

2 Chronicles 18:33

Authorized King James Version (KJV)

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.

Analysis

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.

This verse is part of the narrative of Judah's kings, specifically addressing Danger of ungodly partnerships despite personal faithfulness. The Chronicler's theological perspective emphasizes immediate divine retribution—kings who seek God prosper, while those who forsake Him face judgment. This pattern provides instruction for the post-exilic community on the conditions for God's blessing.

The account demonstrates God's covenant faithfulness despite human unfaithfulness. Even in judgment, God preserves a remnant and offers restoration through repentance. The repeated cycle of apostasy, judgment, and restoration reveals both human sinfulness and divine mercy. References to the temple, proper worship, and priestly service emphasize the Chronicler's concern for correct religious observance.

Theologically, these accounts point beyond immediate history to God's ultimate purposes through the Davidic line. Despite repeated failures, God preserves David's dynasty, anticipating the perfect King who will reign in righteousness. The

pattern of judgment for sin and restoration through repentance prefigures the gospel message of salvation through Christ.

Historical Context

This passage occurs during the divided monarchy period when Judah existed separately from northern Israel. The Chronicler writes from a post-exilic perspective, addressing the restored community in Jerusalem after the Babylonian exile (539 BCE onward). His emphasis on temple worship, proper religious observance, and God's covenant faithfulness speaks directly to the needs of his audience who had just rebuilt the temple and were reestablishing their identity as God's people.

The historical context demonstrates both God's judgment on persistent sin and His readiness to restore those who genuinely repent. The Chronicler omits most northern kingdom material, focusing on Judah and the Davidic line to emphasize God's faithfulness to His covenant promises. Archaeological discoveries from sites like Lachish, Beersheba, and Jerusalem corroborate the biblical accounts of various kings' reigns and building projects.

Understanding the Chronicler's post-exilic perspective is crucial—he's not merely recording history but applying past lessons to his contemporary audience, showing that the same principles of seeking God, maintaining proper worship, and covenant faithfulness that determined blessing or judgment in the past still apply.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?

2. What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
3. How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

Interlinear Text

אִישׁ	מֶשֶׁךְ	בֶּקֶשֶׁת	לְתֵמֹו	וַיִּסֹּךְ	אֶת־
man	And a certain man drew	a bow	at a venture	and smote	H853
H376	H4900	H7198	H8537	H5221	
מֶלֶךְ	יִשְׂרָאֵל	בֵּין	הַדְּבָקִים	וּבֵין	הַשָּׁרֵן
the king	of Israel	H996	between the joints	H996	of the harness
H4428	H3478		H1694		H8302
וַיֹּאמֶר	לְרֶכֶב־בּ	הִפֹּךְ	יָדְךָ	וְהוֹצֵאתִי	נִי
therefore he said	to his chariot	Turn	thine hand	that thou mayest carry me out	
H559	H7395	H2015	H3027	H3318	
מִן־	הַמַּחֲנֶה	כִּי־	הִחַלֵּיתִי:		
H4480	of the host	H3588	for I am wounded		
	H4264		H2470		

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