

2 Chronicles 19:2

Authorized King James Version (KJV)

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

Analysis

And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

This verse is part of the narrative of Judah's kings, specifically addressing Establishing righteous judgment throughout the land. 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

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is 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

וַיֹּאמֶר him and said H559	בְּחִזְקָה the seer H2374	בָּנָן of Hanani H2607	בֶּן the son H1121	וְיַהְוֵה And Jehu H3058	מִלְפָנֵי to meet H6440	וַיֵּצֵא went out H3318
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אֶל to king H413	עַל the ungodly H7563	לְעֵזֶר Shouldest thou help H5826	לְשָׁנָא them that hate H8130	לְרַבֵּשׁ the ungodly H4428	עַל יְהוָשָׁפָט Jehoshaphat H3092	לְרַבֵּל Shouldest thou help H1121
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וְיַהְוֵה: the LORD H3068	בְּצִדְקָתָה and love H157	בְּמִלְפָנֵי therefore H2063	בְּצִדְקָה is wrath H7110	בְּמִלְפָנֵי to meet H6440	וְיַהְוֵה: the LORD H3068
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Additional Cross-References

Ephesians 5:11 (Parallel theme): And have no fellowship with the unfruitful works of darkness, but rather reprove them.

James 4:4 (References God): Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

1 Kings 16:1 (References Lord): Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Chronicles 32:25 (Judgment): But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

2 Chronicles 18:3 (Kingdom): And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

2 Chronicles 20:34 (Kingdom): Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

2 Chronicles 16:7 (Kingdom): And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

2 Chronicles 24:18 (Judgment): And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

Romans 8:7 (References God): Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 1:32 (Judgment): Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

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