

THE KING

IMAGINE THE POWER



GROUP/FAMILY

Session 9

- Watch the sermon “The Son of David Lives” on The Redemption Church YouTube Channel.
- Feed your soul daily with the subsequent text through Devotions 1549-1554 (on [YouTube/podcast](#)) and share them with the one you are discipling.
- Apply your life to the Bible alongside your group or family with the honest questions in this lesson.



This Week's Sermon exposit 1 Kings 21

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Context

Here comes Micaiah son of Imlah, a true prophet of Yahweh. Ahab already did not like Micaiah. He will like him even less after this text. Prophetic ministry in the ancient Near East often involved court prophets who reinforced royal policy. However, Israel's covenantal structure demanded that prophets speak only what Yahweh revealed (Deut. 18:18–22). Micaiah's vision of the heavenly council (22:19–23) reflected biblical revelation of divine sovereignty, where the Lord reigned enthroned over all spiritual powers. The "lying spirit" language does not compromise God's holiness; rather, it shows His judicial handing over of a persistently rebellious king to his chosen deception (cf. Rom. 1:24). Ahab's attempt to disguise himself in battle demonstrated ancient battlefield strategy, yet ironically fulfilled the prophetic word. Even a "random" arrow struck him precisely as foretold, underscoring Yahweh's meticulous sovereignty. The washing of Ahab's blood in Samaria fulfilled Elijah's earlier prophecy (1 Kings 21:19), closing the narrative loop with covenant justice.

The Big Idea of the Text

Ahab rejected truth, disguised himself in battle, and died exactly as the Lord had foretold through Micaiah.

Connecting the Session to the Sermon

This passage closely connects with 1 Kings 21, where Ahab seized Naboth's vineyard through Jezebel's conspiracy and judicial murder. In both chapters, Ahab demonstrated hardened resistance to the Word of the Lord. In 1 Kings 21, Elijah pronounced judgment: dogs would lick Ahab's blood. In 1 Kings 22, that judgment came to pass. The king who manipulated justice to secure land could not manipulate divine justice to preserve life.

Both chapters reveal covenant accountability. Ahab had shown superficial humility in 1 Kings 21, which delayed but did not remove judgment. First Kings 22 demonstrates that delayed judgment is not canceled judgment. Additionally, both narratives highlight the prophetic office as God's instrument of covenant enforcement. Elijah confronted Ahab over moral corruption; Micaiah confronted him over spiritual rebellion. Together, the chapters portray a king who repeatedly heard truth yet preferred deception, culminating in irreversible judgment.

Biblical Text (CSB) - 1 Kings 22:13-40

The messenger who went to call Micaiah instructed him, "Look, the words of the prophets are unanimously favorable for the king. So let your words be like theirs, and speak favorably."

¹⁴ But Micaiah said, "As the Lord lives, I will say whatever the Lord says to me."

¹⁵ So he went to the king, and the king asked him, "Micaiah, should we go to Ramoth-gilead for war, or should we refrain?"

Micaiah told him, "March up and succeed. The Lord will hand it over to the king."

¹⁶ But the king said to him, "How many times must I make you swear not to tell me anything but the truth in the name of the Lord?"

¹⁷ So Micaiah said:

I saw all Israel scattered on the hills
like sheep without a shepherd.

And the Lord said,

"They have no master;

let everyone return home in peace."

¹⁸ So the king of Israel said to Jehoshaphat, "Didn't I tell you he never prophesies good about me, but only disaster?"

¹⁹ Then Micaiah said, "Therefore, hear the word of the Lord: I saw the Lord sitting on his throne, and the whole heavenly army was standing by him at his right hand and at his left hand. ²⁰ And the Lord said, 'Who will entice Ahab to march up and fall at Ramoth-gilead?' So one was saying this and another was saying that.

²¹ "Then a spirit came forward, stood in the Lord's presence, and said, 'I will entice him.'

²² "The Lord asked him, 'How?'

"He said, 'I will go and become a lying spirit in the mouth of all his prophets.'

"Then he said, 'You will certainly entice him and prevail. Go and do that.'

²³ "You see, the Lord has put a lying spirit into the mouth of all these prophets of yours, and the Lord has pronounced disaster against you."

²⁴ Then Zedekiah son of Chenaanah came up, hit Micaiah on the cheek, and demanded, "Did the Spirit of the Lord leave me to speak to you?"

²⁵ Micaiah replied, "You will soon see when you go to hide in an inner chamber on that day."

²⁶ Then the king of Israel ordered, "Take Micaiah and return him to Amon, the governor of the city, and to Joash, the king's son, ²⁷

and say, 'This is what the king says: Put this guy in prison and feed him only a little bread and water until I come back safely.'"

²⁸ But Micaiah said, "If you ever return safely, the Lord has not spoken through me." Then he said, "Listen, all you people!"

²⁹ Then the king of Israel and Judah's King Jehoshaphat went up to Ramoth-gilead. ³⁰ But the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle, but you wear your royal attire." So the king of Israel disguised himself and went into battle.

