

2 Chronicles 25:14

Authorized King James Version (KJV)

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

Analysis

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

This verse is part of the narrative of Judah's kings, specifically addressing Half-hearted obedience and pride's consequences. 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

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

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

וַיְהִי י	אַחֲרֵי י	וַיָּבֹא א	אֲמַצְיָהּ הוּ	מִהַכּוֹת	
H1961	Now it came to pass after	that he brought	that Amaziah	from the slaughter	
	H310	H935	H558	H5221	
אֶת	אֲדוֹמִים ים	וַיָּבֹא א	לֵאלֹהֵי ים	בְּנֵי י	שֶׁעִיר
H853	of the Edomites	that he brought	the gods	of the children	of Seir
	H130	H935	H430	H1121	H8165
וַיַּעֲמִידֵם	לֵאלֹהֵי ים	וַיִּפְתָּחֵם	וַיִּשְׁתַּחֲוֶה	וַיִּקְטֹּר:	
and set them up	the gods	himself before	and bowed down		
H5975	H430	H6440	H7812	H0	
וַיִּקְטֹּר:					
them and burned incense					
H6999					

Additional Cross-References

2 Chronicles 28:23 (References God): For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.