

# 2 Chronicles 16:4

Authorized King James Version (KJV)

And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

## Analysis

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**And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.**

This verse is part of the narrative of Judah's kings, specifically addressing Human alliances replacing trust in God. 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

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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

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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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

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אָתָּה	וְיִשְׁלַחַ	אָסָּה	אֶל	לְרַבָּןִי	בְּנֵי	וְשָׁמָן
hearkened	H0	And Benhadad	H413	unto king	Asa	and sent
H8085		H1130		H4428	H609	H853
the captains	of his armies	H834	H0	אֲשֶׁר	שָׁמָן	עָרִים
H8269	H2428		H413	פְּתַיְלֵי יִם	שָׁמָן	וְיִשְׁרָאֵל
and they smote	Ijon	H853	Ijon	לְעָרִים	עָרִים	עָרִים
H5221	H5859		H1835	וְעַל אֶת	וְעַל אֶת	וְעַל אֶת
and Abelmain	and Dan	H853	and Dan	עַל עַיִן	עַל עַיִן	עַל עַיִן
H66	H0		H853	וְעַל אֶת	וְעַל אֶת	וְעַל אֶת
and all the store	against the cities	H4543	against the cities	שָׁמָן	נְפָתְלִים	נְפָתְלִים
H3605	H5892		H5321	וְתַתְכִּיבָן	וְתַתְכִּיבָן	וְתַתְכִּיבָן

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