

2 Chronicles 22:5

Authorized King James Version (KJV)

He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

Analysis

He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

This verse is part of the narrative of Judah's kings, specifically addressing Evil family influence leading to destruction. 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

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

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

וְגַם	בְּעֵצֶם	וָלַי	וָלַי	אֶת	יְהוֹרָם	בֶּן
H1571	also after their counsel	He walked	He walked	H854	with Jehoram	the son
	H6098	H1980	H1980		H3088	H1121
אֶחָד	לְמִלְחָמָה	וְשָׁבָא	לְמֶלֶךְ	חִיא	מֶלֶךְ	אֶחָד
of Ahab	king	of Israel	to war	against Hazael	king	of Syria
H256	H4428	H3478	H4421	H5921	H2371	H758
וְתַחַם	וְתַחַם	וְתַחַם	וְתַחַם	אֶת	יוֹרָם:	
at Ramothgilead	H1568	smote	and the Syrians	H853	Joram	
H7433		H5221	H7421		H3141	

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