

2 Chronicles 11:1

Authorized King James Version (KJV)

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

Analysis

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

This verse is part of the narrative of Judah's kings, specifically addressing Initial faithfulness giving way to compromise. 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

James 2:17 — Faith and works

Romans 1:17 — The righteous shall live by faith

Study Questions

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

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

Interlinear Text

וַיָּבֹא	לְרֹחֶבֶת	יְרוּשָׁלָם	וַיִּקְרַב	אֶת	בַּיּוֹתֶר
was come	And when Rehoboam	to Jerusalem	he gathered	H853	of the house
H935	H7346	H3389	H6950		H1004
בָּנָי וְרָאשָׁי וְבָנָי וְרָאשָׁי וְבָנָי וְרָאשָׁי					
וְבָנָי וְרָאשָׁי	וְבָנָי וְרָאשָׁי	וְבָנָי וְרָאשָׁי	וְבָנָי וְרָאשָׁי	וְבָנָי וְרָאשָׁי	וְבָנָי וְרָאשָׁי
of Judah	and Benjamin	an hundred	and fourscore	thousand	chosen
H3063	H1144	H3967	H8084	H505	H977
לְפָנָי יְבָשָׁה וְשָׁבָא לְעַמּוֹד כִּי יְהוָה הַמָּלֵךְ					
men which were warriors	H4421	H5973	against Israel	again	
H6213			H3478	H7725	
לְרֹחֶבֶת: הַמֶּמְלָכָה הַאֲתָה					
H853	the kingdom	And when Rehoboam			
H4467	H7346				

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