

2 Chronicles 18 - Jehoshaphat's Alliance with Ahab; Ahab Dies

IV. Judah's Kings (2 Chr 10:1—36:23)

(2) Reform and apostasy in Judah (2 Chr 12:1—36:14)

(D) Jehoshaphat (2 Chr 17:1—20:37)

(b) In spite of Jehoshaphat's foolish alliance with Ahab of Israel God still delivered Jehoshaphat on account of his reforms (2 Chr 18:1—19:3)

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1 After Jehoshaphat had become wealthy and was enjoying abundant honor, he allied himself to Ahab.

1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.
- Since Jehoshaphat had great riches and honor, he did not need to make an alliance with Ahab by marriage (v1). This alliance proved to be a source of much trouble for Jehoshaphat.

— 2 Chr 20:35 says that Jehoshaphat "acted wickedly" by entering into this alliance with Ahab

[1 Kings 22:2]

2 Some years later he went down to *visit* Ahab at Samaria, and Ahab slaughtered many sheep and oxen for him and the people who were with him. And he incited him to go up against Ramoth-gilead.

2 Some years later he went down to *visit* Ahab at Samaria. And Ahab slaughtered many sheep and oxen for him and the people who were with him, and induced him to go up against Ramoth-gilead.

2 After a few years, he visited Ahab in Samaria. Ahab slaughtered lots of sheep and oxen for him, and the people who were with him persuaded Jehoshaphat to attack Ramoth-gilead.

2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth Gilead.

[1 Kings 22:3-4]

An Alliance with the North

One of the strangest partnerships in the Bible...

One result of Jehoshaphat's formidable strength was his attractiveness to Ahab, king of Israel, who both feared him and wished to use him as an ally. Ahab was the second king of the Omride dynasty of Israel, the most illustrious family in the Northern Kingdom's history. He had come to power at about the same time as Jehoshaphat (Ahab reigned from 874-853 BC). He was related to Jehoshaphat by a marriage alliance (Jehoshaphat's son Jehoram had married Athaliah, Ahab and Jezebel's daughter; 1 Kings 21:6; 22:2b).

3 Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against Ramoth-gilead*?" And he said to him, "I am as you are, and my people as your people, and *we will be* with you in the battle."

3 Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against Ramoth-gilead*?" And he said to him, "I am as you are, and my people as your people, and *we will be* with you in the battle."

3 King Ahab of Israel asked King Jehoshaphat of Judah, "Will you join me in attacking Ramoth-gilead?"

"I'm with you," Jehoshaphat replied. "and my army is with you. We'll join you in the battle."

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

- "...Ramoth-gilead" - had been one of the chief cities in Gad, about 33 miles east of Jezreel, but the Arameans had captured it

- Jehoshaphat agreed for political reasons though he should not have done so for spiritual reasons; he was a godly king, faithful to the Lord

— What had happened that would cause a good king like Jehoshaphat to make an alliance with a king as wicked as Ahab? Why would he fraternize with his natural enemy? It's an abnormal alliance, an unnatural confederacy.

— At this point it seems strange, but we will find out later that Jehoram, the son of Jehoshaphat, had married Athaliah, the daughter of Ahab and Jezebel

— This was a case of a boy with a godly heritage married a girl with a wicked one...and the wicked influence prevailed

The Chronicler undoubtedly wanted to encourage his audience toward repentance and restoration by showing them first how low Jehoshaphat could sink and then how the consequences of his failure were reversed.

4 However, Jehoshaphat said to the king of Israel, "Please request the word of the LORD first."

4 Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

4 But then Jehoshaphat asked the king of Israel, "Please ask for a message from the LORD, first."

4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

- God had given Jehoshaphat peace; Ahab is asking him to go to war

5 So the king of Israel assembled the prophets, four hundred men, and said to them, "Should we go to battle against Ramoth-gilead, or should I refrain?" And they said, "Go up, for God will hand *it* over to the king."

5 Then the king of Israel assembled the prophets, four hundred men, and said to them, "Shall we go against Ramoth-gilead to battle, or shall I refrain?" And they said, "Go up, for God will give *it* into the hand of the king."

5 So the king of Israel gathered together 400 prophets and asked them, "Should we go attack Ramoth-gilead, or should I call off the attack?"

"Go attack them," they all said, "because God will drop them right in the king's hand."

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

- To satisfy Jehoshaphat, Ahab called for the prophets, about 400 of them

— These were evidently prophets of the Lord (not to be confused with the 400 prophets of Baal that Elijah had already slain)

— Evil kings often had false prophets, who told them what they wanted to hear (Is 30:10-11; Jer 14:13-16; 23:16,21,30-36)

— Baal prophets would have been unacceptable to Jehoshaphat, but these were apostate prophets. They had no concern about obtaining and relating the true word of the Lord. Their desire was to give their king the kind of advice they thought he wanted to hear. This would please him and he would favor them.

