**“Questions” The Signs of the Times, 7, 12.**

E. J. Waggoner

1. Why did Micaiah, being a true prophet of the Lord tell the king of Israel (1 Kings 22), to go and prosper, for the Lord would deliver it into his hand when it turned out differently? {SITI March 24, 1881, p. 140.1}

The question is based on a misapprehension of the text. Read carefully the first 14 verses to understand the conditions. In verse 15 we read, “And the king said unto him, Micaiah, shall we go up against Ramoth-gilead or shall we forbear? And he answered him, Go, and prosper, for the Lord shall deliver it into the hand of the king.” Now although this seems to be a favorable answer, the king did not understand it so, for he was dissatisfied with it. Micaiah then proceeded to tell him plainly what the result would be. But did Micaiah utter a falsehood in the first answer. No, and the king was not deceived. From the fact that the first reply, the *words* of which were favorable, produced the same effect on the king as the second reply which was unfavorable, it is evident that Micaiah spoke in a derisive manner in the first instance. For another instance of irony, when a meaning is conveyed directly opposite from the words used, see Job 12:2. {SITI March 24, 1881, p. 140.2}

1. Why did the Lord put a lying spirit into the mouth of all the king’s prophets to deceive him? {SITI March 24, 1881, p. 140.3}

Had the king really desired to know what he ought to do, the lying spirits would not have been sent; but the king was fully set in his determination to go up against Ramoth-gilead, and the Lord let him have his own way. In chap. 21:25 we read: “But there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord.” Now concerning persons of this stamp we read in 2 Thessalonians 2:11, 12: “And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Notwithstanding; the fact that nothing could turn Ahab from his purpose, God gave him the truth by his own prophet, so that he was left wholly without excuse. E. J. W. {SITI March 24, 1881, p. 140.4}