

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

| | | | | | | | |
|----------|--------------|---------|-----------------------------|-----------------|------------------------|------------------|--------------------|
| אִישׁ | ע | וּד | יְהוָה וְשָׁפָט | אֵל | יִשְׂרָאֵל לֹ | הֶמָּה לְךָ | יֹאמַר |
| man | | | And Jehoshaphat | | of Israel | And the king | said |
| H376 | | | H3092 | | H3478 | H4428 | H559 |
| וְאֶנִּי | יְמֵאתָ | וְ | יְהוָה ה | אֶת | לְדָרוֹשׁ | אֶחָד | |
| | | | of the LORD | | by whom we may enquire | There is yet one | |
| H589 | | | H3068 | | H1875 | H259 | |
| כִּי | לְטוֹבָה | עַל־י | מִתְנַבֵּא | א | אֵי יָנֻנוּ | כִּי | שִׁנְאֵתָ יְהוָה |
| | good | | him for he never prophesied | | | | but I hate |
| H3588 | H2896 | | H5012 | | H369 | H3588 | H8130 |
| יִמְלֵא | א | בֶּן | מִי־כֵן יְהוָה | ה | וְאֵל | לְרָעָה | יָמָּה יוֹ |
| of Imla | | the son | the same is Micaiah | | evil | | unto me but always |
| H3229 | | H1121 | H4321 | | H7451 | | H3117 |
| כֵּן: | הֶמָּה לְךָ | יֹאמַר | אֵל | יְהוָה וְשָׁפָט | יֹאמַר | | |
| | And the king | said | | And Jehoshaphat | said | | |
| | H4428 | H559 | | H3092 | H559 | | |

Additional Cross-References

Isaiah 30:10 (Parallel theme): Which say to the seers, See not; and to the prophets, Prophecy 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?