— They could have been Jezebel's "400 prophets of the Asherah" who apparently escaped the execution of Ahab's "450 prophets of Baal" on Mt. Carmel (Cf. 1 Kings 18:19)

[1 Kings 22:6]

6 But Jehoshaphat said, "Is there no longer a prophet of the LORD here, that we may inquire of him?"

6 But Jehoshaphat said, "Is there not yet a prophet of the LORD here that we may inquire of him?"

6 But Jehoshaphat asked, "Isn't there a prophet of the LORD left here that we could talk to?"

6 But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

- Jehoshaphat, however, knew the prophets were charlatans so he asked for a true prophet of the Lord

[1 Kings 22:5]

7 And the king of Israel said to Jehoshaphat, "There is still one man by whom we may inquire of the LORD, but I hate him, for he never prophesies *anything* good regarding me, but always bad. He is Micaiah the son of Imlah." But Jehoshaphat said, "May the king not say so."

7 The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the LORD, but I hate him, for he never prophesies good concerning me but always evil. He is Micaiah, son of Imla." But Jehoshaphat said, "Let not the king say so."

7 "There is still one man left by whom we could ask the LORD what to do," the king of Israel replied to Jehoshaphat, "but I hate him because he won't prophesy anything good about me. Instead, he always prophesies evil. He is Imla's son Micaiah."

But Jehoshaphat rebuked Ahab, "Kings³ should never talk like that."

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

- The only godly prophet available was Micaiah son of Imlah, but Ahab hated him because he would not compromise his integrity and give Ahab any good words (Cf. v17)

[1 Kings 22:8]

Ahab's False Prophets Assure Victory

8 Then the king of Israel summoned an officer and said, "Bring Micaiah son of Imlah quickly."

8 Then the king of Israel called an officer and said, "Bring quickly Micaiah, Imla's son."

8 Nevertheless, the king of Israel called an officer and ordered him, "Bring me Imla's son Micaiah quickly."

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

- Other instances where a prophet provided war oracles from God include: 1 Kings 20:13,28; 2 Kings 3:11-19; 6:12-22; 7:1-7; 13:14-20; 2 Chr 11:1-4; 20:14-19

9 Now the king of Israel and Jehoshaphat the king of Judah were sitting, each on his throne, dressed 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.

9 Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, 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.

9 Now the king of Israel and King Jehoshaphat of Judah were each sitting on their own thrones, arrayed in their robes, and sitting on the threshing floor at the entrance to the city gate of Samaria, and all of the prophets were prophesying in front of them.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 Then Zedekiah the son of Chenaanah made horns of iron for himself and said, "This is what the LORD says: 'With these you will gore the Arameans until they are destroyed!'"

10 Zedekiah the son of Chenaanah made horns of iron for himself and said, "Thus says the LORD, 'With these you shall gore the Arameans until they are consumed!'"

10 Chenaanah's son Zedekiah made iron horns for himself and told them, "This is what the LORD says, 'With these horns you are to gore the Arameans until they are eliminated!'"

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 All the prophets were prophesying this as well, saying, "Go up to Ramoth-gilead and be successful, for the LORD will hand *it* over to the king."

11 All the prophets were prophesying thus, saying, "Go up to Ramoth-gilead and succeed, for the LORD will give *it* into the hand of the king."

11 All the other prophets were saying similar things, like "Go up to Ramoth-gilead and you will be successful, because the LORD will hand it over to the king!"

11 And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the LORD shall deliver it into the hand of the king.

Micaiah the True Prophet Warns Ahab and Jehoshaphat (Cf. 1 Kings 22:13-28)

12 Then the messenger who went to summon Micaiah spoke to him saying, "Behold, the words of the prophets are unanimously favorable to the king. So please let your word be like one of them, and speak favorably."

12 Then the messenger who went to summon Micaiah spoke to him saying, "Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably."

12 Meanwhile, the messenger who had gone off to summon Micaiah advised him, "Look, everything that the other prophets were saying has been unanimously favorable to the king. So please, cooperate with them and speak favorably."

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 But Micaiah said, "As the LORD lives, whatever my God says, I will speak it."

13 But Micaiah said, "As the LORD lives, what my God says, that I will speak."

13 "As the LORD lives," Micaiah replied, "I'll say what my God tells me to say."

