

## August 22 Su (Optional) — Acts 13:4-12 — Follow the Leader

We saw that Jezebel was like a whispering demon on Ahab's shoulder, enticing him to sin. Today, we read about a whispering demon that was just as intense but not successful. This is at the beginning of Paul's first missionary journey as he, Barnabas, and John Mark make their first stop on the island of Cyprus.

<sup>4</sup> So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. <sup>5</sup> When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. <sup>6</sup> When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet named Bar-Jesus. <sup>7</sup> He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. <sup>8</sup> But Elymas the magician (for that is the meaning of his name) opposed them, seeking to turn the proconsul away from the faith. <sup>9</sup> But Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him <sup>10</sup> and said, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?" <sup>11</sup> And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand. <sup>12</sup> Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.

It is humorously ironic that, at the beginning, this false prophet was "seeking to turn the proconsul away from the faith" (v. 8) but at the end, "he went about seeking people to lead him by the hand" (v. 11). The potential spiritual leader became the one being led physically. After this predicted temporary blindness dramatically came to pass, don't you wonder if Bar-Jesus, meaning "son of Jesus," became a true son of God? Although we saw no evidence that King Ahab turned to God, it seems that Sergius Paulus may have been persuaded because Elymas Bar-Jesus was seeking to turn him "away from the faith" (v. 8). We don't have to listen to whispering demons; we can choose, rather, to continue to listen to the words of God from the Bible and follow His direction.

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The Divided Kingdom							
Judah				Israel			
Years B.C.	King	Prophet	Scripture	Years B.C.	King	Prophet	Scripture
870-848	Jehoshaphat	Jehu	1 K 22 2 C 17-20	874-853	Ahab	Elijah	
848-841	Joram/Jehoram	Obadiah?	2 K 8-9, 11-12 2 C 21-24	853-852	Ahaziah	Elisha	1 K 22
841	Ahaziah			852-841	Joram/Jehoram		2 K 1, 3
841-835	Athaliah			841-814	Jehu		2 K 9-10
835-796	Joash/Jehoash	Joel		814-798	Jehoahaz		2 K 13

## August 23 M Reading 167 — 2 Chron. 17:1-19 — Reign of Jehoshaphat of Judah

<sup>1</sup> Jehoshaphat his son reigned in his place and strengthened himself against Israel. <sup>2</sup> He placed forces in all the fortified cities of Judah and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had captured. <sup>3</sup> The LORD was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, <sup>4</sup> but sought the God of his father and walked in his commandments, and not according to the practices of Israel. <sup>5</sup> Therefore the LORD established the kingdom in his hand. And all Judah brought tribute to Jehoshaphat, and he had great

riches and honor. <sup>6</sup> His heart was courageous in the ways of the LORD. And furthermore, he took the high places and the Asherim out of Judah.

<sup>7</sup> In the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; <sup>8</sup> and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram. <sup>9</sup> And they taught in Judah, having the Book of the Law of the LORD with them. They went about through all the cities of Judah and taught among the people.

<sup>10</sup> And the fear of the LORD fell upon all the kingdoms of the lands that were around Judah, and they made no war against Jehoshaphat. <sup>11</sup> Some of the Philistines brought Jehoshaphat presents and silver for tribute, and the Arabians also brought him 7,700 rams and 7,700 goats. <sup>12</sup> And Jehoshaphat grew steadily greater. He built in Judah fortresses and store cities, <sup>13</sup> and he had large supplies in the cities of Judah. He had soldiers, mighty men of valor, in Jerusalem. <sup>14</sup> This was the muster of them by fathers' houses: Of Judah, the commanders of thousands: Adnah the commander, with 300,000 mighty men of valor; <sup>15</sup> and next to him Jehohanan the commander, with 280,000; <sup>16</sup> and next to him Amasiah the son of Zichri, a volunteer for the service of the LORD, with 200,000 mighty men of valor. <sup>17</sup> Of Benjamin: Eliada, a mighty man of valor, with 200,000 men armed with bow and shield; <sup>18</sup> and next to him Jehozabad with 180,000 armed for war. <sup>19</sup> These were in the service of the king, besides those whom the king had placed in the fortified cities throughout all Judah.

