

2 Chronicles 25:20

Authorized King James Version (KJV)

But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

Analysis

But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

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

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

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

וְלֹא	שָׁמַע	אֲמַצְיָהּ	כִּי	אֵלֶּה	הָיָא	לְמַעַן
H3808	would not hear	But Amaziah	H3588	after the gods	H1931	H4616
	H8085	H558		H430		
תִּתֵּן	בְּיָד	כִּי	דִרְשׁוּ			
that he might deliver	them into the hand	H3588	of their enemies because they sought			
	H5414	H3027	H1875			
אֵלֶּה	אֵלֶּה	אֲדֹמִים				
H853	after the gods	of Edom				
	H430	H123				

Additional Cross-References

1 Kings 12:15 (Parallel theme): Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

2 Chronicles 22:7 (References God): And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.