

2 Chronicles 12:15

Authorized King James Version (KJV)

Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

Analysis

Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

This verse is part of the narrative of Judah's kings, specifically addressing Divine discipline for unfaithfulness, mercy through humility. 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

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

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

בְּדָבָר	רְמַבֵּשׁ	מִ	פָּרָאָשָׁנִים	וְפָאָרָוִן	יְמִין	כָּלָא	מִן	הַ
Now the acts	between Rehoboam		first	and last			H3808	H1992
H1697	H7346		H7223	H314				
are they not written	Now the acts	בְּדָבָר	קְטוּבִים	שְׁמַעַיִן	הַ	בְּנֵבֶת	וְעַד	בְּחִזְקָה
H3789	H1697		H8098	H5030		יְאָה	H5714	H2374
concerning genealogies	And there were wars	וּמְלָמָם	וְתַחַת	רְמַבֵּשׁ	מִ	רְמַבֵּשׁ	מִ	בְּרִיבָע
H3187	H4421		H7346			וְתַחַת	H3379	
continually								
H3605	H3117							

Additional Cross-References

2 Chronicles 9:29 (Prophecy): Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

2 Chronicles 12:5 (Prophecy): Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

1 Kings 12:22 (Parallel theme): But the word of God came unto Shemaiah the man of God, saying,

2 Chronicles 13:22 (Prophecy): And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

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