**Blessing for Obedience** — The connection between God's blessing as a consequence of obedience is made clear in this passage: "*The LORD was with Jehoshaphat, because he ... walked in his commandments ... Therefore the LORD established the kingdom in his hand*" (vv. 3-5). Part of his reform measures was to remove the idolatrous images and worship of Baal (v. 3) and the Asherim (v. 6). The other part of his reform was a widespread, concentrated ministry of teaching the Book of the Law (v. 9). Out with the bad and in with the good! That is what repentance is all about—turning away from evil and turning toward God. As a result of this cleansing and turning, God blessed Jehoshaphat and Judah with peace, material abundance, and military strength. Did the people recognize their circumstances as God's blessing for obedience or did they attribute it to the strength of the king's leadership? How could God's people continue to drift away from serving God after seeing the success of being obedient to Him? But they did fall away, generation after generation. It just reminds us of our tendency to stray and our need to remain focused on the Word of God. His truth will guide us to obedience and bless us with His approval.

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1 Kings 22

<sup>1</sup> For three years Syria and Israel continued without war.

<sup>2</sup> But in the third year Jehoshaphat the king of Judah came down to the king of Israel.

<sup>3</sup> And the king of Israel said to his servants, “Do you know that Ramoth-gilead belongs to us, and we keep quiet and do not take it out of the hand of the king of Syria?”

<sup>4</sup> 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.”

<sup>5</sup> And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” <sup>6</sup> Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Shall I go to battle against Ramoth-gilead, or shall I refrain?” And they said, “Go up, for the Lord will give it into the hand of the king.”

<sup>7</sup> But Jehoshaphat said, “Is there not here another prophet of the LORD of whom we may inquire?” <sup>8</sup> And the king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah, but I hate him, for he never prophesies good concerning me, but evil.” And Jehoshaphat said, “Let not the king say so.”

2 Chronicles 18

<sup>1</sup> Now Jehoshaphat had great riches and honor, and he made a marriage alliance with Ahab.

<sup>2</sup> After some years he went down to Ahab in Samaria. And Ahab killed an abundance of sheep and oxen for him and for the people who were with him,

and induced him to go up against Ramoth-gilead.

<sup>3</sup> Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me to Ramoth-gilead?” He answered him, “I am as you are, my people as your people.

We will be with you in the war.”

<sup>4</sup> And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” <sup>5</sup> Then the king of Israel gathered the prophets together, four hundred men, and said to them, “Shall we go to battle against Ramoth-gilead, or shall I refrain?” And they said, “Go up, for God will give it into the hand of the king.”

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1 Kings 22 (cont.)

<sup>9</sup> Then the king of Israel summoned an officer and said, "Bring quickly Micaiah the son of Imlah." <sup>10</sup> Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes, at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them.

<sup>11</sup> And Zedekiah the son of Chenaanah made for himself horns of iron and said, "Thus says the LORD, 'With these you shall push the Syrians until they are destroyed.'" <sup>12</sup> And all the prophets prophesied so and said, "Go up to Ramoth-gilead and triumph; the LORD will give it into the hand of the king."

<sup>13</sup> And the messenger who went to summon Micaiah said to him, "Behold, the words of the prophets with one accord are favorable to the king. Let your word be like the word of one of them, and speak favorably." <sup>14</sup> But Micaiah said, "As the LORD lives, what the LORD says to me, that I will speak." <sup>15</sup> And when he had come 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 triumph; the LORD will give it into the hand of the king."

<sup>16</sup> But the king said to him, "How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?"

2 Chronicles 18 (cont.)

<sup>8</sup> Then the king of Israel summoned an officer and said, "Bring quickly Micaiah the son of Imlah." <sup>9</sup> Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes. And they were sitting at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them.

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<sup>15</sup> But the king said to him, "How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?"

