seeming as though Ahab still conducted the battle, the troops did not panic and rout. What could have been a Syrian victory and massacre of Israel’s army, likely ended in a draw.

**Verse 36.** The battle was ended and the signals were given for the Israelites to go home.

**Verse 37.** They took Ahab’s body to Samaria and entombed it in that city.

**Verse 38.** “**The dogs lapped his blood**” fulfilling God’s prophecy given to Ahab through Elijah (1 Kings 21:19). In this verse, the phrase about the prostitutes is textually uncertain. Prostitutes were not mentioned in Elijah’s prophecy. Some translations hold that the word is not the Hebrew form of “prostitutes,” but a reference to armor, as in “the dogs cleaned the armor.” (The word “prostitutes” is clear in the Greek LXX.)

**Verse 39.** Ahab worked hard for his people. He was a builder, a courageous military leader, yet he rejected YHWH with a passion that is surprising, considering the many opportunities YHWH gave him to repent. God would have raised him to glory, as he did for Jehoshaphat. Ahab died violently, Jehoshaphat returned in peace.

## ***TEXT: Jehoshaphat Returns to Jerusalem and Enacts Further Reforms***

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### **2 Chronicles 19:1–11**

<sup>1</sup> Jehoshaphat king of Judah returned in peace to his house in Jerusalem. <sup>2</sup> Jehu son of Hanani the vision seer now went out to face him and said to king Jehoshaphat,

**“Do you love to help the wicked and those who are hating Yahweh, and by this bring wrath on you from the face of Yahweh?”**

<sup>3</sup> **However,** there are good things that have been found with you, for you have taken out the

**Asherah poles from the land of Judah and have set your heart to seek after the One, Elohim.”**

<sup>4</sup> Jehoshaphat had his residence in Jerusalem; but he went out again among the people from Beer-sheba to the hill country of Ephraim, and he brought them back to Yahweh, the Elohim of their fathers.

<sup>5</sup> He also installed judges in the land in all the fortified cities of Judah, city by city, <sup>6</sup> and he said to the judges,

**“Consider what you are doing, for you are not judging for man but for Yahweh, and He shall be with you in matters of judgment. <sup>7</sup> And now let the awe of Yahweh be upon you. Be on guard and act with care, for with Yahweh our Elohim there is no iniquity or partiality or bribe taking.”**

<sup>8</sup> In Jerusalem also, Jehoshaphat installed some of the Levites and priests and of the heads of the fathers’ houses of Israel for judgment in matters of Yahweh and for contested matters — they dwelled in Jerusalem; <sup>9</sup> and he instructed them, saying:

**“Thus should you act in the fear of Yahweh, with faithfulness and wholeheartedly. <sup>10</sup> In any contested matter which comes before you from your kinsmen dwelling in their cities, whether cases of blood against blood, or offenses against the law, the instructions, statutes or ordinances, you must warn them so that they do not incur guilt before Yahweh, and wrath come upon you and your brothers. Thus you must do; then you shall not incur guilt.**

<sup>11</sup> Behold, Amariah the head priest is over you in all matters of Yahweh, and Zebadiah son of Ishmael, the governor of the house of Judah, in all matters of the king. And the Levites will serve as clerks before you. Be steadfast and act, and Yahweh shall be with the good.”

[end text]

**Verse 1.** Most ancient battles in ancient times were indecisive. A minority of battles involved great slaughter with one side inflicting disproportionate casualties on the other. The statement that King Jehoshaphat of Judah returned to his “house” indicates that after Ahab’s deadly injury, the combined armies of Israel and Judah as well as the army of Syria, all were exhausted and went home.

**Verses 2–3.** Jehu “**the vision seer**” tells Jehoshaphat that YHWH was angry with him for cooperating with Ahab who hated YHWH. Jehoshaphat is not punished because of his past good works as king.

**Verse 4.** It seems that Jehoshaphat personally taught the people about YHWH, bringing many back to proper worship — worship of YHWH only.

**Verse 5.** The king promoted justice throughout Judah by installing judges in the fortified cities. People no longer needed to travel to Jerusalem to settle disputes and seek justice.

**Verse 6–7.** The words he spoke to the judges reminded them that the Law of God (given through Moses) was the basis of their judging and justice. It truly was their constitution and bill of rights. The judges represented YHWH to the people regarding the civil laws of interaction between people. I love the phrase, “**let the awe of YHWH be upon you**” (translated “**fear of the Lord**” in the King James Version).

**Verse 8.** Jehoshaphat selected some particular Levites and priests (who came from the tribe of Levi) to serve as judges of appeal for two reasons, “**in matters of YHWH and for contested matters.**” They also received special instructions.

**Verses 9–10.** They were to decide difficult situations of procedure and ritual, as well as difficult cases between “**kinsmen**” (fellow Israelites) that perhaps the other judges could not decide. Their unjust judgments may cause wrath to come upon them individually and as judges as a whole.

