

# 2 Chronicles 28:15

Authorized King James Version (KJV)

And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

## Analysis

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**And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.**

This verse is part of the narrative of Judah's kings, specifically addressing Total rejection of God bringing catastrophic judgment. 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 1:17** — The righteous shall live by faith

## 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

וְקַרְבָּן	בְּשָׁמָן	וְתַ	יְקַרְבָּן	יְקַרְבָּן	וְתַ
<b>rose up</b>	H376	H834	<b>which were expressed</b>	<b>by name</b>	<b>and took</b>
H6965			H5344	H8034	H2388
בְּשִׁבְטֵי הָ	מִכְלָלָם	לְבַשְׁתִּים	מִן	לְבַשְׁתִּים	מִן
<b>the captives</b>	H3605	<b>all that were naked</b>	<b>among them and arrayed</b>		H4480
H7633		H4636	H3847		
הַשְׁלָל	לְבַשְׁתִּים	לְבַשְׁתִּים	לְבַשְׁתִּים	לְאַכְלָן	לְאַכְלָן
<b>and with the spoil</b>	<b>among them and arrayed</b>	<b>them and shod</b>	<b>them and gave them to eat</b>		
H7998	H3847	H5274	H398		
וַיָּשַׁק וּמְ	וַיִּנְגַּל וּמְ	וַיִּסְכַּר וּמְ	בְּחַמְרִים	לְכָל	לְכָל
<b>and to drink</b>	<b>and anointed</b>	<b>them and carried</b>	<b>of them upon asses</b>		H3605
H8248	H5480	H5095	H2543		
כּוֹשֵׁל	וַיִּרְחַזֵּן	וַיִּבְיאֵן	עִירָנִים	הַתְּמִרְנִים	אֶל
<b>all the feeble</b>	<b>and brought</b>	<b>them to Jericho</b>	<b>the city</b>	<b>of palm trees</b>	<b>to</b>
H3782	H935	H3405	H5892	H8558	H681
אֲחִיכָּם	שְׁמַרְזָן:	וַיֵּשׁ וּבוֹ			
<b>their brethren</b>	<b>then they returned</b>	<b>to Samaria</b>			
H251	H7725	H8111			

## Additional Cross-References

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**Deuteronomy 34:3** (Parallel theme): And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

**2 Kings 6:22** (Parallel theme): And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

**Judges 1:16** (Parallel theme): And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

**Isaiah 58:7** (Parallel theme): Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

**Luke 6:27** (Parallel theme): But I say unto you which hear, Love your enemies, do good to them which hate you,