**Unhealthy Relationships** — Since the northern kingdom was still composed of the people of God, King Jehoshaphat likely meant well in connecting positively with King Ahab but he should have asked God about it first. This unhealthy relationship began with a marriage alliance involving Jehoshaphat's son, Jehoram, and Ahab's daughter, Athaliah (2 Chron. 18:1), which later led to disastrous results. This was the kind of alliance between good and evil that Paul warned us about later: "*Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?*" (2 Cor. 6:14). We are all aware of broken marriages and dysfunctional families resulting from mixed marriages between believers and unbelievers. King Jehoshaphat was cautious about joining Ahab in his war against Syria so he called for a prophet of the LORD for advice. Instead, what Ahab apparently offered were the 400 prophets of Asherah who did not attend the showdown and massacre on Mt. Carmel (1 Kings 18:19). These false prophets advised Ahab to fight because "*the LORD will give it into the hand of the king*" (1 Kings 22:12). When Jehoshaphat insisted that a real prophet of Yahweh be consulted, Ahab sent for Micaiah who mocked the responses of the false prophets before he would give the real word from God (in our next reading). The negative consequence of this unhealthy relationship is not finished yet.

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1 Kings 22

<sup>17</sup> And 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 home in peace.'"

<sup>18</sup> And the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?"

<sup>19</sup> And Micaiah said, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left;

<sup>20</sup> and the LORD said, 'Who will entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said one thing, and another said another. <sup>21</sup> Then a spirit came forward and stood before the LORD, saying, 'I will entice him.' <sup>22</sup> And the LORD said to him, 'By what means?' And he said, 'I will go out, and will be a lying spirit in the mouth of all his prophets.' And he said, 'You are to entice him, and you shall succeed; go out and do so.' <sup>23</sup> Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has declared disaster for you."

<sup>24</sup> Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the Spirit of the LORD go from me to speak to you?"

<sup>25</sup> And Micaiah said, "Behold, you shall see on that day when you go into an inner chamber to hide yourself."

<sup>26</sup> And the king of Israel said, "Seize Micaiah, and take him back to Amon the governor of the city and to Joash the king's son, <sup>27</sup> and say, 'Thus says the king, "Put this fellow in prison and feed him meager rations of bread and water, until I come in peace.'"

<sup>28</sup> And Micaiah said, "If you return in peace, the LORD has not spoken by me." And he said, "Hear, all you peoples!"

2 Chronicles 18

<sup>16</sup> And 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 home in peace.'"

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<sup>27</sup> And Micaiah said, "If you return in peace, the LORD has not spoken by me." And he said, "Hear, all you peoples!"

**Hear, Hear!** — Twice in Micaiah's message, he challenged his listeners to "hear." The first one was said to King Ahab at the beginning: "...*hear the word of the LORD*" (1 Kings 22:19). That was a challenge not only to listen but also to understand and obey. The reason for assembling all these prophets had been to determine whether Israel and Judah should go to war against Syria at Ramoth-gilead. The 400 false prophets predicted victory but Micaiah predicted that King Ahab would "*fall at Ramoth-gilead*" (v. 20). Ahab had earlier instructed Micaiah to "*speak to me nothing but the truth in*

*the name of the LORD*" (v. 16). God's prophet did speak the truth but it was not accepted by Zedekiah, the leader of the 400 false prophets, or by Ahab, who put Micaiah in prison for saying that "*the LORD has declared disaster for you*" (v. 23). King Ahab decided not to accept the warning and was confident that he would return from the battle as the victor: "...*until I come in peace*" (:27). The second challenge to hear was not only to the king but was Micaiah's parting words to all who heard his voice: "*Hear, all you peoples!*" (:28). That audience also included Jehoshaphat, the righteous king of Judah. As we will see later, he did go with Ahab into the battle. Why? He had heard the warning; didn't he understand? Why didn't he obey and refuse to participate? The righteous also need to hear and obey in order to avoid the consequences designed for the ungodly. Hear and obey! That is the message for us as well.

**Meditation:** Don't be bothered about the vision Micaiah saw in heaven. The spirit who volunteered to entice Ahab by being "*a lying spirit in the mouth of all his prophets*" (v. 22) could have been one of the fallen angels who followed Satan. God does occasionally use that which is evil in order to bring about His plan in a particular situation. Because He did that here, Micaiah could say that "*the LORD has put a lying spirit in the mouth of all these your prophets*" (v. 23). God ordered the evil spirit to do what it had suggested because it was part of the fulfillment of His earlier prophecy through Elijah to Ahab that "*I will bring disaster upon you*" (21:21). Remember that when Jesus commanded evil spirits to be quiet or to come out of a person, they always obeyed; they had to obey.