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 When he came to the king, the king said to him, "Micaiah, should we go to battle against Ramoth-gilead, or should I refrain?" He said, "Go up and succeed, for they will be handed over to you!"

14 When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?" He said, "Go up and succeed, for they will be given into your hand."

14 When Micaiah approached the king, the king asked him, "Micaiah, should we go to war against Ramoth-gilead, or should I not?"

"Go to war," Micaiah replied, "and you will be successful, because the LORD will hand it over to the king!"

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 Then the king said to him, "How many times must I make you swear that you will tell me nothing but the truth in the name of the LORD?"

15 Then the king said to him, "How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?"

15 When he heard this, the king asked him, "How many times do I have to ask you? Tell me nothing but the truth, and do it in the name of the LORD!"

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 So he said, "I saw all Israel **Scattered on the mountains, Like sheep that have no shepherd.** And the LORD said, '**These *people* have no master. Each of them is to return to his house in peace.'**"

16 So he said, "I saw all Israel Scattered on the mountains, Like sheep which have no shepherd; And the LORD said, 'These have no master. Let each of them return to his house in peace.'"

16 And so Micaiah replied: "I saw all of Israel scattered on the mountains like sheep without a shepherd. And the LORD told me, 'These have no master, so let them each return to his own home in peace.'"

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

- Micaiah related the burden of the Lord in all its devastating simplicity and force

- "...Scattered on the mountains, Like sheep that have no shepherd" - Micaiah said he had seen, perhaps in a vision, all Israel scattered over the hills of Gilead like sheep without a shepherd, wandering and in need of leadership

- "...These *people* have no master" - the Lord had told the prophet that these sheep had no master, obviously a reference to Ahab

- "...Each of them is to return to his house in peace" - after the shepherd would be killed in battle, the sheep would return home without being pursued by the enemy, Aram

17 Then the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy *anything* good regarding me, but *only* bad?"

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

17 Then the king of Israel told Jehoshaphat, "Didn't I tell you that he wouldn't prophesy anything good about me, but only evil?"

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?

- The king responded to this prophecy of his death glibly. He could not have believed the LORD's word and gone into battle.

— Saul had done the same thing, also under the influence of an evil spirit (1 Sam 16:14-15)

18 And *Micaiah* said, "Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the angels of heaven standing on His right and on His left.

18 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 and on His left.

18 But Micaiah responded, "Therefore, listen to what the LORD has to say. I saw the LORD, sitting on his throne, and the entire Heavenly Army was surrounding him on his right hand and on his left hand.

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

- Micaiah proceeded to explain the rest of what God had shown him, not about the battle but about the advice both kings had been receiving from the 400 prophets

— Micaiah saw the host of heaven, the angelic armies of God, assembled around God's heavenly throne

The Vision of Micaiah

Then Micaiah related a vision in which he saw God commission a demonic spirit to inspire the prophets of Ahab to lie to him (v18-22). The vision of Micaiah is troublesome to some as it seems to suggest that God is the author of deceit. However, it is clearly just one of many examples of the sovereignty of God who does not initiate evil but sometimes allows it to occur for His own purposes (Cf. 1 Sam 16:14; Job 1:12; 2:5-6; 2 Cor 12:7).

19 And the LORD said, 'Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?' And one *spirit* said this, while another said that.

19 The LORD said, 'Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?' And one said this while another said that.

19 "The LORD asked, 'Who will tempt King Ahab of Israel to attack Ramoth-gilead, so that he will die there?' And one was saying one thing and one was saying another.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.

20 Then a spirit came forward and stood before the LORD and said, 'I will entice him.' And the LORD said to him, 'How?'

20 Then a spirit came forward and stood before the LORD and said, 'I will entice him.' And the LORD said to him, 'How?'

20 "But then a spirit approached, stood in front of the LORD, and said, 'I will entice him.' "And the LORD asked him, 'How?'

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 He said, 'I will go out and be a deceiving spirit in the mouths of all his prophets.' Then He said, 'You shall entice *him*, and you will also prevail. Go out and do so.'

21 He said, 'I will go and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice *him* and prevail also. Go and do so.'

21 "'I will go,' he announced, 'and I will be a deceiving spirit in the mouth of all of his prophets!'

"So the LORD said, 'You're just the one to deceive him. You will be successful. Go and do it.'

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.
- Micaiah's ridiculous parable is a subtle way of saying that all these prophets of Baal are a pack of liars!

22 Now therefore, behold, the LORD has put a deceiving spirit in the mouths of these prophets of yours, for the LORD has declared disaster against you."

22 Now therefore, behold, the LORD has put a deceiving spirit in the mouth of these your prophets, for the LORD has proclaimed disaster against you."