**Verse 11.** Administrative appointments are made. The ending words are “**YHWH shall be with the good.**”

### ***Kings of Judah Timeline***

On the last page is “The Kingdom of Judah” chart from the [ELM Timeline Project](#). It presents graphic information of all the Kings of Judah after Solomon died and the united Kingdom of Israel was divided into two parts, north and south. The Kingdom of Judah was the southern kingdom.

David Sielaff, June 2017

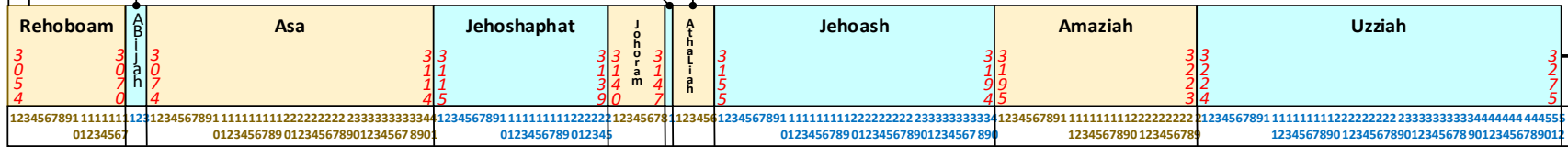


(Ref: M01)

After 3 years the northern tribes did not come up to the holy days at the Temple

3071 to 3073

3148 to 3154

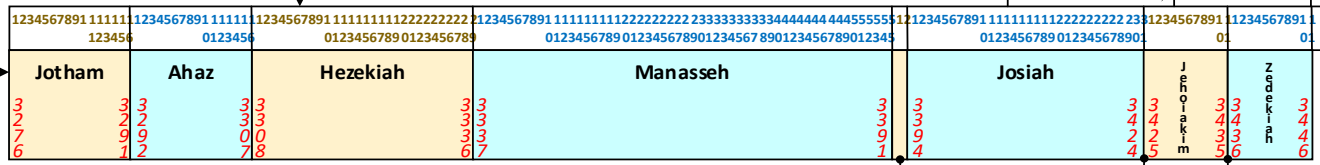


393 (390) Years Total

The Northern Kingdom Falls (2 Kings 18:9-10; 260 years)

40 Years  
23 Years

Jeremiah 25:3, 1:1; Ezekiel 4:6  
**See Note 3**



3392 to 3393 Amon

Jehoahaz (# Yr = 0)

Jehoichin (# Yr = 0)

Judah					
No	King	Scriptures	Yrs	AH	BC
1	Rehoboam	1 Kings 14:21	17	3054-3070	917-901
2	Abijah (Abijam)	1 Kings 15:1-2	3	3071-3073	900-898
3	Asa	1 Kings 15:9-10	41	3074-3114	897-857
4	Jehoshaphat	1 Kings 22:42	25	3115-3139	856-832
5	Johoram	2 Kings 8:16-17	8	3140-3147	831-824
6	Ahaziah	2 Kings 8:25-26	1	3148	823
7	Athaliah (queen)	2 Ch 22:12	6	3149-3154	822-817
8	Jehoash (Joash)	2 Kings 12:1	40	3155-3194	816-777
9	Amaziah	2 Ch 25:1	29	3195-3223	776-748
10	Uzziah (Azariah)	2 Ch 26:3	52	3224-3275	747-696
11	Jotham	2 Ch 27:1	16	3276-3291	695-680
12	Ahaz	2 Kings 16:2	16	3292-3307	679-664
13	Hezekiah	2 Kings 18:1-2	29	3308-3336	663-635
14	Manasseh	2 Kings 21:1	55	3337-3391	634-580
15	Amon	2 Kings 21:19	2	3392-3393	579-578
16	Josiah	1 Ch 34:1	31	3394-3424	577-547
17	Jehoahaz	2 Kings 23:31	0	0	547
18	Jehoiakim	2 Kings 23:36	11	3425-3435	547-536
19	Jehoiachin	2 Kings 24:8	0	0	536
20	Zedekiah	2 Kings 24:18	11	3436-3446	536-525
			Total: 393		

### Notes

- You will note that no connection via the synchronizing scriptures of 1 and 2 Kings, etc. to the northern kingdom of Israel is shown on this chart. All attempts to synchronize Judah to Israel during the divided kingdom period using the chronology of Judah shown on this chart have so far failed. Additional research on other authors solution to this chronology period is underway. But at this time it looks like the adding together of the reigns as shown on this chart will never satisfy the synchronizing scriptures. More on this in the future.
- Dr. Martin's point of view was: In spite of the problems that many chronologists believe they have found to show what they consider to be contemporaneous reigns or "gaps" in rulerships in the period of the 19 Judaic kings and 1 Queen, the Bible is abundantly clear that the 429 year period from year four of Solomon's reign to the last year of Zedekiah, we are given biblical proof that there were no "gaps" or contemporaneous rulers among the Davidic line of kings who reigned at Jerusalem. (Ref: M01)
- Ezekiel 4:6 and Jeremiah 25:3 meaning: Forty years until the fall of Judah to Babylon starting with the warning messages by Jeremiah and Ezekiel that began in the 13<sup>th</sup> year of Josiah.