

2 Chronicles 18:7

Authorized King James Version (KJV)

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.

Analysis

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.

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

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

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

אֲשֶׁר	יָאמַר	רַגְלָיו	לְנֵזֶם	בְּתַחַת	אֶל	יִשְׁרָאֵל	לְאֵת	וְשָׁפֵט	יְהִי	וְשָׁפֵט	אַיִשׁ	עַד	וְאַיִשׁ	
said	And the king	of Israel			H413	And Jehoshaphat			H5750		man			
H559	H4428	H3478				H3092					H376			
אָתָּה	אָתָּה	לִדְרוֹשׁ		אַתָּה	הִנֵּה	אַתָּה	וְמִאֵת	אָתָּה	וְיְהִי	אָתָּה	אַיִשׁ	אָתָּה	וְאַיִשׁ	
There is yet one	by whom we may enquire			H853	of the LORD			H853		H3068		H589		
H259		H1875												
כִּי	לְטוּבָה	צָלָל		אַתָּה	מִתְנַבֵּב	אָתָּה	אָתָּה	שְׁנָאָתָּה	יְהֹוָה	אָתָּה	לְטוּבָה	כִּי	לְטוּבָה	
but I hate		H3588	H369	H5012	him for he never prophesied			H5921	good		H3588			
H8130									H2896					
כָּל	בְּנֵי	מִיכָּאָה	הַזָּהָר	לְבַעַת	הַזָּהָר	מִיכָּאָה	יְהֹוָה	מִיכָּאָה	יְהֹוָה	בְּנֵי	כָּל	בְּנֵי	כָּל	
H3605	unto me but always			H7451		H1931	the same is Micaiah	H4321	the son	H1121	of Imla	H3229		
H3117														
וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	וְאַיִשׁ	
said	And Jehoshaphat		H408	said	And the king			H3651						
H559	H3092			H559	H4428									

Additional Cross-References

Isaiah 30:10 (Parallel theme): Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

Luke 6:22 (Evil): Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Amos 5:10 (Parallel theme): They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

1 Kings 21:20 (Evil): And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

1 Kings 18:17 (References Israel): And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

Micah 2:7 (Good): O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?

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