22 Now therefore, listen! The LORD has placed a lying spirit in the mouth of all of these prophets of yours, because the LORD has determined to bring disaster upon you."

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah approached and struck Micaiah on the cheek; and he said, "How did the Spirit of the LORD pass from me to speak to you?"

23 Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the Spirit of the LORD pass from me to speak to you?"

23 As if on cue, Chenaanah's son Zedekiah approached Micaiah and struck him on the cheek. Then he asked him, "How did the Spirit of the LORD move from me to speak to you?"

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

- On hearing that, Zedekiah slapped Micaiah, who then predicted that Zedekiah would suffer calamity in the day of Israel's defeat

24 And Micaiah said, "Behold, you are going to see *how* on that day when you go *from one* inner room to another *trying* to hide yourself."

24 Micaiah said, "Behold, you will see on that day when you enter an inner room to hide yourself."

24 Micaiah replied, "You'll learn the answer to that question when the day comes that you run away to hide yourself in a closet!"

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 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;

25 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;

25 Then the king of Israel ordered, "Take Micaiah and place him in the custody of Amon, the city governor. Hand him over to Joash, the king's son.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

- Ahab then returned Micaiah to Amon, the mayor of Samaria, and to Joash the king's son. ["King's son" is apparently a title of a royal official, not a literal son of Ahab (Cf. Jer 36:26; 38:6; 2 Chr 28:7).]

26 and say, 'This is what the king says: "Put this *man* in prison, and feed him enough bread and water to survive until I return safely.'"

26 and say, 'Thus says the king, "Put this *man* in prison and feed him sparingly with bread and water until I return safely.'"

26 Give him this order: 'Place him in prison on survival rations only until I come back safely.'"

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

- Ahab also commanded that Micaiah be imprisoned, but as Ahab left, the man of God once more promised that the king would not return whole

27 But Micaiah said, "If you actually return safely, the LORD has not spoken by me." And he said, "Listen, all you people!"

27 Micaiah said, "If you indeed return safely, the LORD has not spoken by me." And he said, "Listen, all you people."

27 "If you return alive," Micaiah responded, "then the LORD has not spoken by me." Then he added, "Listen, everybody!"

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

Ahab's Dies at Ramoth-gilead (Cf. 1 Kings 22:29-40)

28 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.

28 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.

28 So the king of Israel and King Jehoshaphat of Judah both attacked Ramoth-gilead.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

29 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.

29 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.

29 The king of Israel suggested to Jehoshaphat, "I'll go into battle in disguise, but you keep your royal uniform on." So the king of Israel disguised himself and they both went into the battle.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

- Ahab set Jehoshaphat up as a clay pigeon to be slain in the battle. It was not Jehoshaphat's fight at all, but he almost got killed!

30 Now the king of Aram had commanded the commanders of his chariots, saying, "Do not fight with the small or great, but only with the king of Israel."

30 Now the king of Aram had commanded the captains of his chariots, saying, "Do not fight with small or great, but with the king of Israel alone."

30 Meanwhile, the king of Aram had issued these orders to his chariot commanders:

"Don't attack unimportant soldiers or ranking officers. Go after only the king of Israel."

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 So when the commanders of the chariots saw Jehoshaphat, they said, "He is the king of Israel!" And they turned aside to fight against him. But Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.

31 So when the captains of the chariots saw Jehoshaphat, they said, "It is the king of Israel," and they turned aside to fight against him. But Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.

31 So when the chariot commanders observed Jehoshaphat, they said by mistake, "It's the king of Israel!" and they turned aside to attack him. But Jehoshaphat cried out to the LORD, who helped him, and God diverted them from him.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat

cried out, and the LORD helped him; and God moved them to depart from him.

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

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

32 When the chariot commanders saw that their target was not the king of Israel, they stopped pursuing him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 Now one man **drew his bow at random** and struck the king of Israel in a joint of the armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am severely wounded."

33 A certain man drew his bow at random and struck the king of Israel in a joint of the armor. So he said to the driver of the chariot, "Turn around and take me out of the fight, for I am severely wounded."

33 Meanwhile, somebody drew his bow and struck the king of Israel at a weak spot where his armor plates joined, so he instructed his chariot driver, "Turn around and take me out of the battle, because I've been severely wounded."

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

- "...drew his bow at random" - he wasn't aiming at anything. But that arrow had old Ahab's name on it, and it got him. What happened? He died, just as Micaiah said he would.

34 The battle raged on that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died.

34 The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died.

34 The battle continued on for the rest of the day while the king of Israel propped himself up in front of the Arameans until the sun set, at which time he died.

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.