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1 Kings 22

<sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.  
<sup>30</sup> And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle, but you wear your robes." And the king of Israel disguised himself and went into battle.  
<sup>31</sup> Now the king of Syria had commanded the thirty-two captains of his chariots, "Fight with neither small nor great, but only with the king of Israel." <sup>32</sup> And when the captains of the chariots saw Jehoshaphat, they said, "It is surely the king of Israel." So they turned to fight against him. And Jehoshaphat cried out.  
<sup>33</sup> And when the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. <sup>34</sup> But a certain man drew his bow at random<sup>[fn]</sup> and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, "Turn around and carry me out of the battle, for I am wounded." <sup>35</sup> And the battle continued that day, and the king was propped up in his chariot facing the Syrians, until at evening he died.  
And the blood of the wound flowed into the bottom of the chariot. <sup>36</sup> And about sunset a cry went through the army, "Every man to his city, and every man to his country!"

<sup>37</sup> So the king died, and was brought to Samaria. And they buried the king in Samaria. <sup>38</sup> And they washed the chariot by the pool of Samaria, and the dogs licked up his blood, and the prostitutes washed themselves in it, according to the word of the LORD that he had spoken. <sup>39</sup> Now the rest of the acts of Ahab and all that he did, and the ivory house that he built and all the cities that he built, are they not written in the Book of the Chronicles of the Kings of Israel? <sup>40</sup> So Ahab slept with his fathers, and Ahaziah his son reigned in his place.

**ESV Footnote**

(22:34) Hebrew in his innocence

2 Chronicles 28

<sup>28</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.  
<sup>29</sup> And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle, but you wear your robes." And the king of Israel disguised himself, and they went into battle.  
<sup>30</sup> Now the king of Syria had commanded the captains of his chariots, "Fight with neither small nor great, but only with the king of Israel." <sup>31</sup> As soon as the captains of the chariots saw Jehoshaphat, they said, "It is the king of Israel." So they turned to fight against him. And Jehoshaphat cried out, and the LORD helped him; God drew them away from him.  
<sup>32</sup> For as soon as the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. <sup>33</sup> But a certain man drew his bow at random<sup>[fn]</sup> and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, "Turn around and carry me out of the battle, for I am wounded." <sup>34</sup> And the battle continued that day, and the king of Israel was propped up in his chariot facing the Syrians until evening. Then at sunset he died.

**ESV Footnote**

(18:33) Hebrew in his innocence

**Avoiding Prophecy** — In an apparent effort to avoid the fulfillment of Micaiah's prophecy that "*the LORD has declared disaster for you*" (1 Kings 22:23), Ahab not only disguised himself but also made Jehoshaphat a target by having him wear a royal robe. Do you remember when Saul disguised himself to visit the witch of Endor (1 Sam. 28:8) and Jeroboam sent his disguised wife to the prophet Ahijah (1 Kings 14:2)? The disguises didn't work, did they? Ahab's attempt to hide from God's

judgment didn't work here either. God chose a random Syrian soldier to shoot a random arrow to exactly hit a tiny gap in Ahab's armor that fatally wounded him. Whatever God predicts must be fulfilled. A second fulfilled prophecy in this story was the result of what Elijah said to Ahab after he took possession of Naboth's vineyard: *"Thus says the LORD: 'In the place where dogs licked up the blood of Naboth shall dogs lick your own blood'"* (1 Kings 21:19). Although it is not recorded that Elijah mentioned prostitutes, this fulfillment included that *"the prostitutes washed themselves"* in the bloody water from Ahab's body (1 Kings 22:38). An interesting connection is that the Hebrew word for "dog" in Deut. 23:18 is used to describe a male prostitute. The lesson for us here is that it is futile for us to try to hide anything from God or from His purposes. He sees everything, even the motives of one's heart.

**Meditation:** We read that Jehoshaphat *"cried out"* (1 Kings 22:32) when he was pursued by the Syrian chariots. What did he say? Was it "I am not Ahab!"? "I bought this robe at a garage sale!"? Whatever it was, the Syrian captains *"saw"* (v. 33) that it was not Ahab. Some think that whatever he said, the Syrians could tell by his accent that he was a "southerner" from Judah. Really? The Syrians, who spoke Aramaic, were able to recognize an accent difference in the Hebrew language?! The account in 2 Chronicles gives the suggestion that his cry might have been a prayer: *"And Jehoshaphat cried out, and the LORD helped him"* (18:31). I like that explanation better. A quick prayer in a racing chariot. I wonder if Ahab was praying as he sat in his stationary chariot watching the fight while an arrow was embedded in his abdomen? He apparently had hours to think about the predictions of Elijah and Micaiah and the failure of his disguise. I hope that he prayed, surrendering to Yahweh, the only God.