³¹ Now the king of Aram had ordered his thirty-two chariot commanders, "Do not fight with anyone at all except the king of Israel."

³² When the chariot commanders saw Jehoshaphat, they shouted, "He must be the king of Israel!" So they turned to fight against him, but Jehoshaphat cried out. ³³ When the chariot commanders saw that he was not the king of Israel, they turned back from pursuing him.

³⁴ But a man drew his bow without taking special aim and struck the king of Israel through the joints of his armor. So he said to his charioteer, "Turn around and take me out of the battle, for I am badly wounded!" ³⁵ The battle raged throughout that day, and the king was propped up in his chariot facing the Arameans. He died that evening, and blood from his wound flowed into the bottom of the chariot. ³⁶ Then the cry rang out in the army as the sun set, declaring:

Each man to his own city,

and each man to his own land!

³⁷ So the king died and was brought to Samaria. They buried the king in Samaria. ³⁸ Then someone washed the chariot at the pool of Samaria. The dogs licked up his blood, and the prostitutes bathed in it, according to the word of the Lord that he had spoken.

³⁹ The rest of the events of Ahab's reign, along with all his accomplishments, including the ivory palace he built, and all the cities he built, are written in the Historical Record of Israel's Kings. ⁴⁰ Ahab rested with his ancestors, and his son Ahaziah became king in his place.

Applying Our Lives to the Text

- In verses 13–14, how did Micaiah’s commitment to speak only what the Lord said contrast with the messenger’s pressure to conform?
- In verses 15–18, why did Micaiah initially answer sarcastically, and how did Ahab’s response expose his awareness of the truth?
- In verses 19–23, what did Micaiah’s heavenly vision reveal about God’s sovereignty over both truthful and deceptive spiritual forces?
- In verses 24–28, how did Zedekiah’s reaction demonstrate hostility toward authentic prophecy, and how did Micaiah reaffirm the certainty of fulfillment?
- In verses 29–33, what did Ahab’s disguise reveal about his view of prophecy and his attempt to escape divine judgment?
- In verses 34–40, how did the “random” arrow and the washing of Ahab’s blood confirm the precise fulfillment of previous prophetic warnings?



The Takeaway: So What Church?

We will commit ourselves to hearing and obeying God's Word even when it confronts our desires. We will reject the temptation to surround ourselves with voices that affirm our preferences rather than proclaim truth. We will trust that the Lord reigns sovereignly over rulers, nations, and even unseen spiritual realities. We will remember that delayed judgment never nullifies divine justice.

This passage ultimately prophesies Jesus by contrast and fulfillment. Where Ahab rejected the true prophet, Jesus is the final and perfect Prophet (Heb. 1:1-2). Where Ahab manipulated truth and died under judgment, Jesus spoke only what the Father gave Him and bore judgment in our place. Micaiah stood alone speaking truth to a hostile king; Christ stood alone before earthly rulers and did not waver. Yet unlike Ahab, whose blood testified to guilt, Christ's blood testifies to atonement for all who repent and believe.

For Parents:

SHOW YOUR KIDS JESUS IN THIS PASSAGE

This story shows us a king who did not want to listen to God. Ahab heard the truth from Micaiah, but he liked the other prophets who told him what he wanted. He thought that if he dressed like a regular soldier, he could trick God and avoid dying. But God sees everything. Even an arrow that looked random hit exactly where God said it would.

This helps us understand something important about Jesus. Ahab ignored God's messenger and died because of his sin. But later in history, God sent His own Son. Jesus always told the truth. He obeyed perfectly. Instead of running from God's plan, He walked straight toward it. And when He died, it was not because He had sinned, but because He was taking the punishment sinners deserved. The story of Ahab shows that God keeps His word about judgment. The story of Jesus shows that God also keeps His word about mercy.

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- Letters to My Sons: The Pastoral Epistles
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- The God of All Comfort: II Corinthians
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ABOUT JCM

Dr. Jesse Campbell is the founder and head Pastor of The Redemption Church, located on the outskirts of Seattle, WA. Jesse has a strong calling to preach the Bible as it is written. In the midst of a socially and religiously starving culture, his biblical foundation for understanding and preaching the gospel in a strong, clear, and concise manner has earned him a large following in a short amount of time. He's grown the JCM platform quickly, has been featured on national radio shows, and has been a guest speaker across the nation at many churches and large events.

Originally from the Pensacola, FL area, Jesse moved with his family to Nashville and worked at Lifeway Publishing for a while before completing his pastoral education. He was led to launch his own biblically-based church, The Redemption Church, in 2020.

Jesse is married to his wife, Jessi, and they have 4 children. Together they also run a conference for bereaved parents, in memory of their son, Aiden, called Aiden's Hope. When Jesse and Jessi aren't investing their time in JCM or The Redemption Church, you can find them on the bleachers cheering on many baseball and football games or mountain biking and snowboarding in the beautiful Pacific Northwest.