

liveth, what the Lord sayeth unto me, that will I speak (I Kings 22:14). When he came to the king, Micaiah first derided him a little by saying the same thing the false prophets said, but Ahab in verse 16 said, . .

How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? Ahab's words are not truthful here; he was only playing a part. His words were really addressed to Jehoshaphat. Micaiah's message from the Lord was the opposite to what the other prophets gave. It was that Israel would be without a king . . .*as sheep that have not a shepherd* (I Kings 22:17). Of course this was a prophecy that Ahab did not want to hear from God's true prophet. Then Micaiah begins to seemingly say in this next prophecy, "Since you will have it that my words are prompted by malice, hear the message I have for you now!" - Next, in I Kings 22:19-23, we have this inner vision of Micaiah's where he sees...*the Lord sitting on His throne, and all the host of heaven standing by Him. . . And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?* (The meaning here is that Ahab's death in battle had been decreed in the counsels of God [that he experienced in this vision]; and Divine wisdom had worked out a means for achieving His purpose.) After discussion, in this Divine counsel, . . .*there came forth a spirit. . . which some think was a spirit of prophecy, . . . and stood before the Lord and said, I will persuade him.* (See II Chronicles 18:18-22).

SECOND STUDY

INSPIRER OF POETS AND PROPHETS

DAVID (II Samuel 23:1,2; I Samuel 16:12,13)

II Samuel 23:2 - *The Spirit of the Lord spake by me, and His word was in my tongue.*

It is very evident the Spirit of the Lord spoke through David, for he was known as. . .*the anointed of the God of Jacob, and the sweet psalmist of Israel. . .* by which he called himself in his last words in II Samuel 23:1 (see I Samuel 16:12,13). All through his writings no one can deny the Holy Spirit spoke through him, and anointed him. You only have to read the Psalms to experience the presence of God in His words and prophecies (ref. II Peter 1:21).

I believe it was the intimacy between him and God, throughout his lifetime, which helped him receive this inspiration like no other in the O.T. We could learn much about the guidance of the Spirit of God by the study of the words given to this man.

An example, is Psalm 139:4-13 - *For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether.*

Thou hast beset me behind and before, and laid Thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from Thy Spirit? Or whither shall I flee from thy presence? (The Omnipresence of God)

If I ascend up into heaven, Thou art there: if I make

my bed in hell, behold, Thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me, and Thy right hand shall hold me.

If I shall say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.

For Thou hast possessed my reigns: Thou hast covered me in my mother's womb.

When David asked God for mercy after his awful sin of adultery with Bathsheba he prayed in Psalm 51:11,12: - *Cast me not away from thy presence; and take not Thy Holy Spirit from me.*

Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

And in Psalm 51:17 - *The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise.*

We find David's confession in Psalm 51:1-6; his cleansing in Psalm 51:7-12; and in Psalm 51:13-17, if God will grant his petitions; restore him to favor; and renew his spiritual life; then he will do his best to promote the glory of God by bringing others to salvation, turning them from their own evil ways to the "ways" that God would have them walk in. He also, in verse 14 says, - *My tongue shall sing aloud of Thy righteousness.* He was not able to sing the

Lord's songs while in his backslidden condition.

He would humble himself before God with the sacrifices that God accepts; which are, ...*a broken spirit and a contrite heart...* that indicates deep and mild distress. David was brought to repentance; which resulted in God's forgiveness.

MICAIAH AND THE SPIRIT OF THE LORD
(I Kings 22:5-28)

I Kings 22:24 - *But Zedekiah the son of Chenaanah went near and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?*

The king of Israel, Ahab; and the king of Judah, Jehoshaphat, decided to go to battle against Syria to obtain the lands of Ramoth in Gilead (I Kings 22:3,4). Benhadad had promised to restore this land to them but had not kept his covenant (I Kings 20:34). So before they went to battle, the king of Israel called on his prophets to ask the will of the Lord at Jehoshaphat's request (I Kings 22:5). These false prophets said,...*Go up, for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?* (v7; see v12). *Ahab said, there is yet one man, Micaiah, but...I hate him, for he doth not prophesy good concerning me, but evil* (v8). But nevertheless, Jehoshaphat insisted and Ahab sent for him (v9). The person who went for Micaiah instructed him that he only speak what these false prophets had spoken (v13). *And Micaiah said, As the Lord*