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August 27 F Reading 171 — 2 Chron. 19:1-11 — Jehoshaphat's rebuke and reforms

<sup>1</sup> *Jehoshaphat the king of Judah returned in safety to his house in Jerusalem.* <sup>2</sup> *But 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? Because of this, wrath has gone out against you from the LORD.* <sup>3</sup> *Nevertheless, some good is found in you, for you destroyed the Asheroth out of the land, and have set your heart to seek God."*

<sup>4</sup> *Jehoshaphat lived at Jerusalem. And he went out again among the people, from Beersheba to the hill country of Ephraim, and brought them back to the LORD, the God of their fathers.* <sup>5</sup> *He appointed judges in the land in all the fortified cities of Judah, city by city,* <sup>6</sup> *and said to the judges, "Consider what you do, for you judge not for man but for the LORD. He is with you in giving judgment.* <sup>7</sup> *Now then, let the fear of the LORD be upon you. Be careful what you do, for there is no injustice with the LORD our God, or partiality or taking bribes."*

<sup>8</sup> *Moreover, in Jerusalem Jehoshaphat appointed certain Levites and priests and heads of families of Israel, to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem.* <sup>9</sup> *And he charged them: "Thus you shall do in the fear of the LORD, in faithfulness, and with your whole heart: <sup>10</sup> whenever a case comes to you from your brothers who live in their cities, concerning bloodshed, law or commandment, statutes or rules, then you shall warn them, that they may not incur guilt before the LORD and wrath may not come upon you and your brothers. Thus you shall do, and you will not incur guilt. <sup>11</sup> And behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the governor of the house of Judah, in all the king's matters, and the Levites will serve you as officers. Deal courageously, and may the LORD be with the upright!"*<sup>[fn]</sup>

#### ESV Footnotes

(19:11) Hebrew *the good*



**Set to Seek God** — Although Jehoshaphat was mostly good, he was soundly rebuked by the prophet Jehu because he had sinned through partnering with Ahab in his fight against Syria. Part of the good that God found in the king was that he had “set [his] heart to seek God” (v. 3). Jehoshaphat was a lot like us in that, although our hearts are set to seek God, we stumble occasionally into doing things that we know are not pleasing to God. It seems that after being rebuked, the king doubled his efforts to do what was right. He went to the people throughout his kingdom “and brought them back to the LORD” (v. 4). Then, he appointed judges who would “judge not for man but for the LORD” (v. 6), essentially asking, “What would Yahweh do?” That is the question we ought to ask as we face decisions in life when the answers are embedded in the principles of Scripture. In reading the Bible every day, we are building a backlog of sensitivity to what God wants. Our hearts are being set to seek God.

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**August 28 Sa (Optional)** — Matthew 27:62-66 — Guarding Against Prophecy

We saw that King Ahab went to great lengths to avoid the fulfillment of Micaiah’s prophecy about disaster that would come to him. Today, we read about a similar, unsuccessful attempt to evade what God had said would happen. The Jewish leaders in the first century remembered that Jesus had predicted that he would rise from the dead, so they tried to ensure that He would stay dead.

<sup>62</sup> *The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate* <sup>63</sup> *and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’* <sup>64</sup> *Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.”* <sup>65</sup> *Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.”* <sup>66</sup> *So they went and made the tomb secure by sealing the stone and setting a guard.*

Isn’t it strange that those unbelieving religious leaders remembered Jesus’ promise of resurrection but that it seems to have evaporated from the minds of His disciples? The Jewish leaders showed that they were truly unbelievers by referring to Jesus as an “*impostor*” and a “*fraud*.” They sealed the tomb and set a guard as Ahab had secured his prophet in prison. But their careful efforts were no match for the plans and promises of Almighty God. It is the same God we serve! Jesus is alive! Rest in peace and joy today in remembering that a loving, all-powerful God walks beside you.